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Spiritual Workers,

C. H. Foster & Spirit Adah Isaacs Menken.

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I. B. RICH, OF COLBY & RICH, Proprietor of Hollis Street Theatre, Boston. says:—"I consider it a very fine piece of work, from an artistic point of view, as well as a remarkably natural portrait of my wife as she looked when in good health. I shall prize it very highly."

J. W. DAY, Assistant Editor of the BANNER OF LIGHT, says of C. H. Foster's portrait: "It is the best portrait of Foster I have ever seen."

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PROF. C. W. STARR'S

POPULAR

ILLUSTRATED LECTURES

UPON THE SUBJECT OF

SPIRITUALISM

THE TRUE AND THE FALSE.

PROF. STARR IS A SPIRITUALIST. He believes in the Spiritualism that teaches that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished for all good works."

He believes in the kind of Spiritualism that teaches that Jesus Christ was the only begotten son of God, and the Saviour of the world.

He believes that the Bible is the best rule and the only infallible rule for civilization.

He believes that "in old time, holy men of God spake as they were moved by the Holy Ghost."

But he does not believe that at the present time infidels speak as they are moved by the spirits of Red Jacket, Samoset or any other dead Indian, or by the spirits of any men or women of whatever nationality.

And he does not believe that the spirits of our fathers and mothers, our children, or the spirits of our friends or acquaintances come back here at the beck and call of the No. 10 booted, tobacco and whiskey soaked Spirit Mediums, and cut up monkey shines for their audiences at 25 cts., 50 cts., a dollar or even $5.00 a head, or even for nothing more than to gain notoriety for the medium, generally a person not much noted for anything else.

Telling any stranger who he is, when he was born, and his exact age to a day through a string.

The Physical Test Medium.

Independent Slate Writing by The "Spirits."

While he is willing to admit that there are a great many men and women who are possessed of more "knowledge," an hundred fold—such knowledge as is contained in books—than he is, that do believe such demonstrations, he is free to assert, that these same people, in his opinion, have not investigated this system of fraud and trickery called *Modern Spiritualism* as thoroughly as he has, or they would not and could not believe that Spirits either good or bad had anything to do with it, for

PROF. STARR

is prepared to produce

All the Phenomena

that have heretofore been ascribed to the power and workings of Spirits through the class of people called

SPIRIT MEDIUMS

and to show by indisputable proof that all these strange results are produced through *Physical or Scientific*, and not supernatural or superhuman causes, *and he can and does explain them thoroughly, completely and satisfactorily.*

Attend his entertainments and see the best tests of the most noted mediums of which you have read so much in books and newspapers, but never had the opportunity of witnessing yourself.

The tests will first be given the same as at a

REGULAR

Spiritual Seance!

And afterwards explained carefully, so as to show why so many men and women of intelligence have been led astray by so-called "Spiritism" and how it is that A CHILD CAN BECOME A MEDIUM.

"Spirit Artist." Drawing Crayon Portraits, life size and life like while the medium is blindfold.

The "Spirit Indian Chief" Samoset, as he appears at Prof. Starr's materializing seance.

Medium blindfolded reading sealed letters held behind her head.

Prof. Starr making Spirit Photographs and Ferrotypes on the Stage at night, defying any Artist to explain it.

Challenge to Mediums!

I will give $500 to any charitable institution if, after seeing any so-called Spirit test twice, I can not teach any 10 year-old child of ordinary intelligence, who can read and write, to produce the same.

C. W. STARR.

"If it ain't Spirits what is it?" *The Great Table Test.*

PROF. STARRS' Lectures are Very Popular and draw Crowded Houses wherever he goes.

☞ The Price of Admission is very low, and those who attend remember the fun for years after. This season he is staying four nights at a place, and gives an

ENTIRE CHANGE OF PROGRAMME EACH EVENING!!

Nothing will be done twice, not a single test will be repeated during the whole four nights.

The general expression of those who attend is, "It's the best entertainment I ever attended in my life."

ALL SHOULD COME THE FIRST EVENING as it is the only one in which the entire evening will be taken up with a **Regular Spiritual Seance,** such as you would see in New York City, Boston or Chicago.

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~~AND CONTINUING~~
~~FOUR EVENINGS~~

724½ Market St.

Imperial

San Francisco.

Spiritual Workers,

Charles H. Foster

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Mr Wallace

ARTIST &

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at reduced price.

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E. P. Sargent

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PHILADELPHIA.

Mrs Conant
has Spiritual Guide. A
little Mexican Indian
Girl.

Specialty

By

Mumler.

170 West Springfield St.,

BOSTON, MASS.

and will be fulfilling what my dear Father prophecied in his dying hours - That Divorced him to see the truth brought to light & the excrescences that clung to Spiritualism cut away and natural & Spiritual laws made plain & clear - And that its very simplicity was what made it mysterious.

Yours truly

Laura Edmonds Gilmore

H. H. Furness Esq
Philadelphia
Pa.

Lake George New York
April 27 1885

H. H. Furness Esq

Dear Sir

When my husband - known in literature as "Edmund Kirke" - was in Philadelphia last week he had an interesting interview with Mr Kirk - in the course of the conversation he learned that you were one of a number now investigating the subject of Spiritualism in a scientific manner

This fact deeply interests me - for, as the daughter of the late Judge Edmonds I am thoroughly conversant with the subject & for twenty years more, had with my father, and as a medium, a wide

L. E. Gilmore to H. H. Furness

and buried experience - And
after ten years of active membership
came to the conclusion, that it
required, wisdom, & great intelligence
to fathom its depths. And for years
I have ardently wished that
men of Science would investigate
& detect the natural laws that
lie hidden in its - so - called
'mysteries' - When I learned
that both in Boston & Philadelphia
this was being done my interest
was intensified as to the results.

Will it be asking too much
of you - if I beg of you to let me
know what particular phase
is under your investigation?
What particular manifestations
are treated - What conclusions
you are reaching?
Clairvoyance - mind reading -
magnetic influence - & physical
manifestation under inspection?

In fact, dear Lii, I could fill a
page of questions I would ask
at the risk of boring you -
There is scarcely any phase of the
subject, I have not witnessed &
have long deplored the fact, that
so important a matter, was left
to the credulous and ignorant.
If it is simply unconscious mentality
or merely mesmeric, it ought to
be proved to be such - If more
than that, it ought to be guided
from the follies & evils that beset
it at every turn.

I have no doubt you will en-
counter many absurdities & much
fanaticism & at the same time
interesting phenomena, but trust
you will have the patience to probe
& bring to light the truth.

If you will be so good as to let
me hear from you on the subject
You will greatly oblige me &

herself. Subjected to the seen and unseen, she is, she don't know what a man espressed it, who said to me "Sir, Ma'am or whatever you are, is the Spirit of my mother here?"

You are, I believe right- about drifting towards Swedenborgianism - As to Clairvoyance - It seems to me that about half that is credited to spirits can be proved simply mind-reading.

There is so much I could say to you if I could see you - that might perhaps help you to get at this many-sided truth.

We would be happy to see you here if in the summer you ever Lake trips. We are living in the rustic home fashioned by my father where he spent many peaceful hours.

Mr Gilmore is from home at present, before leaving he wished me to say to you that he would certainly see you the next time he went to Philadelphia

Lake George N. Y.
May 8th 1885

Dear Mr Furness.

Do not regret your frankness and rest assured I shall not mention the matter. Your silence is wise.

My father passed through all sorts of tribulations in his search for truth. He was often refused "sittings in circles because he insisted upon treating the subject as he would a witness on the stand.

I can readily understand your difficulty in finding unprofessional mediums. It is not that they are indifferent - but mediumship at the best, is trying, and the very condition that makes a person a good medium causes an over-sensitiveness - and the moods of the investigator affects him or her

and there is always danger of bringing about him promiscuous or discordant influences, and they keep the matter within themselves, who happen to have a medium at home.

Will you pardon the liberty of my making a few suggestions. If you should be admitted to a private circle go simply as an individual looker-on, not as "one of the committee" - or declare your intention. This will prevent the mediums from being disturbed & you will be more likely to get what you seek.

For ten years I allowed any one who chose, to come to me & test Spm through me - and what I suffered during that period I can never describe — Never "ask for pay," simply was anxious to get at the truth and give others the very opportunity, you now seek.

There were three classes of investigators The captious sceptic, whose irritating presence was sure to make me feel discordant & thus prevent any reliable manifestation.

The over-anxious-grief-laden visitor, whose very anxiety I had to divert or allay before I coved hope for success.

The third & worst - was the credulous party, ready to swallow undigested, anything & everything and in his desire to have something "wonderful", would go more than half-way to make it so. But for the desire to test the matter thoroughly, I could not have borne the severe tax. I had my father to sustain and protect me, but he could not save me from the severe strain upon brain & nerves.

I can readily understand why private 'mediums' do not come forward to help you. They dread the strain and liability to outside disturbances A medium is in one sense an unfortunate party — Over-sensitive and a misunderstood

KENT

and begged you would include
us in your vacation journeyings.
Here in this lovely retreat, we could
find time to discuss a matter that
is too important to pass by lightly —

Do not try to believe — Belief is not
a matter of volition. Seek — simply
to get at truth — in so doing you may
find falsities — they are as important
to discover as ~~is~~ disease. Quite as
essential to the welfare of the Soul
as the most satisfactory communications.
I fear your anxiety stands somewhat
in your way.

If you should come this way, you
will find, connecting with the train
at Caldwell a Steamer — that stops
at the Marion House. That is only a
mile north of us. The Edmonds Place

is well known to the workmen
about. The Clerk of the Hotel
will persuade you we are 2 or 3
miles away - if any where - ask the
men about the place - they will
tell you truly.

Hoping to see you here
this summer believe me

Yours truly
Laura E. Gilmore

[illegible] Gordon, Elizabeth Margaret (Lithgow, N.S.W.) 1885
Correspondence

Sydney Dominicans...
Papers, 1884-1922 (bulk 1884-1885)

Miss Gordon
Mrs Gordon
Mrs Gordon's Children
Mrs Gordon's Family
Mrs Gordon's Friends
Mrs Gordon's Servants
Mrs Gordon's Solicitor
Mrs Gordon's Trustees
Mrs Gordon's Will
Mrs Gordon's Will
Mrs Gordon's Will

me that the Great Pyramid was built in reference to her, & to her revelation in this present year, the distance between the Kings and Queens chambers being 42 feet which is just her age, and the length of the Gallery being 1885 inches which betokens this year.

Also that God speaks directly through her, and that the Holy Ghost writes with her hand in a succession of rapid dots.

Also she showed me a portrait of the Devil, for which the original had obligingly given her several sittings.

As my visit continued the poor lady (a fine looking woman of about fifty) grew more & more nervous, her lips quivering and her hands shaking - fearing a violent paroxysm I took my leave in safest haste. H.H.J.]

Correspondence
Gordon, Elizabeth Margaret (Lieut. R.) 1885

Scudder Family Papers, 1884-1922 (bulk 1884-188

R. H. Harr
9 April 82,

222 West Washington Square

My dear Mr Fame Jr
I have a professional Student
Miss Tillotson of the last
Graduation on by Miss Fay
of Boston & I can take the
highest Medium in the
part of the Country but as her
health is delicate you had better
write and make an appointment
with her in advance Bill Nobb
is good but not so good
Beyond her both of these ladies
Bill Nye will write to Mr Hanks
and try and persuade her to
come here
Yours truly
Respectfully R H Harr

2031 D Lancey Pl April 26th 184

My dear Mr Fanesp

It has since occured to me that you may have misunderstood me when I said to you that my father had been punished not for c
-rrecting Edgar but for false teaching He made use of the power possessed by all
for twenty four hours after death of opening the vessel of one person to whom to use
about six o'clock on the morning of May 16th 18 8 just twenty one hours after his
death We have each myself next heard from him at Carlisle near Lumbers
on New York on the month of July 177 He said directly to those assembled
directly on our heads "I have been proven because of my sincerity I was one
of the first to perceive the glorious light that is now breaking upon humanity"
I replied father what shall I do he replied "Obey your conscience and do
not judge others" About three o'clock on the 15th of May 178 the twentieth
anniversary of his death Pope Henry Melancolyph to me that was about twenty
days after his death in prison in Carlisle Cumberland upon which the young man
you saw on the pentant and said that the writer first Melancolyphon was
dead understood that the might confirm this until that he was now in entire
accord with my father whose views on the subject of spiritual intercourse he had
found to be right The centuries then called me that my father had taken that day
left the Human Sphere on the 8th degree of the fourth Sphere to join on the
angel by interpenetration with my Mother on the 6th degree of the seventh Sphere
and had then directly passed upward with her to the highest the 8 2 degree
During the few years immediately following my Father's death he was in the third
Sphere known as to Spiritualists in the Summer Land until he engaged and took as the
will agents of God he could not enter the fifth Sphere Please consider this communication
as confidential and believe that I remain yours ever sincerely

R H Hare

Prof James Esqr

By Professor Hare

[1884]

My dear Mr. Furness

Mrs Hancock requests me to
call please with Mr Caffrey and has general instructions
to book us Cabins that we told them at parting that
our friends would be at Queenstown for the purpose of seeing
that they effected going to your committee that arrangement
and I now repeat this offer to you I have sent Lewis Hancock
from there since

Lee go to Mr Ketchum at Cobh Cove on Tuesday
to have a word of advice with Mrs Cockerell should she
prove to be sea sick as medicine as Mr. Ketchum recommends
I could send her on your behalf

Yours truly
R H Hare

2031 St Lawrence Place Cobh

To

Horace Howard Furness Esq

My Mother in Thus offering the use of our State rooms to
that Society grounds of suspicion must thus be removed

Mr. Jastrow 89

American Society for Psychical Research.

RICHARD HODGSON,

SECRETARY AND ASSISTANT TREASURER,

5 BOYLSTON PLACE.

Boston, Mass., March 28th 1889

Dr. H. H. Furness.

Dear Sir

I beg to send you herewith for your kind acceptance No 4 of the Proceedings of the American Society for Psychical Research, also circulars concerning the work of the Committees &c.

Our Society is sorely in need of funds for the further prosecution of its work; we trust that the investigation may commend itself to you and that you may be willing to assist us pecuniarily towards its continuance.

Hoping that you may give the subject your generous consideration, and that you will esteem our undertaking as worthy of your support

I am

Dear Sir

Yours respectfully

Richard Hodgson

Sec'y

American Society for Psychical Research.

RICHARD HODGSON,

SECRETARY AND ASSISTANT TREASURER,

5 BOYLSTON PLACE.

Boston, Mass., Feb 8th 1887

Dear Dr James

Thank you for your very kind letter of yesterday. I wish I could have a long talk with you on these matters sometime if you are in Boston before I am off. I hope you will dine with me at two Haven Club & then come for a chat, — I shall also like Dr Hodgson & Miss Peirce to meet you. I have supported (control) & strange psychical phenomena — and I have been convinced (by the [illegible] of [illegible] & by [illegible] — but the rationale of all the phys. phen. I have seen have been fraudulent. But I have had experiences of supernormal phen. — about three or four — very few — others

Yours sincerely

Richard Hodgson

14 April 89

American Society for Psychical Research.

RICHARD HODGSON,
SECRETARY AND ASSISTANT TREASURER,
5 BOYLSTON PLACE.

Boston, Mass., Apr 11th 1889

Dear Dr Jones—

Yours of yesterday to hand. You have manifestly had a sitting with Mrs. Piper.— Nevertheless I think you are not at the end of it! I have no doubt that a sitter can mislead the Phenomenon, which is my name for the "abnormal" state of Mrs. P.— If you have read what I have written & other English Proceedings— you will not regard me as taking part with the Spiritualists, of whose excuses & explanations I am sick enough— And by misleading I include— I say it boldly— various kinds of misleading.— It would take me too long to write my experience of Mrs P.— I don't apply the Sp theory & beg though? don't venture absolutely to exclude it from all the "manifestations"! I think if you could have half a dozen sittings under my instructions (!) you would be startled with the description & the existence of a problem more easily "projected" than resolved. I do wish we could have a talk.—

Yours sincerely
Richard Hodgson

American Society for Psychical Research.

RICHARD HODGSON,
SECRETARY AND ASSISTANT TREASURER,
5 BOYLSTON PLACE.

Boston, Mass., Apr 21 1889

Dear Jones—

All the alternatives were not down—as Pope. You needn't ask any questions at all,—and this is the more excellent way. Of course then comes the question of how much of her evidence need be answered,—I wish I cd. Send a hundred strangers & have a full stenographic report of each—

Richard Hodgson

From Abraham James, to the Spiritualists of America.

Beloved Brothers and Sisters :—

I wish to call your attention to a few facts in relation to the manner in which I have been used as an instrument by the angel world, for demonstrating in a plain, practical and substantial manner, their power, intelligence and good will, to aid us as true and sincere workers in the great cause of humanity, and to show that the knowledge of arts, sciences, philosophy, etc., that we may obtain while in the body, can and will be used by us, as individual spirits, to instruct and assist man on earth, after we have left the body.

A band of spirits, who claim to have been versed in the science of Geology before they left the form, have been brought around me, through the law of spirits, to act upon and move me as an instrument, to develop through the natural sphere the facts and knowledge which they possess of the geological and mineralogical conditions of this earth, for the purpose of benefitting humanity.

After many different revelations of this character throughout the country, they, last year used me for one especial work, which was to be devoted to the benefit of Spiritualists. I was, while passing along in a buggy with a friend, violently influenced and controlled by a power outside of myself. I was forced out of the buggy and over the fence, when I became entirely unconscious. I was then moved for some distance across the lot in which I was, and was stopped upon a spot which was plainly marked out by the control ; and my friend who was with me was informed that here was a location for a well that would produce a vast amount of Petroleum Oil, and that the interests should be divided up among true Spiritualists. Some five months after, another medium was brought upon the same identical spot. A few years ago, the gentleman who owns the property—but does not believe in our philosophy—dreamed that he had a large flowing well of Oil upon this lot, and when, upon seeing the location, he declares it to be the exact spot where he saw clearly in his vision the well pouring forth Oil so abundantly. Mediums all over the country have seen it prophetically in like manner. Since its location, wells have been sunk all around it, and not one failed to produce ; notwithstanding many, who claimed to know, declared at the time that it was a non-producing territory. The working interests, (which is one-half of all the Oil,) was divided up into sixteen equal shares, and sold for $600 each, or fractional parts, in that proportion, so that they are mostly sold, and to true Spiritualists. The well has been commenced, and is going down with all possible despatch ; and we hope thus to prove again and again the power and intelligence of spirits. I do not, my friends, write this to advertise myself, but to have you know these facts, that you may bear testimony thereto, when the proper time comes.

Yours, in true sympathy, A. J.,

Box 34, Pleasantville, Venango Co., Pa.

Harmonial well
No 1

Please show these to true
men and women who will
certify to the truth, when the
time comes. This month
with good luck must
accomplish the work
and fulfill the prophecy

A J

Cambridge June 19. 87

My dear Furness,

I squealed & giggled myself to sleep last night, over the exquisite fooling of your reporter— Marie St Clair, Sister Belle, & Olivia. I shall feast on the remainder, and try to scribble

a notice for "Scenes"
if they will have me.
– I believe I didn't
answer your last human
cry about the Rosses,
&c. Trust me, though
a poor "epistolarian"

Yours friend

Wm James

Cambr. June 3 86

Dear Mr. Furness,

I have but just read Dr. Dercum's pamphlet, and forwarded it to Dr. Hodge with your name attached. I shall try to repeat the experiments as soon as I get a minute

I wish I could organize a raid which would capture the whole gang. What I have seen requires <u>at least</u> six confederates. But I haven't yet a good conscience about rejecting off hand <u>all</u> the stories the other sitters tell of <u>unquestionably</u> identifying the forms by face and hearing what they say. Yours truly, Wm James

of leisure. I had a "Subject" here the other day who illustrated them beautifully. Fingers on table at first affected with vibratory movements, and ending by ~~with~~ grasping the sides of the (dining-room) table and slinging it almost about so as to smash

almost everything in the room. The movements were said to be quite involuntary by the patient, who was an hysterical young woman.

In re the Berry sisters, I have been 12 times! Some things still inexplicable to me, though of course the whole arrangement seem to reek of fraud.

Cambridge May 2.

My dear Sir,

Will you think me importunate if I ask you, as a member of the Soc. for P. R. to put down on paper for the use of the Committee on apparitions etc an account of your son's two appearances, with as many details as possible, and corroborative statements

from her grandfather's
sister & brother. I think
such cases ought to be
put on record. Out of a
mass probable conclusions
of some sort may emerge.
Gurney in England writes
me that his book on appari-
tions of the living is finished
and goes to press.

I am winding up the year
with a saturnalia of Spiritual-
ism, Miss Berry, Mrs. Fay
etc. I wish I had your ex-
perience behind me. Between
what I hear from old frequenters
and what I see and suspect
I find my mind very much
distraught. But I have
agreed with myself that I must
take plenty of time - its no
use nibbling - and I can let
impressions balance themselves
as they insensibly will in the
end.

Hoping my demand for the
narrative will not incommode
you, I am with great res-
pect, very truly yours

Wm James

Cambridge, Mch. 21.
86

My dear Sir,

Your son has told me of his apparition on two separate occasions, once to two persons.

Is it too great a liberty for me to ask whether you have yourself any

those matters.

Your younger son is a promising hypnotic subject; but he does not care to continue. I have only mesmerized him twice.

Hoping you will par. Don this intrusion, I am very respectfully and truly yours

Wm James

Horace Howard Furness Esq.

distinct opinion about these facts. I know personally of one other "apparation of the Living" to several people. Simply, one would say "hallucination," without a second thought; but in these days of Psychical Research, one gets in to such a bog of fair mindedness to everything that all one's sense of ~~for~~ what is probable & what not departs.

Your son told me you had been here 2 or 3 weeks ago on a medium-expedition. I wish very much I had known of it before you went away. I should have enjoyed having a little talk with you about

22nd May — asked for Kerler's address.

1601 North 15th St. Phila, May 19th 1885.

Dr Mrs Jeffries. Respected Sir.

You No Doubt will recolect me as Having met you at Mrs Silvertes Residence about One weeks before He (Silvert) Alluded to Spiritualism. When He (Silvert) Introduced the Subject of a Pure Investigation of the Subject of Spiritualism by the Penns University. Saying that Mrs Rase Seemed to Thinks that the Said University could Investigate the Subject with that unbiased Mind Essential to a favorable Report; as there Interest and the Conservatorialities of the day would precludes a ~~favorable~~ favorable Report &c

You there and then Said that you were Not Opposed to Spiritualism although You Knew but Little about it; But Most Sincerely Intended that Your University would give it a fair and Impartial Investigation &c after which in My Presence Mr Silvert Said well then I'll write at once and Ask the No States Besides as

BATH

per the arrangement,

Now whilst I do not desire to have you consider me officious or disposed to dictate in any way to you in Generally Body & Gentlemen, yet I felt it my duty to call your Special attention to the Conversation Held so Shortly Previous to Silvertes death and this final decision to deliver the Bodies that day to you

In this Connection I desire to say, that Mrs Keeler the Physical & Slate writing Medium will Hold a Seance at my House this Evening at 8 P.M; where I should be pleased to see you and one or two of your Associates, with us;

We Sites before the Curtain in a Lighted Room when Both of this Curtain the Physical manifestations Ceases — Parcels are presented and Write Communications before your Eyes, and whilst you Hold the Slates, Anywhere after First Witnessing this Phase of Mediumship you may, Conceive it Necessary to Have your Whole Bodies of Members without Restrictions from Manifestations

Yours Respectfully
S. P. Rase
"

Philada May 23rd 1885.

W. W. Simms

Acting Chairman of

the Seybert Com.,

Yours of yesterday

Recd Mrs Keeler the Physical

& Slate writing Medium is

Stopping Just at this time

with us, 1601 North 15th St.

Yours Respectfully

S. P. Rase

"

He Holds a Seance this

Evening at Our House;

8. P.M.

222 West Washington Square Dec 19th 85.

Friend Furnace

Respected Sir

I called to ask you to come
to my house tomorrow Evening
1601 North 15th St to witness full
form Materialisation —
Mesdames Messrs Rothermel
and Perne — the latter is
a Gentleman from England
I would like you to witness
these wonderful manifestations
in Order that the Sybert
Commission may be disbanded
of these Mendacious Cheats.

Yours very Respt

S. P. Rase

at 8 P.M. tomorrow
Evening

R. A. GORDON. G. M. MOORE.

Girard House,

R. A. Gordon & Co., Proprietors.

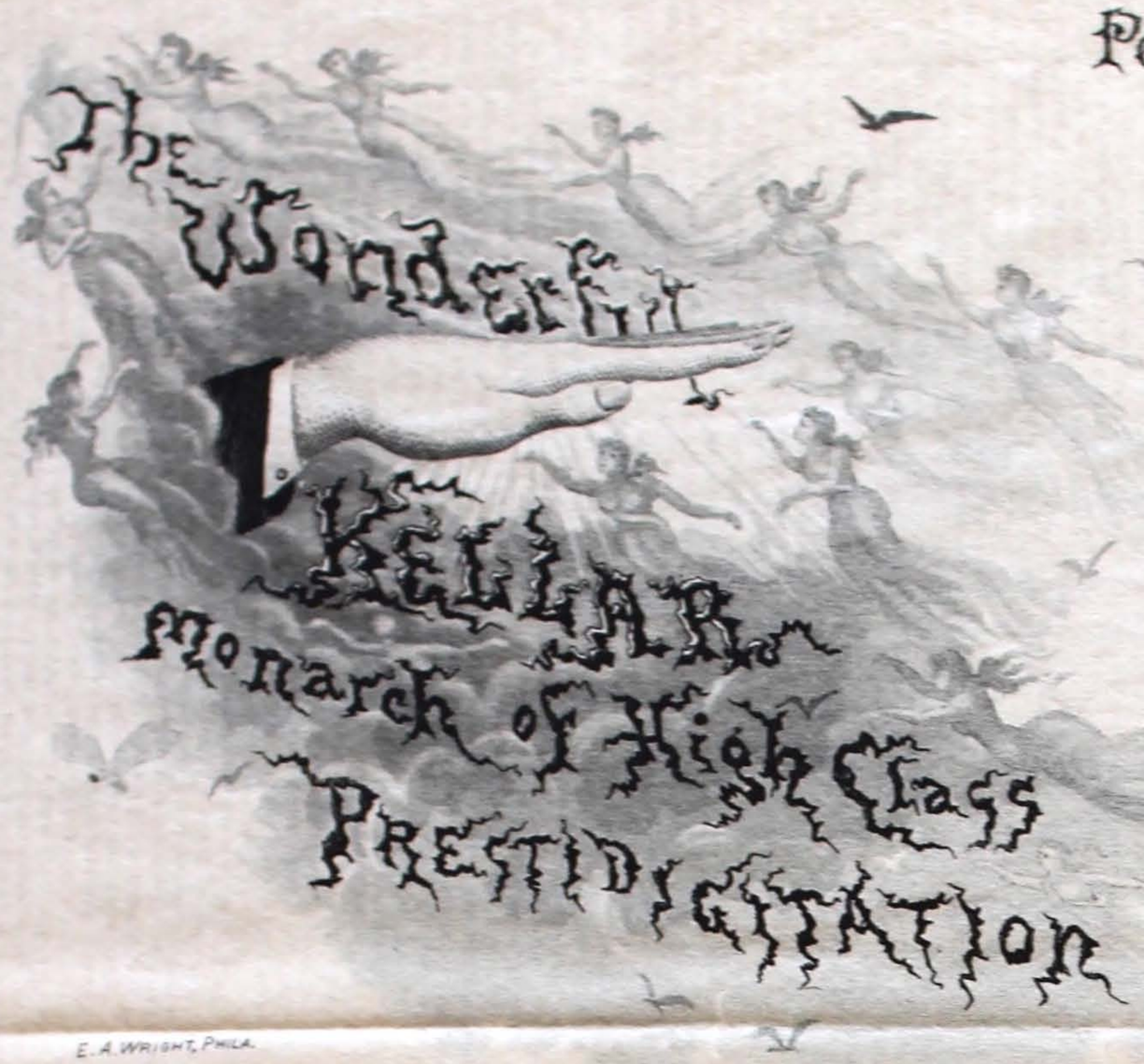
Philadelphia, April 9 1885

My dear Mr Furness

If I am not imposing too much on your good nature I would beg to request that you will kindly send me two more sealed envelopes same as the last and two sealed with the message sewn to the cover and the flap of the Envelope tongued I think I have discovered ~~a~~ a new way for reading the Contents

Yours faithfully

Harry Keller



E. A. WRIGHT, PHILA.

Permanent Address
H. KELLAR
139 West 12th St.
Erie, Pa.
J. F. Harley Bus. Manager

New York

June 27 1887

My dear Mr Furness

I thank you heartily for your thoughtful kindness in sending me the Seybert Report and I shall value this copy not alone for its intrinsic merits but as a memorial of the giver. Hoping the you are all belonging enjoying good health

I remain Yours Sincerely
Harry Kellar

Sealed Letters
opened and read by Keller
— but by collusion;
my envelopes and seals
were supplied & thus by
one of my household.
N. N. 2.

Return if not delivered in five days to
H. H. FURNESS,
222 Washington Square, Philadelphia.

LOUGHEAD & CO. MAKERS
1016 WALNUT ST. PHILA.

Who was George Washington?

Return if not delivered in five days to
H. H. FURNESS,
222 Washington Square, Philadelphia.

The first President of
The United States. The
Father of our Country
Sam Slick

Why does a dog

bark?

Return if not delivered in five days to

H. H. FURNESS,

222 Washington Square, Philadelphia.

The reasons why a dog will bark are various — Dogs will bark at the moon — through fear, to attract attention &c

Sally Swift

What was the name

of the owner of this

skull here in my

library?

Return if not delivered in five days to
H. H. FURNESS,
222 Washington Square, Philadelphia.

The name of the owner of the skull in your library was Hannah Moore. She died in 1835

Tom King

JERUSALEM

☞ PLEASE ANSWER PROMPT. ☜

Office of **THE OLD SOLDIERS' ADVOCATE,**

ESTABLISHED JULY 4th, 1858.

CORRY, ERIE COUNTY, PENNA., June 15 1887

H. H. Farmer & others Committee
University of Penn^a
Philadelphia P^a

Gentlemen

I red a Synopsis of your
repart on Spiritualism in the N. Y.
Eye Post of last evening You have Attained
Shroun the wisdom of Owles— There
is fuis intelligent fadmihis in Penn^a
in whoom there is not one or more
members who will laugh at your
wisdom & thoroughness It reminds
me of Professor Castle of the
Cleuland medical College repat on the
purity of Ligiors Sold in the
Daloons of Cleuland He reported on
500 different Daloons— that all
of them ware free from adulteration
Every Sensible man laughed at
his professional wisdom

Respectfully

G. F. Lewis

Land Warrants. Agricultural College Land Scrip, and all other kinds of Land Scrip Bought and Sold. Having been so long in the business (over forty years) and kept Complete Records of Numbers and Dates of Land Warrants and Pension Certificates for Indian War, War of 1812, Florida War, and Mexican War, can furnish Record, Evidence of Service, Company and Regiment in most cases. Land Warrants and Pensions obtained for all entitled to the same.

May 6th 85

My Dear Mr Summers

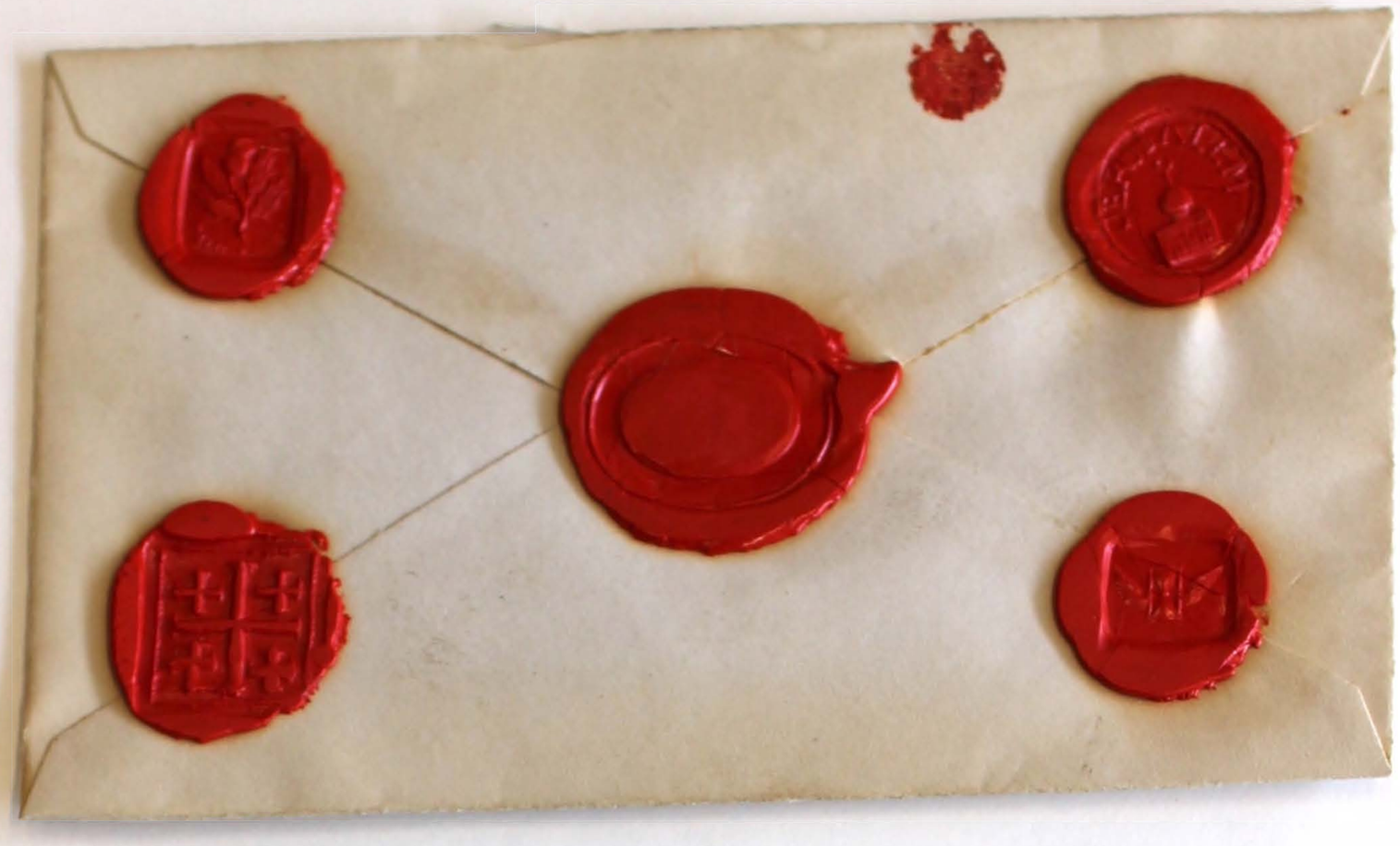
Your letter just rec'd, many thanks for the Kind Compliments (&) How Boy Ironical yr can be. Nevertheless I admire the Sations & Bon-Bons, from your pent up Soul or pen, I Dont Know which I am so glad apples are good to eat Still, and that the garden of Eden maybe enjoyed by both "men, women" I Hope yr maybe impressed to bring your lions on to Boston with yr, and Stay with a season, to look around, the "Spirit" Goddess there tells me that yr will

meet Col John Bundy, of Ohio before long in fact- this week, I presume that- when this reaches you that- you will have met him How do I know, Well I know that you will meet- that individual even He may not find time to stop on on his coming But- you will see him yes you have seen him and now I have a clue to the Phillips hiding place. He has given up his sittings and is at the present studying Medicine some where in N.Y. and now I am going to get him to consent to sit for you, when I go to New York So I can talk with him personally. I Hope most earnestly that- you Will come on to Boston soon for I leave next Monday for N.Y. I know the pictures were horrid, horrid, horrid, "but- "Wrinkle" was good,"

of Sir Doby has offered anything half so kind and yet you dont accept- I shall think your lion's has devoured yr. and he shall not distance me in his effort to intertain I will hold as many Seances as you desire. Until the irridescent- mists fill all your inner soul with oflood of Spiritual light- Yes come on and See how kind I will be to you I could never repay you for your Kindness and graciousness to me while with you and under your roof Please come soon- yr this week, and now I will close hoping to see you soon.

Yours most- Sincerly
Maud E Lord

16 James St
Boston
Mass



222 West Washington Square

Can Cornelia Winne, or
any other spirit (Dr. Hare
refers me to the former) give me
any particulars of the life or
death of the coloured woman
who once animated this skull
here in my library?
I am entirely ignorant myself
in the subject.

Sealed Letters

222 West Washington Square

Dear William Hall:

Can you tell me anything about the owner, when alive, of the skull, in my Library? You remember how anxious I have always been to have my ignorance on this score enlightened.

Have you any message to send to your wife, Mary Frances?

Are you happy now?

Your old friend

Horace Howard Furness

16 March '85.

Sealed Letters Answered,

ADVICE ON BUSINESS, ETC.,

THROUGH THE MEDIUMSHIP OF

MRS. MARTIN.

DIRECTIONS.

Number of questions from one to five.

Well seal or stitch the same so that it may not be opened until returned. Enclose the same with fee of 1.00 *and address in another envelope, and forward all letters of business to*

J. E. DAVIS,

Box 16, North Oxford, Mass.

P. S. Fee returned if not satisfactory.

Go. H. H. Grimes.

I found things very
different - here from what - I expected. I think that
is almost - the universal experience. The half
has not been told, nor can it - ever be, for no
language known to humanity - can convey any definite
knowledge of the mysteries of the Spiritual Life.

I remain the same toward you and all
my earthly friends. Am with you frequently. Was
present - in your Library with you one day recently.

I send my love to Mary Frances and to
all others who knew me in earth life.

A friend whom we both know and respect
will pass over to this side before long.

Will come to you again.

Dictated by the Spirit of William Dall

There is a Spirit-Friend present, who gives the name Marie St. Clair. Earth-life had not much pleasure for her, and a course of dissipation, and sin, resulted in an untimely death. Born of French parentage, and inheriting some of the peculiar characteristics of that people, might perhaps furnish some excuse. This Spirit-says further-more, You have some thing which once belonged to her in your possession.

"Behold this ruin. 'Tis a Skull
Once of ethereal Spirit-full—."

"Par quel arche du Ciel, que je ne puis comprendre,
Vous dis-je plus que je ne dois?"

Copy

Chicago, July, 7, 1891.

Mr. T. L. Harris,
Santa Clara, Cali.

My Dear Mr. Harris,--

I thank you very much for your courtesy and thoughtfulness in sending me for publication proof-slip of your poem "The New Day"; but I do not feel it is best to publish in the JOURNAL. Let us frankly understand one another and I think my letter, which reached you after you sent the poem, will aid you somewhat in comprehending my position. The more completely we comprehend each other the better can we work together for the public good. I decline the publication of the poem for three reasons, to wit: (1) I do not understand it myself. (2) My readers would not understand it. (3) It would probably be years before such thoughts can be appreciated, if they ever are, at least in their present clothing. I scent something about them which seems foreign to my make-up.

Let a practical man in his own language and in the kindliest spirit address a poet. You are not in touch with the struggling, seething, restless mass of humanity. To most of the world you are unknown; and to those who have heard something of you through the ordinary channels of information there is a prejudice to all that smacks of Harrisism or looks Harrisward. What I am doing and am likely to allow you to do through the JOURNAL is going to bring on myself and my paper much criticism. This I care nothing for. I have borne up successfully and made headway under more adverse criticism than any other man in the reform ranks during my generation; but I must take my own way in dealing with the problem and in making advances to the world. I believe if wise counsel and discreet action are taken and pursued, if we move along the lines of prudence, the way can be opened for you to be a welcome co-laborer in the very front rank of the active reformers of the day; but that time has not quite come yet. For the present it seems to me best to let the suggestions contained in my letter of June 30th be carried out and in this way the ground can gradually be prepared for the great work we are just entering. Pardon my frankness--a frankness which, while it may temporarily irritate, will certainly tend to make us better friends and hasten any effective work in which we may co-operate. You may not appreciate my suggestions at first; but I beg you will give them careful, judicial consideration. If you do this I am confident you will see their appropriateness.

The JOURNAL reaches the most advanced minds of this country and many abroad. It is this class which is to be first dealt with.

With kind regards I remain

Fraternally yours,

Geo. Burnham

Ms. Coll. 568
Folder 27 Box 2

OFFICE OF
RELIGIO-PHILOSOPHICAL JOURNAL
ESTABLISHED 1865
JNO. C. BUNDY, EDITOR AND PUBLISHER

STENOGRAPHIC LETTER

Strictly Confidential

CHICAGO, Sept 25 1891

Dr M.L. Holbrook
New York -

Dear Doctor -

Enclosed from current Boston Investigator may interest you. It shows how such stories as Tuttle's react on Spiritual & Psychical Science. Even had Tuttle's story been all true it never should have been published unless it could be substantiated, by witnesses etc, or by repetition before selected persons.

Since Tuttle's strange course beginning two years ago, I have refrained from being drawn into any remarks about him either in print or in private. With the exception of yourself & two or three others no one has had a word out of me. But he with a malice, vindictiveness & disregard of honor most astounding is leaving "no stone unturned" to injure one in a clandestine way. However, it does not disturb my poise. I rest calmly in the certainty that truth & justice will in the end prevail. Unless it becomes imperative

A HARD BLOW TO SPIRITUALISM.

In the Religio-Philosophical Journal of Aug. 29th was published an article on "Inspirational Archæology," by R.W. Shufeldt, M. D. In this article he quotes the account of "Arrow-making" as written by Hudson Tuttle, and printed in a spiritualistic paper wherein Mr. Tuttle relates that under some controlling influence he fashioned an arrow-head of flint as perfect as are the points which are found in graves of Indians or upon the surface of the earth. Mr. Tuttle thinks he has discovered a lost art, and revealed the method of making the flint and stone arrow-heads which were used by some earlier inhabitants of our land. In closing his account, Mr. Tuttle says:—

"I present this experience, which I regard as one of the most wonderful I have ever had, with my own interpretation. Perhaps the critical may see in it other elements. It may be argued that taking the fragment and the arrow in my hand, they might have imparted an influence psychometrically, and the manifestations be thus accounted for. It must, however, be remembered that psychometric influence is never an identified, independent agent, and that the psychometrist can readily distinguish it.

"Others may invoke a too vivid imagination, and claim that it made objective its own fancies, giving them personality.

"I would ask such to explain how fancy could make possible doing that which normally I was incapable of. To make two perfect arrows, without a false blow or breakage, I regard as an impossible feat for one normally and would be even after years of practice. To my mind, there is only one adequate explanation, and that is the presence of an independent intelligence."

Dr. Shufeldt does not tell Mr. Tuttle that he never made an arrow head in the way he claims, but that he was deceived by the lying spook who guided his hammer in the process of fashioning the flint into a work of art. This is the way he does it:—

Now during the course of my life I have had not a little to do with Indians on the plains, and it was always with a certain degree of satisfaction when I succeeded, and it was by no means a rare thing, in pinning one in a real, good unvarnished lie. I feel sure that Mr. Hudson Tuttle will forgive me if I entirely ignore him in what I am about to say, and permit me to address my remarks to the supposed spirit of the rascally Indian who so cruelly deceived him!

And now, you materialized vagabond of a long extinct race—you "independent intelligence" fraud, are you not aware that we have many very beautiful specimens in our museums like the one described by Mr. Hudson Tuttle in the first paragraph of his quoted article?—exhumed ancient human bones with flint heads of arrows imbedded in them? Further, you seem to be ignorant of the fact that the ancient arrow-makers not only used flint, bnt also obsidian, jasper, quartz, slate, chert, chalcedony, argillite, agate, quartzite, novaculite, and hornstone. These strange names must badly jar your poor untaught ears!

But I have more to tell you; you seem also to be crassly ignorant of the fact that the subject of "flint" arrow-head making is by no means a "lost art," and that there is a very voluminous and wide-reaching literature upon the subject at the present time, to say nothing of the veriest masses of material, yes, tons of it in our American museums, illustrating the entire industry from one end to the other.

What would have startled you perhaps still more would be the fact that flint arrow heads could be shown you which were manufactured by present-day Indians who still practice what you flatter yourself with as passing off upon us as a "lost art," and that you have returned to earth to illuminate our minds upon subjects with which we are more familiar than you appear to be yourself.

It looks as though Mr. Hudson Tuttle needed some "independent intelligence" to get him out of a bad scrape.

Boston Investigator Sept 91

Correspondence
Holbrook, M. L. (Martin Luther), 1831-1902
Bundy, John C., 1841-1892
Papers, 1854-1893 (bulk 1877-1892)

OFFICE OF
RELIGIO-PHILOSOPHICAL JOURNAL
ESTABLISHED 1865
JNO. C. BUNDY, EDITOR AND PUBLISHER

STENOGRAPHIC LETTER

CHICAGO, 189

2

in defence of the rights for me
to open a him & shall dedulously
refrain. I was never yet whipped
in a Contest, & if one is to come
in this instance I have no fear
of the outcome. It is really
a question of serious consideration
with me whether Tuttle is not
off his balance mentally. Certainly
he is the victim of moral
insanity; & I fully believe that
before a body of alienists I could
prove him insane — morally
insane at least.
Sometime when we meet if you
desire I will diagnose his case.

Yours truly —

J. C. Bundy

Please return me the slip.

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Boston Universalist Sept 9 1

...THE MIND OF

Ms-Coll. 568
Folder 27 Box 2
Correspondence
Holbrook, M. L. (Martin Luther), 1831-1902
1891
Bundy, John C., 1841-1892
Papers, 1854-1893 (bulk 1877-1892)

46 E 21

Dear B.

You need not worry about your Confederate letter. No one has seen them but myself, that is them in which you speak of matters not will to speak of at present — The letter I thought I would return so you could put it — was safe & well if you desire —

Who is Dr Ordway? I wonder why he is not a confederate — I understand Cully endorses Mrs Rinehe

Cost per annum -
I one saw Calf at 4
I cream & thought him
not an observer at
all, Not careful or
keen a dealer tricks -

Yours MLH

Tuttle has sent me one
of the Flues wrought ex-
amined & return - I wanted
Hodgson & see it & sent
it down, Says it was
made in less than 5
minutes he is sure, which
would file for an instru-
ment.

46. E. 21st

Dear B. Orr or Ivo

Orrow dont prove any-
thing I did not wper
any thing y the sort — They
only prove that somebody at
some time has made them,
that is all. But I am sy-
my D per Yutta d the
best in the presence y
witnesses as a duty oy
his part — after all that
has been said — I have
a pomise y this in part
at least — at any rate —
I shall make this the only
satisfactory Conclusion y the
matter. — You are already
Committed, I am a sceptic

as you know I think Spiritualism uncertain, but am willing to be convinced & that is what I want S. & do. I do not know whether it was under-
stood at first, Hodgson promises & they & mother only & I intend to buy two - Suppose you buy your head at it. May not be so much of a job after all & not require Spirit aid.

Yours ever LVH

THE PATH,
NEW YORK, N. Y.

Personal

NEW YORK MAR 24 1PM 88

UNITED STATES POSTAGE TWO 2 CENTS

Col. Jno C Bundy
Religio Phil Jrnl
Chicago
Ills

ओं

THERE IS NO RELIGION HIGHER THAN TRUTH.

P. O. Box 2659.
New York.
Mar 23/88.

Dear Bro Bundy:

Our Annual T.S. Convention will come off in Chicago April 22. About 17 a 21 Branches will be represented. I should be extremely delighted to see you at it. Is it so that you could attend, & if you did could you be there privately or not? It would be a vast help to not only the T.S. but to humanity if your great influence in Chicago in psychical Research circles were, in some way best advised by you, to be effectual towards drawing in that element

would you think it advisable to try & interest Spiritualists? I feel sure that even I have some thoughts & arguments to offer them which might strike at least their philosophical – if not their mystical – side. Would you favor a meeting of an hour or so devoted to a theosophical talk to Spiritualists? Any suggestion you may make will be deemed of great force by myself, and I think a good many sincere theosophists will lend me their ears. However I am quite shaky in the case and in this matter await anxiously your reply. Will reach Chicago about the 21st

Sincerely William Judge

Providence R. I.
March 10th 92

Dear Sal

Yours with enclosure (which I return in this) received & also Lizzie's last letter. Talked with Lizzie about Mrs Lovelace and he wrote me reading the same to me. I thought not to fully the letter you thought not to fully When Lovelace was insane she took her grandmother & she rode and gave it a good pull.

I don't doubt any of the things which Lizzie has written, the

did, nevertheless mdt - that the days of him I believe is truth because it confirms and is about the same kind of thing which Annie Lovell discovered and which I have heard Mrs Jewett and Her also talk to Mamie about. The only thing she tells that I have not before heard is what she claims about the criminal nature of some of the doings there. Since the thing of counterfeits, which is not new by her, - One of his books, which I am sure he recalled taught that idea, Mrs Jewett had one of them and read it; it was loaned her and I feel sure Harris tried to get that my book back. and I do not know but he did. its easy enough to see how that idea can be carried out - and made a very immoral. I suppose

you see he has lately married Jennie Waring. the paper I saw. I or does I get her name right- her name is Jane or Jennie Lee Waring. She was his favorite as long ago as he preached in Universalist building New York when they used that communion service Newton came down on at the breaking up of that society. I thinks Newton has got - I get Harris went to England as time he selected Schenck to preach in his place during his absence, he got out that he was thinking some a long time, even then Jennie Waring was so much in love with him that she was almost heart broken over his leaving. and if the other women were jealous of her. Mrs Jewett knew of all these things and has told me, so you see

Mrs Schneller might be the biggest liar on the roll, but I think and could put Lief believing much the says. She claims to have affidavits from certain persons who either have been or are now members of the community

I should like to know what became of Mrs Harris, she was said to be insane and he had her husband up there somewhere (may be she has died, she has been treated badly enough to have called her long ago.

I received a letter from some of his old church members recently they told me he has sent to them a couple of pamphlets and his Photo. I guess he sent that one to Leigh, very likely it's like one of those he sent Mrs Schoonmaker.

Newtons 30 days will expire next Sunday the case was tried on Feb 12th I thought it was 20 days May be asked for. I don't care how hard you pitch into him.

When you do bring up the matter in paper I like you will print portions of his answer to your complaint his denials and in connection with it certain sentences in his letter to you. I think it will show up his dishonesty as nothing else will. Even Clegg says on "Better Way" he (Newton) would not go to trial in court. How I would like to answer that letter of Clegg in "Better Way" I would search him & Newton too, they would not publish it if I did. I think call Clegg "Iron Clegg."

It's amusing his talk about Mrs Robert sensitiveness She must have been very sensitive

when the ones having Lee drunken
orgies - last - fall on Boston. Whitey
and Opie are apt - to make a
one sentence I wonder if the
has invited Clegg to bed with her
yet - That - story of Lee coming
out of cage with - thing on veil.
Couldn't get - him to start that game
so he might - see what - but - you
know I - would make. Before
he commences.

Well Lake Pleasant - has shuffled
back into Pares hands. just - what
I expected. I was sure he'd get
the stock back by that meeting
called for Nov 24th to account - this
skyjacking could not - do it - get
them - if there are just one
I wonder if Judge D is such a
goose as he thinks they are act
on any suggestion or plan he can
make to turn all over to

A E Carp Meeting Adv - I presume
you have seen Dr Beals letter
in Argus, how he chuckles over
screwing Smith out - really
I am glad Smith didn't get the
management - if that was his
plan. I will wait against
that - but - I don't know how
much of that is true, Sarah
Barnes wrote me She heard
Smith wanted me if - as an
Asst to Queen Del - Park
& I hope P will steal every
dollar he can get - hold of. Does
he write to you at all?
Did you ever know such a
pack of idiots, I should
like to know where they can
make cottage owners pay to go
onto ground to get - into their own
cottage. I don't believe they
can. I wish you would

Send me the deed from Dr
& Mrs Beals to you. I don't
suppose you care for it - and
I shall like to see it - will
send it back if you want it -

When they act - decent - I am
quite willing to pay any and all
assessments whether legal or not, but -
when they act - like fury as they
did last - year ~~that~~ then I quit

I shall go there early, either
in May or early June. I need the
change. I did think I would
go to Ogden this month and
find a flat, but it seems now
like nonsense to do it - before
fall. A letter from Mrs
Staats tells me she will move
as they have bought a house
on 92 d St: opposite St Agnes
Church. would it - be funny
if they had bought just - on

that Lot - I sold to Trinity Church
they built - St - agnes and bought
lot - to keep me from putting a
flat - I have always wanted
to kick myself for having sold
it - It - was such a lonely
location.

I don't think "Jack" can ~~it~~
has retirement yet - and Dallie did
go with him at - least - he wrote
me they were both going.

I have not - much pity
for Dolbear, it's bad - for any
one makes one hate to see
one make enemies unless it's
necessary and nothing makes
a man so ugly as to have one
joke from it - him. of an article
was awfully cute

The first - I heard of Archer
was when he committed suicide with
Mrs Roberts. when she came up

from Old Whitney at St Augustine
two years ago this Spring. She
and Archer gave some Seances
together. Nellie Brigham knows
all about them. Then all went
off to Ansel: and had a cottage
together down there. It was that
Summer that Interdict to marry
Suiter, and the Summer Curtis
got hold of Colby down there
I think that Capt name was
Hatch. I wrote you at the
time I guess Carrie knows that
Capt: I guess he could be
found easy enough. He saw
Archer and told him one I can't
now remember who. that he was
Harry Wilde & Cal a criminal
I know I thought it was reliable
at the time but kept my mouth
shut long your Dear Girls
again, do be careful, I would
act more for you to get down
sick than to have some of
your work done, if you get
Pneumonia it will go hard with
you I believe. It would break
you all up. Do you see
the story in papers about Slade
It confirms the story that Dr
Worcester told at Lake P.
Jerry & Wife are in Florida
will reach Dr Yates by April 1st
How is Gertie "the chip" does
she graduate this Spring.
Love to all
P

Private.

Office of Oneida Community,

Oneida, N. Y., Jan. 3, 1878.

Dear Mr. Bundy

Your postal, saying you did not know C. A. Mansfield & Co., and giving good advice regarding professed mediums duly received. Thank you.

Still I am satisfied that Messrs. Mansfield and Warren a mediums, for we had some fine manifestations in one of our private rooms, under strictly test conditions.

I saw by the Utica Herald that they gave an exhibition in Utica several evenings after they were here to an audience of over 1000 persons.

In the last Religio-Phil Journal as an account of "Writing without a pencil". This was accomplished by Mr. Warren, at Oneida, in broad gas light; the double slate

lying on the table, in full view of the audience, and surrounded by three men and three women chosen from the audience, who, with the medium, placed their hands in contact with the slate. One of the persons being one of our own family in whom I have perfect confidence. The slate, which was entirely clean on being shut, was when opened, after a few minutes (less than five) setting, found to be full of writing. The written message was read and recognized a coming from the husband of a woman in the audience; this husband having been drowned a short time before, and who was well known by most of the audience. The hand writing, and character of the message were of such a nature as to prove its genuineness to those who knew the man. The slate was passed through the audience, and when viewed by the readers caused a touching scene. The writing was done without any visible pencil. Mr.

Warren told me that they made the discovery by accident one night that no pencil was needed.

It is possible these men are tricksters; But I am perfectly satisfied in my own mind that they are also genuine mediums of quite marked powers.

When here they said they intended visiting Chicago this winter.

Very truly yours,
W. E. Smith.

1-9-9

STENOGRAPHIC LETTER.
DICTATED BY J.C.B.

OFFICE OF
RELIGIO-PHILOSOPHICAL JOURNAL,
ESTABLISHED 1865.
JNO. C. BUNDY, EDITOR AND PUBLISHER,
N. W. COR. LA SALLE AND WASHINGTON STREETS.

CHICAGO, Aug. 8, 1889.

COPY.

Prof. J. B. Turner,
Jacksonville, Ill.

Dear Brother,--

Your esteemed favor of the 16th ult., together with the little pamphlet were duly received. I gave the latter my earliest attention and had a reply fully blocked out in my mind ten days ago; but, overwhelmed with work, have been unable to give it to you, and now it is somewhat dimmed by the press of other things.

In so far as you take issue against Orthodox interpretation of scripture, I am with you heartily. In so far as you exalt the Christ word over the Church word, I am fully with you. It matters not in so far as your position is concerned whether any such man as Jesus ever lived. The ideal man, the historical Christ, is a good enough standard for this or any other age.

I note with pain and regret, however, your attitude on re-incarnation. I do not consider it sound nor logical, and I confess to great surprise that a man of your profound learning and exalted powers of logic should have been led to take that side of the question.

On page 29 of your pamphlet the paragraph beginning, "This theory of re-incarnation supplies this great missing moral link," etc., is a wholly negative argument, it seems to me, and is on a par with many of the sophistries promulgated be ecclesiasticism. Pardon my plainness of speech, my dear brother, I know you will be sure it is not indicative of any disrespect for you. To my mind the re-incarnation hypothesis is a belittling of the omniscient intelligence and a limitation of the resources of the spiritual universe wholly out of keeping with the grandeur of the scheme of creation. It seems to me that once granting man's continuity of life beyond the grave one should posit a spiritual existence capable of indefinite and eternal progress onward and upward, passing sphere after sphere without the necessity of any backward-step to earth again. Modestly, but very positively, I affirm that re-incarnation is wholly contrary to science and can only be sustained as an argument on theological, rather than on scientific grounds. In practical experience my observations, covering hundreds of cases are that the acceptance of the dcotrine of re-incarnation tends to demoralize the disciple, morally, mentally, physically. I could cite you innumerable sad instances in support of this; and I have never known a person to be better for having accepted the theory.

I wish I could sit down with you in your library or mine an hour or two a day for a week and canvass these moot problems and discuss ways and means for carrying forward the great and imperative work which I see opening before me and for the accomplishment of which I have all the strings in my hands, except that most necessary one--money. I am sure your eye would glow with enthusiasm and your heart be quickened to know of all the possibilities for good work I see lying before me and those who are working with me

Over

through the JOURNAL; but the vastness of this work, contrasted with the insignificance of the means for its accomplishment, dazes me when I think of it, and I can only struggle on as best I can, leaving the result to the future.

With kind regards and assurances of my appreciation, I remain,

Cordially and fraternally yours,

Jno. C. Bundy.

Mrs Knights

112 Poplar St
Cincinnati O.
Sept 14th 1887.

Dear Bundy,

Your agreeable letter to hand and I am glad to do all that I can for the paper. I came here perfectly exhausted, so much so that on the first Sunday I could not hardly speak. I could not set under any control at all.

Dear friend may I speak out in your confidential ear. I am discouraged beyond the capacity of measured words with the state in which Spiritualism is. Its platforms speakers during the Camp meetings

have killed me with the utter folly and nonsense given out as our "glorious philosophy". Oh, that we had some great macaulen man to speak out and kill off this stuff you ly yeu called Spiritualism; but I see no man coming, Hand on the platform and hand in the Seance room!! How can I be anything else but sick. We want great men and good men.

I know that there are some phenomena happening in nature out there which can only be explained upon the hypothesis that they are produced by Spirits.

but I cannot affirm anything of Spirit because I cannot know it in the way I know a brick or a piece of cheese, Eloquent ignorance says terrible foolish things.

The "Better Way" people are not very sweet on me now. I told them that I believed in critically collecting facts, and correlating them, and that the Better Way would not do it. You have the true policy.

In passing through Boston I was so mad in my soul at the Policy of the "Banner" that I did not even

call at the Mecca of the "Old Man". I do not take his paper and I rarely see it. I am in a bad way, not in regard to the reality of certain phenomena but the men leading that wing of Spiritualism. Dont think that I cannot rally, my state is induced by being in the Center of so much that is unreal. Dear friend the failures of my life have all been due to hating shams & humbugs. The "Better Way" is a worse way. I shall not write anything for it again.

That man Hart who writes in the Journal

that critique on Dawbarn has a delicious anyletical intellect. He has cut Dawbarn too badly — It is jam —

About the "American Eclectic Medical College". I do not know anything about its past history and the men who have been at the head of it. It has a perfect "Charter". It can legally give diplomas which will stand equal with any other. Dr Maltby is the Dean. and truly a learned man. He is 78 years old, and a grand teacher. This Dr Maltby and myself now own the College.

The Professors are paid by us. Some day the college will be entirely mine, it may be soon and it may be later. But any how I am determin'd to make an accomplished medical & dentist. It will take me some time but I will do it. If I live. I have lost every body out but the Dean - This is private information. I shall still do my work in Spiritualism and I will have good talent to create the faculty of the College -

I can yet show that a man of science can be entranced & a medium.

I want you to feel the Spirit of this letter. That your work and mine are the same,

I will do what I can, the "Journal" is ~~a cathartic~~ a cathartic and does clear away the pieces, but he who becomes a cleaner gets splashed with dirt.

Pardon this long letter. It is written as a ventelator & pent up excitement

Yours truly

J. Clegg Wright

J Clay & Co

Ms. Coll. 568
Folder 36 Box 2

Miscellaneous
Memorial pamphlet for J.C. Bundy
1892

Bundy, John C., 1841-1892
Papers, 1854-1893 (bulk 1877-1892)

MILITARY ORDER

OF THE

LOYAL LEGION OF THE UNITED STATES

COMMANDERY, STATE OF ILLINOIS.

Circular No. 15.
Series of 1892.
Whole No. 179.

CHICAGO, OCT. 20, 1892.

At the stated meeting of this Commandery, held on the Thirteenth day of October, Eighteen Hundred and Ninety-two, the accompanying report of a Committee appointed to prepare a tribute of respect to the memory of our late Companion, Lieutenant Colonel JOHN CURTIS BUNDY, was read and adopted.

By order of Captain

EUGENE CARY,

Commander.

CHARLES W. DAVIS,

Lieut. Col., Recorder.

OUR late Companion, Lieut.-Col. JOHN CURTIS BUNDY, was born at St. Charles, Kane County, Illinois, on the 16th day of February, 1841. On the 7th day of August, 1861, he enlisted as a private in what was then known as the Kane County Independent Cavalry. His military service was principally in the States of Missouri and Arkansas, and his duties in camp and in battle were performed with such credit to himself and approbation of his superior officers that in July, 1862, he was, by order of Major General S. R. Curtis, commissioned as Lieutenant-Colonel of the First Arkansas Infantry.

Broken in health by the arduous duties of the campaigns in which he took part, he returned to his home, taking up his residence in Chicago, where for many years, and up to the time of his death, he was the editor and proprietor of *The Religio Philosophical Journal*.

In his editorial, as in his military work, devotion to duty was the one governing principle of his life. He sought to know and to declare only the truth; by it, he insisted, all the cherished hopes, the fond beliefs, even the solemn convictions of life were to be tested.

Death loomed before and came to him, no dark abyss in which lay the unknown, but a narrow way leading to another life. We, his companions, who knew and loved him, some of us with and some without his faith in what lies beyond, standing by his grave, with one voice unite in calling "Faithful soldier, upright, honorable man, true hearted friend, hail and farewell."

ARBA N. WATERMAN,
MARTIN J. RUSSELL,
OLIVER W. NIXON,

COMMITTEE.

J. Wm. Slocum & T. McCurdy Successors

521 Washington Street, Boston.

Saturday

Nov 1st [1884?]

Dear Sir,

Pardon me for writing you on a subject that is very disagreeable to me.

It is not my custom to attend Spiritual gatherings except occasionally on the 31st of March, the Anniversary of Spiritualism, when I am professionally engaged; and then it is my rule to receive some money in advance

1

would it be convenient
for you to forward
me whatever amount
you may see fit to send,
That
So it may reach me
before Wednesday the 5th
the day on which I
expect to leave for Phil
adelphia. Should this
meet with your Sanction
please send what portion
you may think right
by P.O Money order, care
of Mr Daniel Underhill
232 W. 37th St.

Very truly yours
Margarette Fox Kane

Saratoga

Tuesday, Oct 2d 1877.

Col. Bundy,

I hope you will be able to find room for the whole of the enclosed in reply to Underwood. If his article is not printed, please insert the foot-note which I send to the objectionable passage referring to Lange. The slight, an important phrase, to which quotation marks were omitted, is not, it seems to me, what a truly earnest thinker, whose object was simple truth, would carp at.

The notes you send me on some of Underwood's remarks are all good; and you will see I have got

LL/th/01

Yours Sincerely

THE JOURNAL'S CRITICISM OF B. F. UNDERWOOD'S VIEWS.

MR. EDITOR:—In the JOURNAL of September 1st appears an editorial, criticising quite vigorously some views on "Life and its Adaptations," presented in a lecture given by me some months ago, and a portion of which, as reported, was published in a recent number of the same paper. Having read this editorial with considerable interest, and believing some of the statements therein, which are offered as objections to my positions, are fallacious, I will, with your permission, give it some notice from a materialistic stand-point.

The JOURNAL says: "No man can despise philosophy without in his turn philosophizing in the very act. Those Materialists who imagine that their views are in no way a product of philosophical speculation, but are a pure result of experience, of sound common sense—and of physical science are greatly mistaken."

I quote this sentence to *approve it.* Why was it made part of a criticism of my position? I certainly do not despise philosophy; Materialism and philosophy go hand in hand. I turn to the first page of Lange's profound and learned work—"History of Materialism"—and find the first sentence runs thus: "Materialism is as old as philosophy, but not older." In a note the author says this sentence is directed against "those Materialists who in their turn despise all philosophy, and imagine that their views are in no way a product of philosophical speculation, but are a pure result of experience, of sound common sense and of physical science;" a passage between which and that quoted from the JOURNAL, there is a remarkable coincidence both in thought and phraseology. Let me quote one more sentence from Lange: "The first attempts to escape from these contradictions [of Dualism] to conceive the world as a unity, and to rise above the vulgar errors of the senses, lead directly into the sphere of philosophy, and amongst these first attempts Materialism has its place."

See foot-note *

(9)

foot-note

* It should be borne in mind that in the article from which Mr. Underwood quotes, we referred him to Lange, the American edition of whose book was not then in the market. Indeed, if we do not err, we referred him to the very page where the "remarkable coincidence" occurs. He fails to acknowledge this circumstance in his allusion.

Folder 32 Box 2

Epes Sargent, 1813-1880 to J. Bundy

views, I am not influenced one jot by them on the subject. I hardly know what they are. I should not heed them if I did. I act entirely independently in this matter. I think that Mr. Hazard does not discriminate as I do — that he goes too far in his general and almost indiscriminate exculpation of Mediums. I think they are responsible beings like the rest of us — but more subject to impulses and influences from the unseen sphere. Therefore we should have a certain charity and pity. These are my views very hastily expressed in reply to your candid and esteemed favor of Monday.

Truly Yours,
Epes Sargent

Col. Bundy
Chicago

Epes Sargent
10/29/77

Saratoga Springs
Oct. 17th 1877.

Mr. Bundy,
Dear Sir,

Yours of day before yesterday is just received.

I think you rather misapprehend my meaning when I say, "We must take truths in trumento as we can find them." I am just as anxious as you can possibly be to have an Mediums honest, pure, and Conscientious. Any thing like fraud on their part excites at once my indignation and my commiseration. I am as ready as you can possibly be to denounce and execrate

a man goes not of such a dig
part it does not possess

Epes Sargent. 1813-1880 to J. Bundy

11

fraud when I see it.
At the same time if the
foul fiend himself can
give me a proof of spirit
existence and power, I
am willing to hear Mitnes
to it frankly in spite of his
diabolism. That is simply
my position. Watkins
gave me what I have
been trying to get for a
quarter of a century —
gave it to me fairly,
squarely, and unmistaka-
bly; and whatever bad
things he may have done,
or may be capable of, I
should be recreant to the
truth if I were not ready
to testify honestly to what
I got through his mediumship. That is what I
mean by "taking truths in-

[illegible] 1878.

struments as we find them."
Warn the public as much
as you please against the
trickery and fraud of the
Holmeses, Blisses, and
Watkinses, but if they
can give us anything
genuine, let us manfully proclaim it, however
deep may be our dislike
and however bitter our
resentment. I cannot,
for the life of me, see why
this is not the true, the
courageous course, and
the one that is absolutely
requisite for the evolution
of the truth. And I think
that upon reconsideration
you will find that we
are not so far apart in
our feelings on the sub-
ject. So for the Banner's

1879.

Folder 32 Box 2

Sargent, Epes, 1813-1880 to J. Bundy
1877-1880

Boston, Nov. 25th, 1878.

Dear Col. Bundy,

Your letter of the 22d came duly to hand. I am sorry you have been physically ill, and hope ere this you have thrown off that persistent cold.

I am glad you mean to "Keep your grip on the helm", even though it may seem a little misty ahead; and though the truth may seem to move slower than we could wish. When we consider that Modern Spiritualism is only thirty years old, we have reason only for wonder that it has done so much.

I wish we could stir up both Spiritualists and anti-Spiritualists to a little more enthusiasm. The marvel is that when a man gets hold of such a big fact it does not possess

+

8-62-11
Epes Sargent

and inspire him to work as he ought for its progress and establishment. You ought to have a circulation that would enable you to get the best talent of Europe and America to co-operate with you. There are many men of ability who would doubtless like to give their time to Spiritualism, but cannot afford it.

You asked me in a recent letter to send something with my name for your Christmas number. For reasons which I will explain when we meet, and the force of which I know you will admit, I prefer for the present that my contributions should be anonymous.

Another reason is this: I shall write more freely, in contributing to your editorial columns, if I am not publicly known as a Contributor.

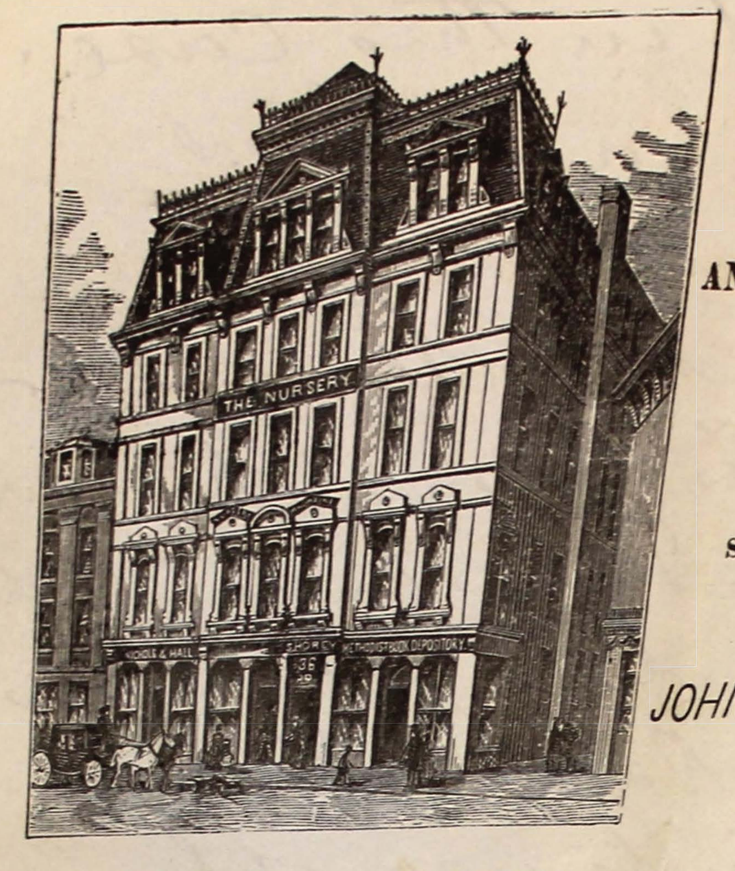
I write as the Spirit seizes me, and so may be very erratic — sometimes with long intervals between, and sometimes not.

Thanks for Barrett's book on Swedenborg and Channing. I will send you a notice of it.

Truly Yours,
E. S.

Epes Sargent, 1813-1880
11 Nov. 1880 2 l.

Epes Sargent
11/1/79



The Nursery,

AN ILLUSTRATED MONTHLY MAGAZINE

FOR YOUNGEST READERS.

SUBSCRIPTION PRICE, . $1.50.

JOHN L. SHOREY, Publisher,

36 Bromfield St., Boston, Mass.

Dec. 24 1879

Dear Col. B.,

I return letter. I saw at once that the Christ photograph was a copy from a drawing or engraving. But it does not follow that this was a fraud though, or rather by the Medium. Years ago I was fully persuaded that spirits sometimes use old photographs, engravings, or drawings in this way. You may smile, and think me credulous, but it was only after long and varied experience that I came to this conclusion. So don't take the opinion of your cor-

Dear Col. B.
Rec'd on to the Rev.
Treasurer

Dec 28th, 1879

from
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[illegible]
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to do.
hypo-
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[illegible]

Epes Sargent, 1813-1880 to J. Bandy
11 Nov. 1880 2 l.

respondent as final in this case.
The fact that they used Mme
De Stael, or Countess Goodrich,
is quite consistent with experi-
enced familiar to those who have
given much study to the subject.
The book by Duchild, the Glas-
gow medium, "Raped" &c.,
shows how spirits use old
paintings and engravings. No one
suspects Duguid of fraud
in this case. Indeed many of
the drawings were direct and
independent. I consider this
matter well before committing
the R. P. J. to decided charges
of fraud.

A merry Christmas to you
and Mrs. B.

Truly Yrs.,
E. S.

Epes Sargent
12-28-8

Epes Sargent
11/1/79

28th, 1879.

1879.

Dear Col. B.
How am to the

Dear Col. B.

Yours of

Yours

Dear Col. B.

Yours of

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Dear Col. B.

Yours of

Yours

Ms. Coll. 568
Folder 32 Box 2

Correspondence
Sargent, Epes, 1813-1880

Bundy, John C., 1841-1892
Papers, 1854-1893 (bulk 1877-1892)

Epes Sargent, 1813-1880 to J. Bu
11 Nov. 1880 2 l.

Epes Sargent
11/1/79

Tuesday, A. M.

Dear Col. B.

Hold on to the Rev. Mr. Tyrrell; he is a tramp, and no loiterer in the valley of dry bones. He writes prettily and well, without padding or bosh. Would we had a few more such among the clergy! Let him see that he is appreciated.

I still seem to be dodging pneumonia, which is trying hard to grip me; but I hope to weather it into the warm months. Cultivate Bro. Simpson. From all that I hear of her I think She must be genuine. Please send me a R. P. J., containing the account of that St. Louis affair, and I will make an abstract for the Banner, duly crediting the R. P. J. I have come across a good passage in one of Peebles's old printed letters, strongly endorsing Bro. Simpson. It will do to work in.

Yours in the cause,
E. S.

28th, 1879.

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Ephes Sargent
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28th, 1879.

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11 Nov. 1880 22.

Epes Sargent
11/1/79

Boston, Jan. 12th, 1879.

Dear Col. B.,

The attack on Stanton-Rio
seo is utterly pointless — unjust,
therefore, and ungrammatically written.
I hope you will take no notice
of it. Such things carry their
own condemnation with them
fair and judicial mind. I do not
see how the concern can live long.
It must be publishing at a great
weekly loss. And what is there in
it to command attention? I have
a real compassion for the man
— for he is undoubtedly earnest
and sincere, though lacking in
something that might save him
from blundering.

I had not heard of the exposure
of the Medium James. Can you
name one medium of any account
in the whole world, against whom
charges of fraud have not

th, 1879.

containing
R. Bennett,
too ill to Dr.
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We can't
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Epes Sargent
11/1/79

been brought? I can't. There
is a mystery in it, that does not
lie on the Surface. Let us then
be very cautious in our decisions,
while we are watchful to all wilful
impostors. May there not be spirits
trying to trip and impede the spiritual
movement, as well as those trying
to help it on? May not this case
of contrariety or contrariness,
operate in the spirit world
as well as on this?

Epes Sargent. And what is it to
it to command attention? Is there
a sufficient reason for the Press
for it to undertake every wonder
and every thing that
something that might else have
been published?

Called my views of the phenomena
of Modern Times, Can you
give me a definition of supernatural
as opposed to natural
laws not

11-13-79
Epes Sargent

1879.

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Epes Sargent
11/1/79

~~Boston, Oct. 28th, 1879.~~
~~Dear Col. B.,~~

I got the R. P. J. containing) 1879.
the exposure of F. M. Bennett,
on Friday, but was too ill to Dr.
acknowledge it, though I read
it with very deep interest. ny,
I see no escape for him from
upon ex-posure: it is conclusive
and final. He must resort to or.
some other tack, He can't
get rid of it. What is he to do? ine.
Evidently he is an exposed hypo-
crite, which, per an editor, is or,
a bad thing. Last evening I to
got the "Inter-Ocean" of Oct. it
23d, containing the substance
of the articles, &c. All which is to
the point. I have not been

hope

Eben Sargent

Mean
opin
ceed.
K
best
with
Sear

into town soon for a week. My
health has been so poor. But I
am in hopes of getting better.
Let me hear from you
often. I am not quite ready
for action yet. Sincerely,
E. S.

Epes Sargent
(Boston)
11/25/79

Boston, Nov. 22d, 1879.

My dear Col.,

Yours in regard to Dr. Buchanan is received. His sympathisers are wrong, and the R. P. J. is right. No "attack" was made; only an exposure of an error.

I am sorry to learn that Mrs. Simpson is getting restive. She might have chosen a different confidant, however, for her suspicions. Strive to "save her from herself;" but don't disguise any thing.

Yes; it is wearisome to be kept trying to have things "keep ready right." You cannot trim, and I hope

you will adhere to that.
I shall keep on in the path
I have followed thus far, ever
since I have been admitted to
the wonders of Spiritualism.

Since Tenkeburg has taken
the liberty of altering one of
my sentences, I shall take
the liberty of not replying to
any further response from
him. The alteration reversed
the sense.

Ever truly,
E. L.

Col. Bundy
Chicago

means to succeed if he can. My opinion is that he cannot succeed.

My dear Col. B., accept my best wishes, and believe me, with all the compliments of the season, Yours ever truly,

E. Sargent

Sargent E.
Boston
Dec/79

Boston, Dec. 10th, 879.

Dear Col. B.,

I think you were perfectly right in the taking you gave Bennett. He deserved it all, and showed depravity in his course. If Mr. Bennett is appealing to a class of minds ~~similar~~ ideas to his own, let him have as much as he can take.

I have read Buchanan's article, and find nothing in it that bears on you — or that bears on you enough to warrant your direction of attention to it. If there is anything offensive (as I do not doubt there is), it is so obscure as not to be worth notice. That Buchanan would try, in such an article, to

pay you off, I cannot doubt; but he is weaponless — though he does not know it.

In regard to poor S. B. B., you are quite right. His "plea is only a thin varnish to cover a begging" suit. S. M. (A. A. — Oreg.) writes me under date of Oct. 16th, 1879, — "Mind & Matter, of which for some reasons copies are now sent me, is very washy, very silly, and very severe on Foundry. Its tone seems to me entirely silly and bad."

Your letter asking me to write letters to Dr. Crowell and Mr. H. B. Wolfe (in regard to the R. P. J.) was duly received; and I was quite ill when I got it. I will give it consideration; but it seems to me it will harm more than it will help, for this simple reason: If a paper has begun to go down, there is no help for it, except in the revival of the sentiment in its favor, and that can come only from the good judges, who are now, it is very evident, in the minority. Possibly there is vitality enough in it to ship-prove all this; but I do not know. I will consider the whole subject.

If a paper like M. & M. keeps alive, why should not the R. P. J.? There is one point in regard to Roberts: He has money, and

Jan
Lawrence Co
copy

Chas Dimmerat
Esq
Lawrence Co
Illinois

1 For the Home Document

Edward Evans Portland

Washington City April 5th 1854

Spiritual Manifestations

Mr. J. B. Conklin, of New York, Publisher of the "Messenger of Light" a celebrated test Medium for Spiritual manifestations, accompanied by his sister Miss Annie Conklin, who is also a good test medium have been ~~stopping at Mrs Robinsons~~ in this City for several days past. Their Room is beny daily visited by some of the most scientific and best educated gentlemen and ladies of the present age. The tests are such as to convince the most sceptical of the fact of their Spiritual character.

The mode of communicating is various. When the alphabet is used for communicating a table tips up nearly a foot from the floor at the letter indicated, as the alphabet is called over.

Often the medium is moved to write, when very interesting communications are given to the person in waiting, over the signature of a friend or relative, who has long since departed this life. one of whom the medium has no knowledge.

At other times the medium is thrown into a trance or apparently unconscious state. When he arises and delivers most eloquent addresses; ~~and~~ which, when purporting to come from some person whose style of speaking was known, is said by gentlemen whose veracity is undoubted, to be strikingly similar to their style of speaking, when in this life. The modes of testing the communications are numerous. Among a great number I have witnessed, there has not been a single failure, in the presence of Mr Conklin. I have conversed with a great

Ms. Coll. 568
Folder 38 Box 2
Miscellaneous Writings by Others on Spiritualism
Bundy, John C., 1841-1892
Papers, 1854-1893 (bulk 1877-1892)

number of persons who have also received communications, and tested the phenomena to their satisfaction; and not one expresses a doubt of its being all that it purports to be, the communications from the inhabitants of this sphere.

In my presence a communication was addressed to Gov. Tallmadge ~~as a~~ ~~[illegible]~~ ~~from~~ by General Washington in ~~[illegible]~~ essential ~~[illegible]~~ ~~language~~, commending the Governor for his independance of character, and zeal in promulgating the doctrine of Spiritualism. What communication was given through Miss Conklin, while in a trance. She first passed away into a scene resembling natural death. She then ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

Another clap of manifestations that are beeny developed, is pencil drawing. A gentleman about fifty yeas of age, by the name of Cunnyham, who has been in public life for many yeas and who now holds a position in the Department of State, and who has been most sceptical upon the subject of Spiritual manifestations, has recently become a medium for pencil drawing. He takes a common black lead pencil & cuts away the wood, at and near the end of it, without sharpenny the point in the least. Then his hand is moved over the paper, with most delicate touches until a most magnificent picture is executed. Than any human artist has been known to execute. There is a lady by the name of Mrs. Williams in this city who became a medium for the same kind of drawing last January, who has executed over one hundred and fifty pieces, many of which are unequaled by any the hand of human artist.

These pieces are executed in from one to two hours, usually. A good artist who was present with me & examined her specimens, said it would take himself or any other artist, several days to do the same amount of work, without any prospect of the same degree of perfection, however much time might be bestowed. Neither of these mediums have any knowledge of the art. Their hand is moved to execute the work, without any knowledge

Another clap of manifestations that are being developed, is pencil drawing. A gentleman about fifty years of age, by the name of Cunningham, who has been in public life for many years and who now holds a position in the Department of State, and who has been most skeptical upon the subject of Spiritual manifestations, has recently become a medium for pencil drawing. He takes a common black lead pencil & cuts away the wood, at and near the end, without sharpening the point in the least. Then his hand is moved over the paper, with most delicate touches until a more magnificent picture is executed, than any human artist has been known to execute. There is a lady by the name of Mrs. Williams in this city who became a medium for the same kind of drawing last January, who has executed over one hundred and fifty pieces, many of which are unequaled by any, the hand of human artist.

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of their ~~[illegible]~~, of what is going to be
performed.

Gov. Johnadye informs me that
he has a daughter about fourteen
years of age, ~~and~~ naturally very timid &
diffident, ~~and~~ who has little or no knowledge
of music, yet when under Spiritual
influence, which is not often the case,
~~she~~ will play any known tune
upon the piano, and accompany
the same with ~~beautiful~~ excellent, singing,
with a degree of grace and animation
not excelled by the most accomplished
artists. These things however
strange, are facts. And the man
who shuts his eyes to facts
and cries out humbug, only proves
himself a cowardly, or bigoted creature,
who is silly enough to think that
the popular current will always continue in the same channel, and
~~will~~ outline and overturn truth.

Return if not delivered in five days to

H. H. FURNESS,

222 Washington Square, Philadelphia.

Mr Letter

222 Washington Sq

dept in

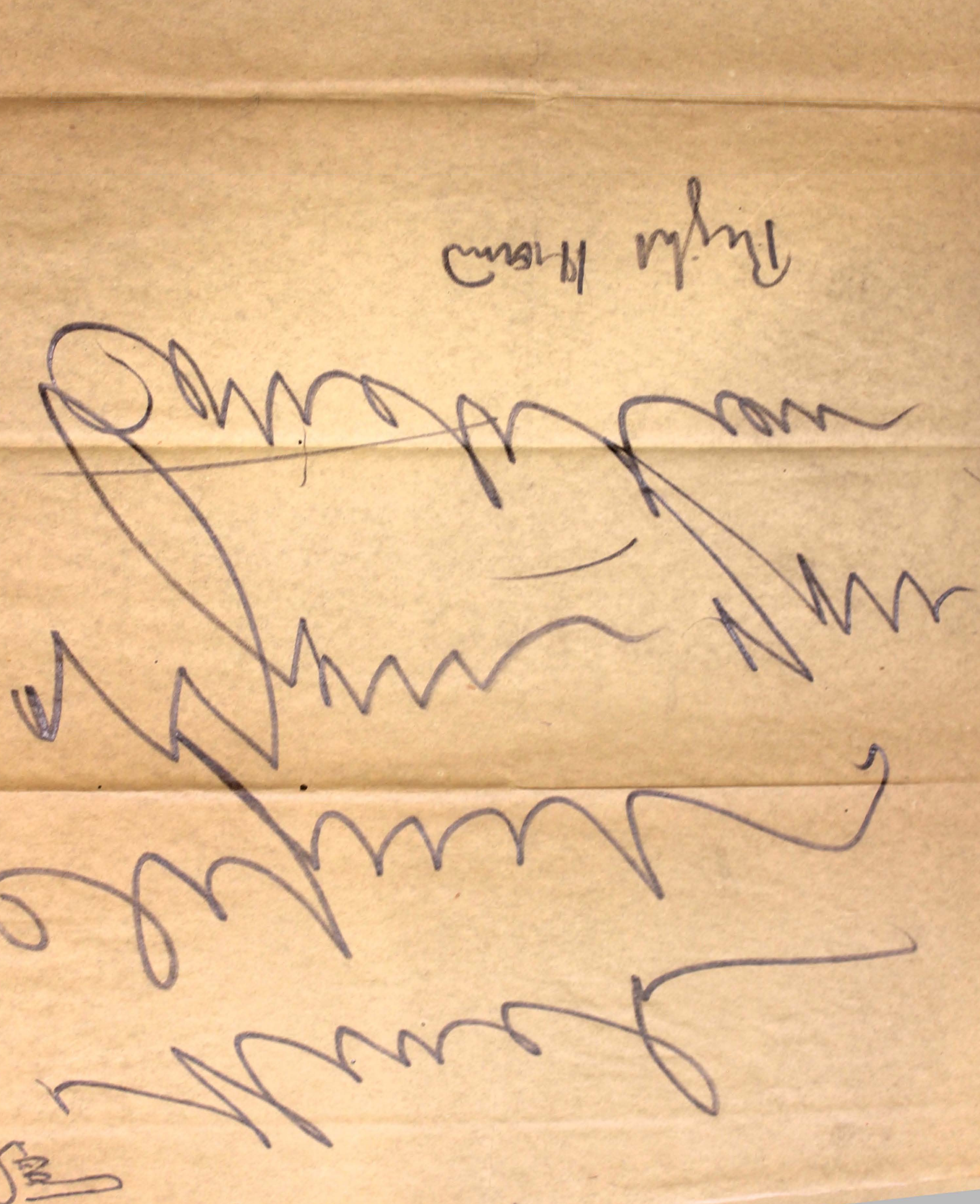
Box 1 2

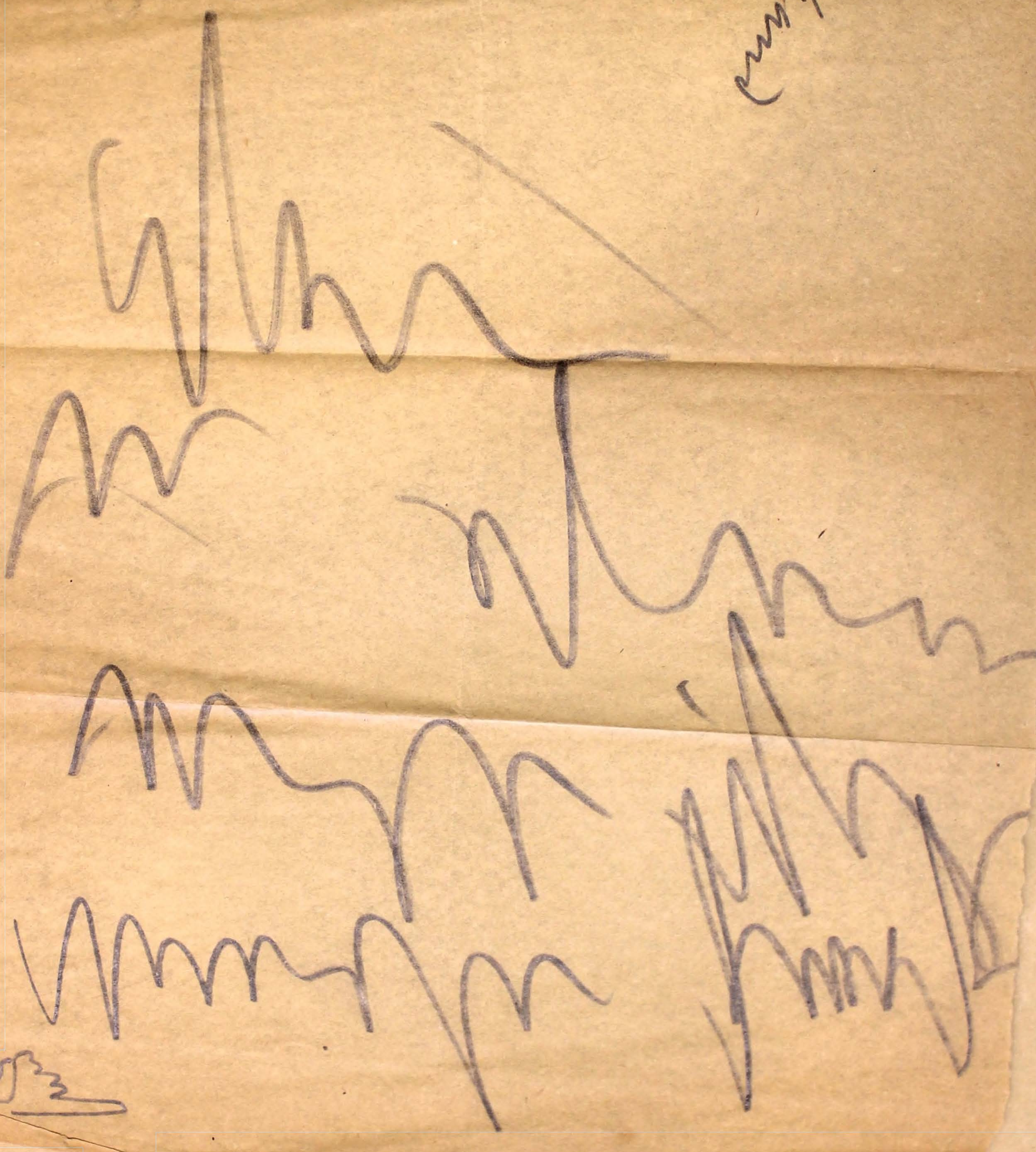
as a fact one do relate
to earth and can hold
communion with it through
mysterious or supernatural
agent this is only by nature
laws that enables us to do
this

J. J. Shepard

I am attached here by a desire
I want to hold some relations with this
unreal sense I am perfectly
content in my present
position there is no doubt
as all life E. R. Peet

am working my way on
hard it may seem strange
that one in such a position
as I was placed should
wish to leave the confi-





Where shall I stand by this table tell me that a spirit is here that only left me only two hours two weeks ago and that has it begun to know one here for Ready remarks made at the time I buried C B as not here this was written and left you about it in a little while

Then Christ come
here by their own deeds
Christ for mankind
Dear Christ Then
is darkness and
Clouds that envelope
us J Mum

Father all is love and Mercy one is a
life enlarged by love alone no torment
more than that influenced by the
conscience Amen

assembled to greet you. I cannot
conceive the reason as well as
I can the state that it is. I can
not trace as much as I can by the
help of my memory. The hand
as when I was at the
the state. This things have
to tell, and I am
in a little time
the land that govern our
coming are known you
will see that it is just as
natural for us to return
as it is to leave the land
us not necessitous for the
nishment - thereby there
be come. To enquire
Being concerning the
God or us - such as men

interested in Medicine now
as when on earth, I have
met the founder of our
System, and he has
[illegible] and influences the great
moral & Therapeutic
Principles gathered about
Dr Hahnemann is one of the Leaders
[illegible] Most Progressive
Best methods. & Investigate
the Principles he has
known as absolute Fluness that
he can make in a short
Almost order Invoke
Power & Love & Light & Truth
Christ in Matter & Science
Just he will give order
by Mary Thum E. H.

I know that Tobacco was the
indirect cause of my leaving
my body. by giving me Heartdisease
affected directly on my brain
causing. misfortune to me I
have no feeling of resentment
toward him I have only to
come back to finish my incom-
pleted work of Mercy

There is Some thing that Hold
back Our power of Conscience
I would give much could
I influence the committee
to dispense with my dear
friend He attempts he is
Here by my appointment
I We had my Regents
I Thought Christ-Worned
come for Me Deemed

1.

time and make me his
enemy vicegerent Robert
Flere is another of the fare
ties Mat hope for impossible
things. I wish I could
undo some of my foolish
things I have done
H L

Yes those that do wrong need
fear especially from Jesus
it is done for the double
purpose of proving the lie
ility of the punishment
in reparation of that sin
against God

A. J. Jr.

Have you seen Shakespear
and ask him the meaning of
Illusion

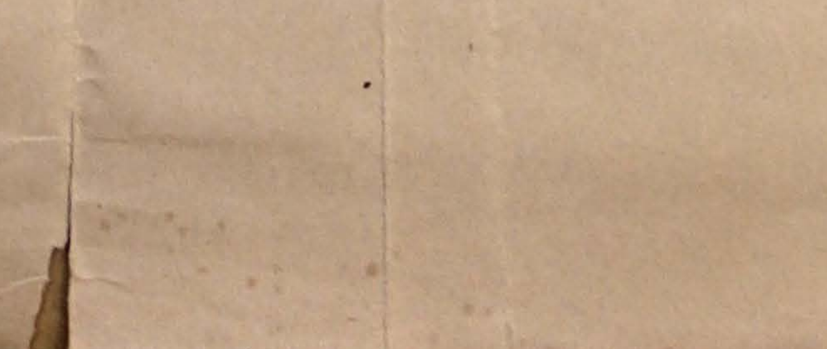
yes;

s Sam hun

Warrugh

Smallcane

against and all mine

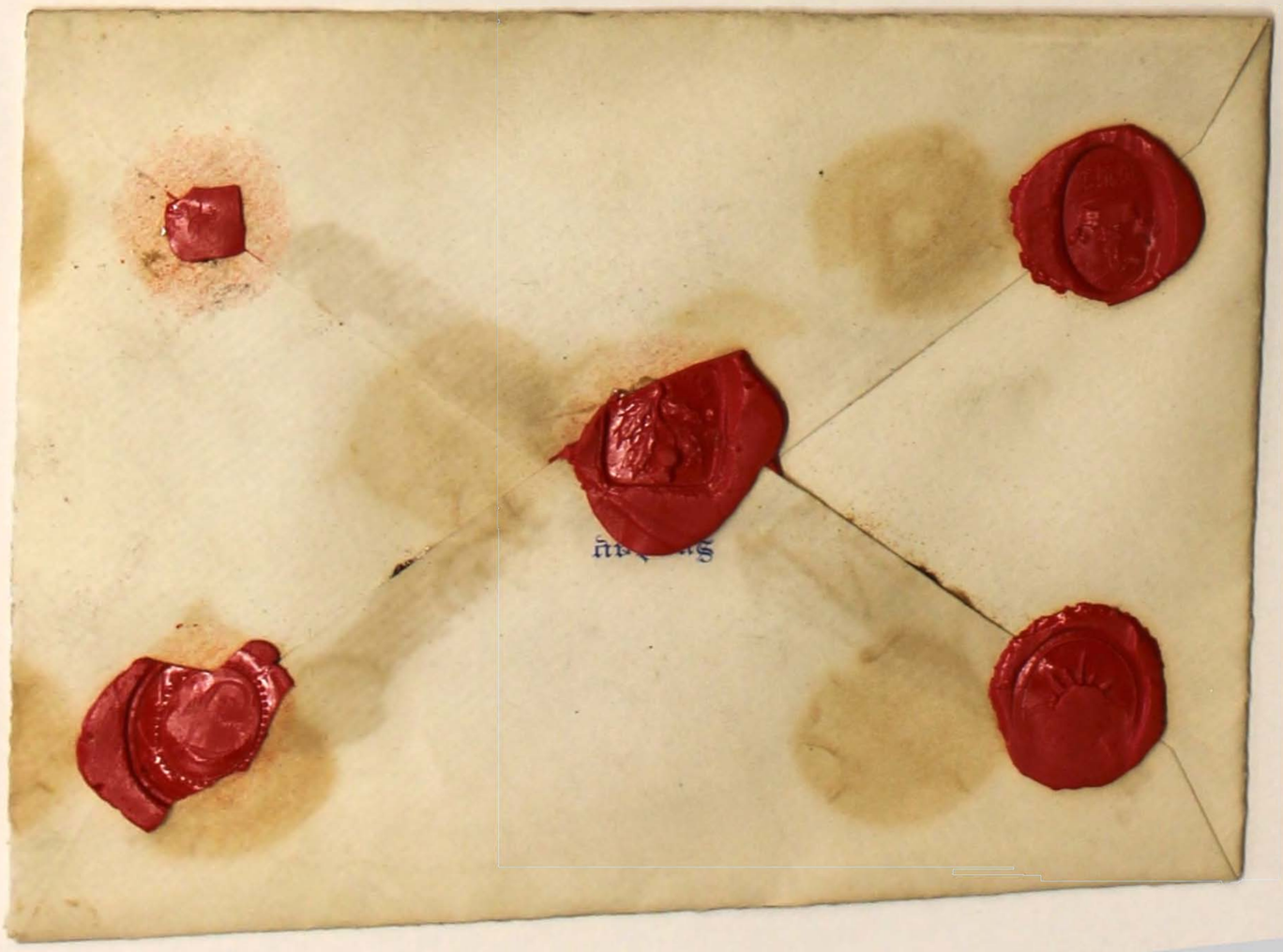


No 1

222 West Washington Square

Who is now the President
of these United States?
March 6th 1885.

Is Grover Cleveland
unless he died
since five o'clock
this afternoon,
In that case.
Of course Hendricks
is the Chief Executive



Prof Thompson's question. (Keller)

Have those seven
shots from Blockley
reached the
target would
yet?

Prof Thompson's question to Keller

Have those seven

sheets From Blockley

reached us

yet?

Prof Thompson's question to Keller

The seven spirits are not

with no yet

Keller's answer

Liquidation. Het
blijft onbegrijpelijk
hoe de heer Keller, die
door twee personen uit
het publiek sterk werd
vastgebonden, zich in
een oogwenk weet los
te maken.

十 〇 日 八 五
九 七 九 生 非
廿 身 食 吃 大
一 大 鳥 食 去

Jij bin min ugrifA
und if Cinbu mun
Lorgtus Lurs
Lurs Öfundun
Don Wolken

(3)

Un voyage tout éveillé
dans le royaume des
rêves et des illusions:
l'esprit se refuse à ad
-mettre les merveilles
éxécutées dans une
salle éclairé devant
un public incrédule
qui cherche á s'expli
-quer les trucs employés
a devinir les
Kellar huye del espiri
tismo, porque ya pasó
la época de ello, y
solo dá el ejercicio y
carácter de pres-

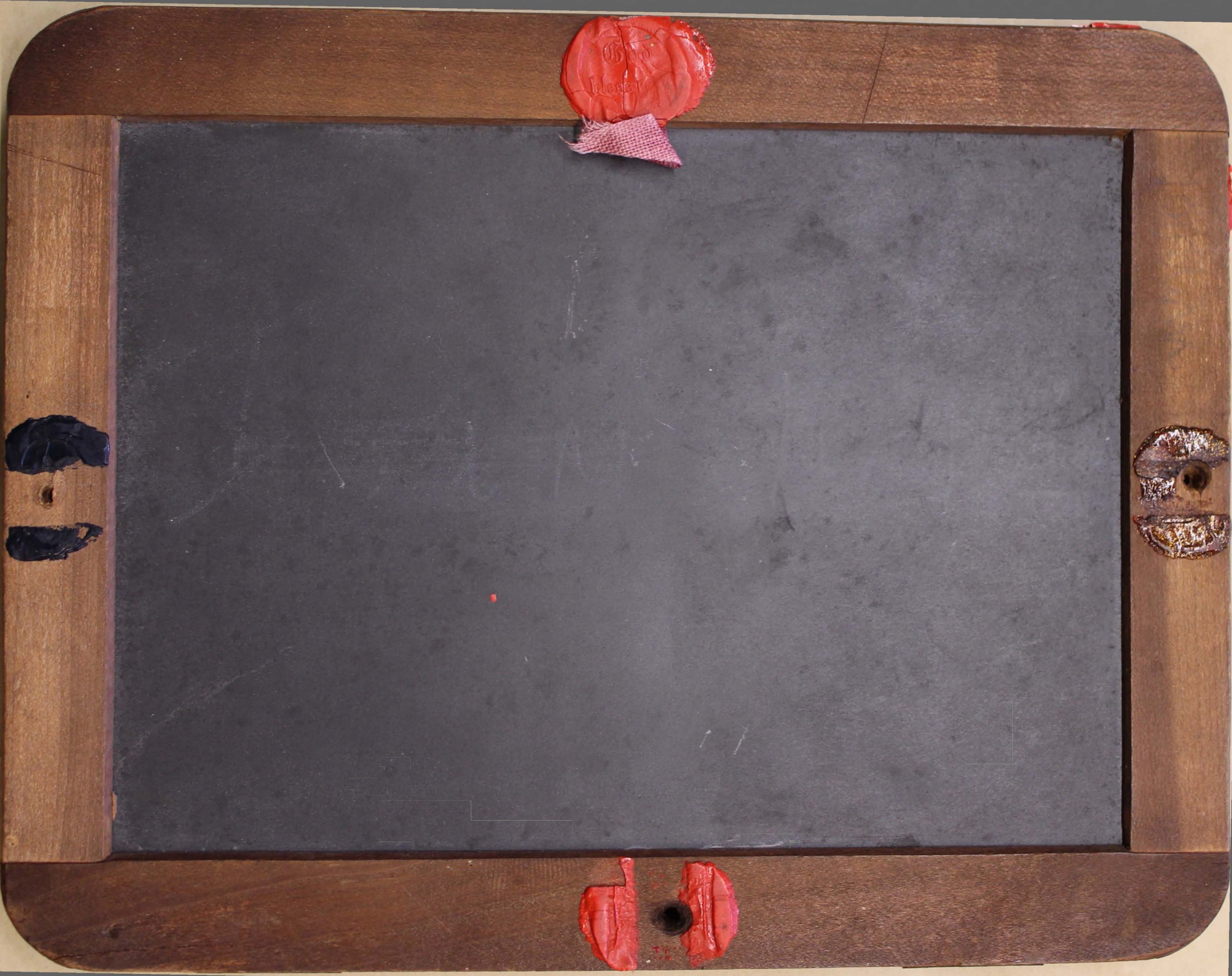
(Keller)

When persons (4) set themselves
as mediums professionally or oth-
-wise, and lead people to believe
that they are bringing before them
facts proving the immortality of the
soul, they are doing a very solemn
thing indeed, and the person
who would for gain trifle with
the most sacred feelings of our
nature by pretending to do this,
while all the time he is carrying

On an elaborate system of deception, is beneath contempt and ought to be held up to the scorn of every honest man in the community.

Harry Kellar
and anti-Spiritualist.

Mrs. Patterson



My friends —
Paul's injunctions are, "Add
to your faith knowledge
this knowledge has encouraged
the despondency and fear
encumbered & the moment
and gives hope to the hopeless —
I am Lucy Wiseman Clark

Slades Slate

Is Mrs Simpson [of Chicago] a
good medium?

The 5

Slades Slate

Sr. Spirit Print.

Interessante für die
fest-part.

Wm H. Getchell
Photographer
Boston

J. W. HURN,
No. 1319 Chestnut Street,
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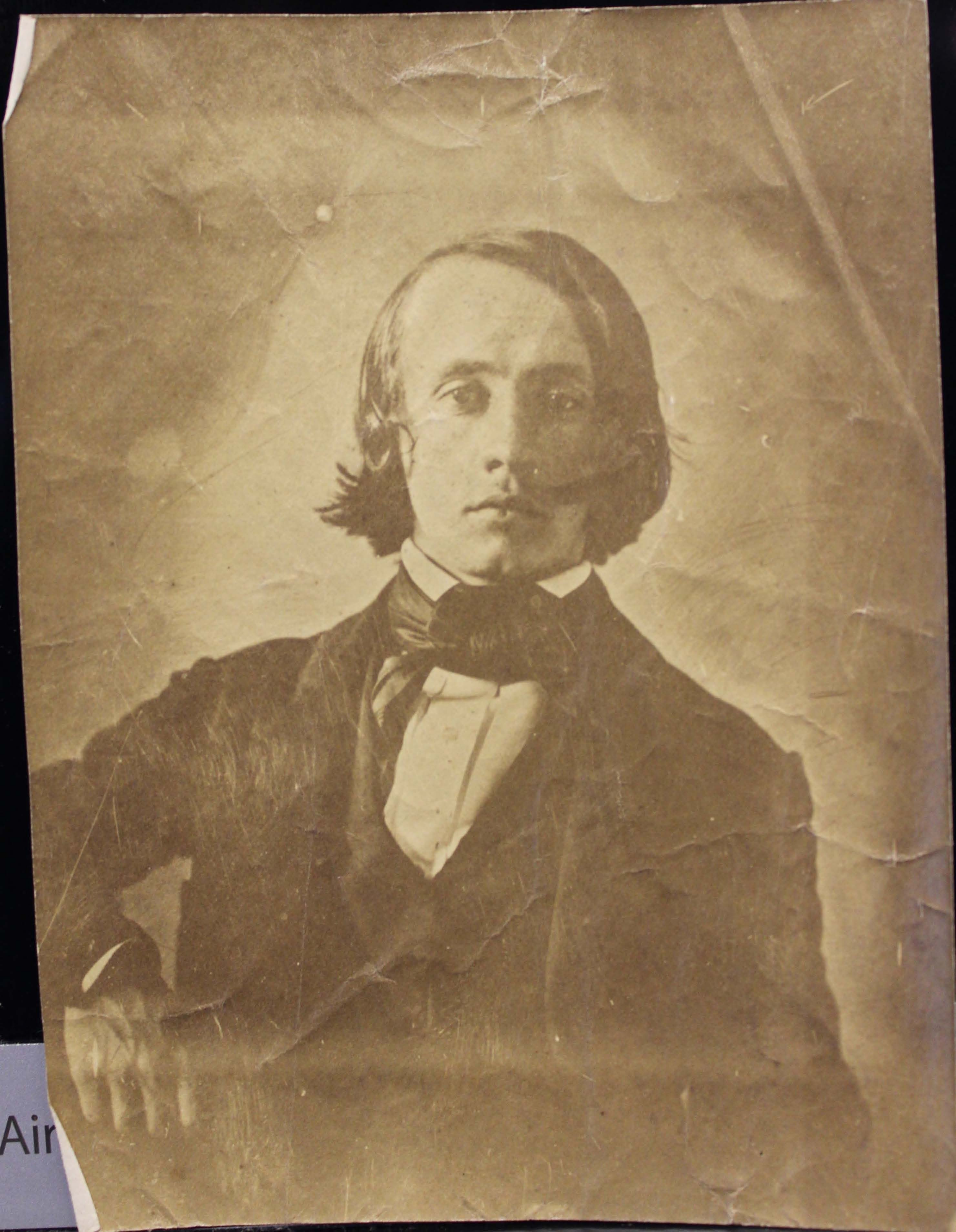

Dr F Bache Card &c.

Philadelphia

Sept — 1843 —

Via
San Francisco.

P. Photograph

Horace Howard Furness Ph. D., LL. D.

University of Pennsylvania

(N.) Spruce Street

Philadelphia

Penna

U. S. America.

F. LECOMTE, Phot.

F. LECOMTE
PHOTOGRAPHE
Place d'Armes & rue Pêcherie, 2
BOURG.
(Ain)

Street.

PHILADELPHIA.

Gilbert & Bacon

No. 820 Arch St. & 40 N. 8th St., Phila

J. Gutekunst, Philadelphia.

ance in the investigation. The cool reply I received gave me to understand that no assistance on my part was desired; and of course I have not been forward to offer my services again.

Mr. Colby, however, assures me that you are sincerely desirous of getting at the facts, and thinks I might be of material assistance to you. If you are of that opinion, and desire an interview — and will name a time that will suit your convenience — I will endeavor to call on you in Phila.

Very Respectfully Yours
A. E. Newton.

Vineland, N. J., Dec. 31/84

H. H. Furness, Esq.

Dear Sir:

I have been repeatedly urged by my friend Luther Colby, Editor of The Banner of Light, Boston, to get into communication with you, with reference to affording you some assistance in the investigation of Modern Spiritualism in behalf of the Seybert Commission. I have hitherto hesitated to intrude myself upon your attention for reasons which I will presently explain.

Mr. Colby remarks that you said to him that "it seemed curious that the Spiritualists should be so lukewarm" in regard to that matter.

If you will allow me, I think I can suggest one reason why they are so. The original composition of the Commission (and I know not that any change has been made)

A. E. Newton to H. H. Furness
letter
(no

was not such as to give them confidence that a fair and unprejudiced investigation was intended. On the contrary, the presence on the Com^n of at least two pronounced opponents of Spiritualism, and probably a majority against it, while no one was known to be in its favor — one member (Dr. Koenig) having declared in advance that he was "prepared to deny the truth of Spiritualism", and that "all the so-called mediums are humbugs without exception", and another (Prof. Thompson) having declared that any consideration of the subject was "tampering with notions and condescending to discussions with which no Christian believer has any business" — this, together with the belligerent announcement in a prominent daily paper of your city, that "the Commission will move upon the enemy's centre and flanks simultaneously," etc., has produced the general impression that the object was attack rather than impartial investigation — in other words, that a jury had been packed to give an adverse verdict, rather than to honestly inquire into the facts. Under these circumstances I think it not strange that Spiritualists in general should be indifferent to the result, knowing that the truth cannot be seriously damaged by the verdict of such a jury.

As to myself, not long after Mr. Seybert's decease (I then resided in Phil^a) I called on Dr. Pepper, Provost of the University, and expressed my desire to assist, on behalf of Spiritualism, in the proposed investigation. He assured me that when the Commission should be constituted, I should have the opportunity, and should be notified when they were ready — taking my address for the purpose. Sometime After the organization of the Com^n was announced, having received no notice, I wrote to the Secretary, Rev. Mr. Fulton, sending him some pamphlets which I thought should be in the library, recommending other works which I deemed desirable to be in their hands, and renewing my offer of assist-

Vineland, N. J., Feb. 4, 1885.

H. H. Furness, Esq.,

Pres.t Seybert Commission for Investigation of

Spiritualism, University of Penna.

Dear Sir:

The Request with which you honored me, at our recent interview, that I would furnish you with some suggestions in regard to the manner in which the important investigation upon which you have entered should be conducted, has since weighed much on my mind, and I embrace the earliest opportunity to put in writing some thoughts which seem to me worthy of consideration. They may be in part a repetition of what I expressed to you verbally, but with some additions.

Your efforts thus far, of which you gave me some details, to find satisfactory evidence of spirit interposition in this mundane world, or evidence worthy of being submitted to the Commission as a whole, must already have convinced you that the undertaking is one of no ordinary difficulty. When I look back over my own experience in this

1

line of investigation, covering a period of nearly thirty-five years, and remember the obstacles encountered, the rebuffs and failures met-with, the slow and step-by-step acquirement of a knowledge of the conditions requisite to success, the gradual advancement from point to point of conviction, until, at a recent period only, was I able to obtain conclusive demonstration of what in one sense is the crowning form of spirit-manifestation — that of re-embodiment or "materialization" — when I reflect upon all this, I confess I cannot be sanguine of the ready and pronounced exhibition of these most difficult phenomena in the presence of your distinguished Commission — at least, in the way in which I understand you propose to look for them. I fear you and your honorable associates, have had but an imperfect appreciation of the magnitude and difficulty of the task you have accepted.

In my own case, as I stated to you, I was, after a time, compelled to recognize the fact that predom-

inant intellectual activity on any part, which implies a subordinate degree of affectional or emotional intensity in my make-up, operated as a serious obstacle to the production in my presence of the proofs I was seeking of the class referred to, even after I had become convinced of the reality of spirit-interposition in other ways. (How or why this was so, I will endeavor to make clear further on.) It is hardly reasonable, then, to expect that a body of men—all presumably, from their professional occupations, distinguished for intellectual activity and force.—should at once, or even after repeated trials, succeed in having evoked before them these most recondite and delicate phenomena of the higher class.

I am not sure but these gentlemen, ~~will find it impossible~~, if they are in earnest to know the truth on this matter rather than to make up an easy verdict (as I assume they are), will find it necessary to begin as I and thousands of others have done, at the alphabet of the subject, and advance step by step toward the profounder mysteries—giving attention

meanwhile to a department of culture often overlooked by intellectualists. They may find it necessary to pursue the investigation, not in an imposing body with concentrated mental force, but as individual truth-seekers; and that too, as in my own case, in the quietness and confidence of their own family or friends' circles, and bending before the family altar in reverent and teachable appeals to the Spirit of Truth. At least, until they shall individually have done this, an adverse verdict as to the reality of Spirit-communion will have no weight with such as myself and thousands of intelligent Spiritualists who have pursued the course here indicated.

I read recently in one of your prominent city papers, in connection with an announcement of the Commission's readiness to proceed with the investigation, some words of advice to Spiritualists, to the effect that they should lay aside their "fanciful theory of conditions," and proceed at once to produce the phenomena before your learned body. I do not know but this no

doubt-kindly-meant advice may have been "inspired" by some member of the Commission, though I hope not; but all the same it struck me as evincing the extreme of unreason. As well advise the electrician or telegrapher to lay aside his theory of conditions — his talk of generators, insulators, conductors and non-conductors, positive and negative poles, etc. — and proceed to send your message at-once over a kite-string or a clothes-line! It ought to be obvious to any intelligent person in the least-acquainted with the phenomena claiming a spirit-origin, that if such claim be well-founded, the effects must be produced thro' the agency of a force or forces still more subtile than is ordinary electricity or magnetism, and hence subject to still more delicate "conditions" — which conditions or laws cannot be ignored with any hope of successful investigation. Those who have made these subtile forces and their laws a matter of study and experiment for years may reasonably be supposed to know something more about them than ignorant and

prejudiced skeptics, or even than intelligent and honest scientists whose pursuits have been wholly or chiefly in other directions. If, on the other hand, these alleged "manifestations" ~~phenomena~~ are mere tricks of legerdemain, as some insist, then of course no other conditions than those required by an ordinary prestidigitateur need be allowed.

It is surely reasonable to suppose that if spirits do act upon matter to produce sensible phenomena of any kind, they do so by means of an intermediate agency or force, which, though doubtless allied to and somewhat analogous to electricity and magnetism, is yet so much finer or subtler than these as to be sensitive to and affected or controlled by mental action, whether of minds in or out of the body. This being conceded, the mental attitude and action of all persons present where the phenomena are sought to be evoked are liable to (intentionally or unintentionally) affect the results, by facilitating, retarding, modifying or preventing altogether. This is to be expected by virtue of the same general laws under

which the motions of the magnetic needle are influenced by the proximity of metals in the pockets of bystanders, or elsewhere, and the operations of the electric telegraph are interfered with by the presence of storms or the proximity of other conductors along the line. In other words, each mind or brain is a battery for the production of a subtile force, more or less powerful, which may help or hinder the results that are sought. Hence the instrument employed must be in some way practically insulated from the disturbing effects of these surrounding batteries. To ignore these laws and conditions, as you doubtless are aware, is to ignore the very first principles of truly scientific investigation, and to stultify common sense.

Every experienced investigator has met with numerous illustrations of these laws, and hence of the necessity of "conditions" to success. All such know that in every method of alleged communication from disembodied mind, whether by raps, movements, writing, impression or entranced control, there is liability to

the interpolation of words and phrases from positive minds present in the body, as also (under certain circumstances) from excarnated ones, other than the one essaying to communicate. The latter class are doubtless crowding around on such occasions, and anxious to make their presence known — their thots often unintentionally affecting the sensitive instrument and causing confusion. Sometimes, no doubt, these interpolations come from mischievous or malevolent ones who seek to annoy and to throw discredit upon the effort to communicate. It is no impossible or unheard-of thing for designing persons in this world to make connection with material telegraph wires, and surreptitiously interference send or receive messages over them. This must be still more feasible in mental or spirit telegraphy, at least until the means of insulation and identification have been mastered.

The interpolation of words or messages from embodied minds, and the confusion, ignorance or discrepancies sometimes shown in those apparently coming

(mediums) of

from the disembodied, have often been thought to argue only a mundane origin for the whole; while in fact these things prove no more than the sensitiveness of the instrument to positive mental action from any source.

One illustration of this sensitiveness I will mention. A prominent psychic or "medium" for "materializations", of whose truthfulness in the matter I have no doubt, once stated to me that in his earlier experience he was not only fully conscious during the process of the production of forms in his presence, but was also rendered so extremely sensitive that he could read or feel the thoughts of the people present. Usually some among these regarded him as a trickster and impostor, and consequently had thoughts of sharp condemnation and abhorrence towards him. These thoughts, he said, penetrated him like knives or javelins, causing the intensest pain, and so disturbed his tranquility as to render it difficult if not impossible to draw from his physical form the elements necessary to clothe themselves in visible bodies. Hence in order to succeed in this they

were obliged to first entrance him, rendering him entirely oblivious to all that occurred, and then, of course, he could take ~~no~~ no responsibility for what might happen.

This probably is the case, and for the same reason, with most of those psychics who are used in public as mediums for this class of phenomena. And in this condition of susceptibility to mental action, it is not only possible – it is quite probable – that these sensitives may at times be impelled by the psychic power of positive minds, full of ideas of trickery and deception, to do things which have the appearance of intentional fraud – and this either unconsciously or under an impulse they have no power to resist, – just as the subject of a mesmerist is often impelled to do the most ridiculous and absurd things before public audiences. It is therefore manifestly unjust to adjudge such susceptible persons to be designing impostors, when they may be only passive and unconscious instruments of others. To make a just discrimination here is a matter of no small difficulty, as

(mediums) of

well as of no small importance.

And when is added the consideration that there have occurred under my own observation startling ~~examples~~ evidences of the occasional interference of hostile or mischievous invisibles, who (in sympathy with a large class of misguided people on earth) seek to bring all spirit-manifestations and their instruments into discredit, and seize upon favorable circumstances to compromise them by causing appearances of purposed fraud — the argument becomes very strong against hasty adverse judgments founded on first appearances or a limited knowledge. The doubtful results of many séances, or even clear proofs of deception in some cases, weigh nothing on the general question against positive and unmistakable demonstrations occurring in other instances.

One condition favorable to the interference of tricky or evil-disposed invisibles undoubtedly is the presence of professed investigators whose minds are charged with tricky imaginings or evil-sur-

(mediums) of

misings, thus naturally attracting congenial invisible attendants. Another is the presence of persons who are boastfully confident of their own astuteness and superior ability to detect imposture. — The mental attitude of this class is itself a challenge to unseen jugglers to play off on them "to the top of their bent." The deepest sincerity, with a reverent desire for truth, is the only safeguard against these invisible tricksters, and even this may fail amid insincere associates.

Even the faculty of clairvoyance, which often furnishes very conclusive testimony to the presence of departed friends, is liable, in its higher grades, at least, to be obstructed or wholly closed by the unconscious atmospheres or emanations of certain persons, whether believers or unbelievers in Spiritualism; while those of others help to clarify and increase its power. A clairvoyant describes to me her sensations in the presence of certain individuals (sometimes confirmed Spiritualists) as being like those experienced in trying to face a storm of wind charged with parti-

(mediums) of

cles of frozen vapor, or in trying to look upward in the midst of the falling torrent beneath Niagara Falls. A forceful emanation proceeding unwittingly from these persons, striking upon the sensitive organ of this keener vision, causes it involuntarily to close, when nothing can be seen, or only furtive and uncertain glimpses can be obtained. This affords an intelligible reason why persons of certain temperaments or mental habits can never obtain any satisfactory personal evidence of the reality of clairvoyance. But their ill-success is surely no disproof to others.

But possibly you may be already familiar with most of the foregoing suggestions, as they have been in part repeatedly but before the public.

I wish, in addition, to ask your special attention — and I hope it may have that also of your respected associates on the Commission — to another consideration not so ~~[illegible]~~ generally understood. I give it as given to me by an intelligent friend and teacher, now dwelling in the invis-

(mediums) of

ible realm — and who may be supposed to know whereof he speaks — as accurately as I can recall his words:

"It is important to remember," he said, "that genuine Spirit-communion or manifestation is a thing of the heart more than of the head. Modern Spiritualism was born of the affections, the yearnings of mortals to know something of the loved ones who have passed into the mysterious hereafter, and the answering yearnings of those loved ones to make known their continued existence and nearness, their tender interest and undying love. Affection or love is warmth. It has a softening, mellowing, as well as vivifying and growth-promoting power. It causes one in whom it predominates to give forth in large degree an atmosphere consisting of elements that are plastic, easily molded, and thus capable of being employed by excarnated beings in producing sensible demonstrations of their presence, and in refashioning visible and tangible bodies in which to present themselves for external recognition.

"On the contrary, intellect is cold, hard, sharp,

(mediums) of

critical, disintegrating. In its specific, unmodified action, it gives forth emanations that tend to decompose, dissipate and destroy or prevent the creations or embodiments of the affectional nature — that is, of the spirit seeking to meet the wants of the affections. And thus, when in predominant activity, and without counterbalancing mere intellect- elements, it necessarily hinders or renders impossible the production of the sensible phenomena required to satisfy a large class of minds.

"One way, therefore, to favor the production of these evidences is to acquire a partial passivity of mind, not inconsistent with certainty of observation, and at the same time to cultivate an activity of the affectional nature — a yearning toward those who have passed within the veil, with a reverent, prayerful attitude toward the Infinite Source of Truth, asking that the truth may be made manifest.

"Another important aid, especially in the matter of re-embodiment, is the presence at séances of one or

(medium) of assured integrity, where their minds may

more intelligent, refined, and prominently affectional women — not necessarily believers in spirit-communion, but for obvious reasons not positively opposed or bitterly prejudiced — whose loving emotions may flow out freely towards objects of affection in the unseen world whom they would be glad to see in visible form. One of this class, meeting with the Commission, will be to that extent better than none; but for the best conditions there should be a number equal at least to the number of gentlemen present — since all the members of the commission are presumably from their professions men of predominant intellectuality."

In confirmation of the above suggestions, I will add that, in my own case — as perhaps I narrated to you — although I had been for years a confirmed believer in spirit-communion, on other evidences, and in the possibility of re-embodiment, yet I was for a long time, ~~[illegible]~~ in ~~[illegible]~~ attending an indefinite number of "materialization" séances, unable to see the (mediums) of assured integrity, where their minds may

form or face of a single relative or personal friend, or one claiming to be such. At length, my wife, who had before been absent, accompanied me; and then, on the first occasion, friends and relatives appeared in surprising numbers, though not at first with entire satisfaction to my imperfect vision. Since then, in two instances, with her at my side, I have had the unspeakable pleasure of greeting departed friends face to face and eye to eye, in unmistakable recognition. In a third case, a form presented itself to my close observation, having an immobile, mask-like face, without eyes, and resembling in some features the medium, but widely differing from her in others. Utterly failing of recognition by me, with a deep sigh of disappointment, it beckoned up my wife from her seat in the back part of the room, and on her approach the mask-like face ~~of~~ quickly assumed the living features and speaking eyes of an intimate friend, now a denizen of the unseen world, who was most joyfully identified. The explanation, subsequently given, was, that from her coomanly atmosphere he had been

(medium) of assured integrity, where their minds may

able to draw on the instant the elements which made plastic the imperfect features he had before been able to construct, and thus he could mold them to his own living likeness.

Strange, fanciful and incredible as all this may appear to minds lacking experience in this direction, ~~and~~ imbued with the ordinary notions of matter and spirit, and with strong suspicions of fraud or delusion, — I still feel sure the subject is worthy of serious thought and investigation; and that they who scout these suggestions will never arrive at the real nature or meaning of the phenomena in question.

Although I fear I have already bored you beyond the endurance of a busy man like yourself, yet I feel I must in justice offer one more suggestion on this inexhaustible subject. In our conversation you cited to me the common axiom that all possibilities of a mundane source for these phenomena must be exhausted before a spirit origin can be

(medium) of assured integrity, where their minds may

admitted; and you spoke of the "great gulf" which exists (in your conception) between mundane or human and spirit agencies. I am aware how this matter lies in minds which have had only the ordinary experience and training; but my own perhaps extraordinary experience has shown me that this idea of a "gulf" between the material and spiritual is merely a mental illusion, and that, under its influence, the axiom cited is apt to be pushed to unwarranted applications.

Almost daily familiarity with manifestations of spirit-presence and power for many years in my own family, where suspicion of fraud or jugglery is out of the question, has forced me to perceive that there is no such actual line or abyss of separation between the two worlds or realms of being as is imagined. On the contrary, the two are perpetually and inextricably interblended. Man is himself a spirit, living in a body; and as to his spiritual nature is a constant dweller in the spiritual realm. In fact, all dynamic force is in a true sense spiritual, (mediums) of assured integrity, where their minds may

and all man's acts are spirit-manifestations. We are, moreover, constantly surrounded and acted upon by other spiritual forces, incarnated or excarnated—organized and personal, or universal and impersonal. Their operations not "supernatural," but the most natural and to-be-expected occurrences in the world. Instead of being utterly incredible, or even improbable, spirit-intervention in the material and human world is most probable and to-be-looked-for. There is no call for a tremendous strain on the ingenuity, the imagination, or the credulity of an intelligent person to find a possible material or mundane source for every occult-phenomenon—such a strain, for example, as is involved in the extravagant theory put forth by some to account for writing between tightly-closed slates or in other inaccessible places. I refer to the theory that a mental or psychic force proceeds from the "medium", grasps the pencil and executes the writing, perhaps unconsciously to the psychic, expressing at times facts which he never knew or thought which he

never conceived, falsely assuming to be a dis-
embodied being, and often giving an exact imita-
tion of the chirography of the one whose name is
assumed. This theory, I submit, is, in any just
estimate, vastly more strained, improbable and
unreasonable than the theory of actual spirit-in-
tervention. For, what should cause this "force", if
such it be, always to falsify as to its own nature,
and pretend to be what it is not? It is a gross
libel on Creation and its Author to suppose the
existence of such a totally depraved force, emanat-
ing at times from confessedly honest persons, ever sub-
tly seeking to delude men into belief of a stupen-
dous falsehood!

Rationally recognizing, on the other hand, as I have
been compelled to do, the intrinsic probability of the oc-
casional intervention of environing spirit-agencies,
under suitable conditions, the question is relieved of
any such dire alternative. You have but to ascertain
whether the manifesting "force" exhibits the qualities of intelligence
and conscious personality, and then whether it can rea-

sonably be supposed to be exercised by any person visibly present. If not the latter, then it follows that it proceeds from an invisible intelligent force, which is but another term for a non-carnated spirit. I have found that when afforded a fair opportunity, with a suitable instrument, these "occult forces" will give ample proof of their distinct intelligent personality, and sometimes of their identity as ex-carnated friends. To accommodate Schiller's beautiful lines:

—"Fly the boundary of the senses—live
The ideal life free thought can give;
And lo! the gulf shall vanish, and the chill
Of the soul's impotent despair be gone!"

In conclusion, allow me to say that, in the light of what is already known of the laws of spirit-manifestation, and more particularly of the culminating process of re-embodiment, it is as little to be expected that the genuine demonstrations will be satisfactorily produced before your honorable Commission, in a body, composed as it is of gentle-

(mediums) of assured integrity, where their minds may

men of predominant intellectuality and great mental positiveness — characteristics almost inseparable from their positions as public teachers — some (is not all) of them strongly suspicious of fraud or jugglery in the whole business — I say, (satisfactory demonstrations) are as little to be expected in their embodied presence, as that your accomplished Professor of Chemistry could succeed in satisfactorily exhibiting the most delicate phenomena of electricity, magnetism and Chemical affinity in the presence of an incredulous body of students, each one continuously discharging at him a Gatling battery loaded with javelins! These material missiles bear a similar relation to physical things as do the missiles of thought or mind to the finer elements of spirit.

I must, then, repeal the suggestion that the members of the Commission will be far more likely to get at the real truth of the matter in hand by seeking it individually, if possible in the privacy of their own families, or at least in the presence of psychics (mediums) of assured integrity, where their minds may

be wholly free from suspicion of trick or jugglery, and, too, where the feminine or affectional element is well represented. If the mind is obliged to be constantly on the alert to detect imposture, it cannot be in a teachable mood for reception of spiritual truths. The proper mental attitude for this investigation is a reverent desire to know the truth — to learn if possible what is true respecting the hitherto great mystery of Resurrection, the <u>anastasis</u>, or standing again and living on of the conscious human being. For nothing less than this is the grand significance of these demonstrations from behind the veil.

Very respectfully,

A. E. Newton.

A E. Newton
3 June '85-

Arlington, Mass., June 3/85-

H. H. Furness, Esq.

My Dear Sir:

Since I last had you,
I have removed my residence from
Vineland, N. J., to this place.

I notice in the newspapers a sharp ar-
raignment of the Seybert Commission, by
Mr. Thomas R. Hazard, for not pursuing
the investigation of Spiritualism in accord-
ance with the conditions imposed by Mr.
Seybert, and accepted by the Trustees of
the University, as the terms on which his
gift was bestowed—with an intimation
that the said Trustees are liable to an
action at law for "non-performance of
contract."

Now I incline to think that Mr. Hazard
is under some misapprehension in relation
to this matter, as is the public at large.

In my interview with Dr. Pepper in regard to this subject, not long after Mr. Seybert's decease, according to my recollection, he informed me, that the Trustees were not acting under the will of Mr. Seybert (in which some positive conditions were set forth, if I remember rightly), but that Mr. S., before his decease, anticipated the provisions of his will, and made a donation of $60.000 to the University, to found a Chair of Mental and Moral Philosophy; but, instead of imposing the terms named in his will, he merely requested that the subject of Spiritualism be investigated, etc.

If this is so, it places the matter in a quite different light.

If you will do me the favor to furnish me the exact facts in the case — i.e., the terms of the donation, if there were any — I will endeavor to set the matter right in the columns of the Banner of Light, in which Mr. Hazard's statement has been partly copied.

Although, as you are well aware, I have no expectation of any conclusive results, either way, from this investigation, and have been of the opinion from the first that certain members of the Commission were disqualified by their own avowals for a place upon it, yet I do not wish to see the University or its Trustees subjected to any unjust censure.

I hope you have been able to obtain some results more satisfactory than those reported when I last saw you; but if not I shall not be in the least surprised, nor will my faith be weakened in my own observations during a long series of years.

Mrs. Newton wishes me to convey her pleasant remembrances, with regrets that she is now so far away from you. She looks back to that interview at your rooms with great pleasure.

Very truly Yours A. E. Newton

Vineland, N.J.. Feb. 9/88.

Mr. Furness,

My Dear Sir:

Your kind note of the 6th. is at hand. Allow me to advise that you do not ask Mrs. Lord if she would like to have her power increased by the presence of ~~another medium~~ Mrs. Newton. If Committees are "kittle cattle", as you say, I think mediums are more so. I have not the personal acquaintance of Mrs. L., but from what I have learned of her, I judge she regards herself quite sufficient for anything, without help. It is characteristic of most mediums to be jealous of each other.

Mrs. N. would shrink from being present; except as a mere spectator, so far as the officiating medium should know.

It may not be practicable for the Committee to invite her in that capacity.

In making the offer, she had in mind that class of séances where forms appear in the light. I believe Mrs. Lord's are not of that class, but are given in total darkness - though said to be often convincing of extra-human presences who make themselves felt and heard, out of the darkness. She (Mrs. H.) is not confident that her presence would be of any avail in this form of manifestation.

Most mediums are aware, in a general way, that the manifestations are helped by the presence of certain persons, usually females, but few understand the law, as I have endeavored to state it. Hence they might fear to lose their laurels, if any one or more were present avowedly for the purpose of supplementing their powers.

I have thought proper to drop you the hint. It might be well enough to ask the question in a general way, without specifying Mrs. N. or any one else. Yours truly, A.E. Newton.

OFFICE OF THE
"GOLDEN GATE,"
J. J. OWEN, Editor and Proprietor.
No. 734 Montgomery Street.

San Francisco, Cal., June 30th 1887

Dr. Pepper

President of University of Pennsylvania

Dear Sir: I would like to bring this medium, Fred Evans, before your Commission. Here, he has repeatedly produced in public messages upon slates prepared sealed and held by skeptical ~~Committees~~ Committees chosen by the audience. If you want the positive proof of the manifestation of an intelligent occult power capable of producing writing between closed slates you can have it.

Yours Respectfully

J. J. Owen

Ed. Golden Gate

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SATURDAY, JUNE 4, 1887.

THE DIFFERENCE.

Profs. Alfred R. Wallace, Crooks, Varley, Zollner, Hellenbach, Flammarian, Hare, and other eminent scientists, devoted years to the investigation of spiritual phenomena, and became thoroughly convinced that they were the incontrovertible evidence of independent spirit existence. Other scientists, to which may be added the Harvard professors, and a vast array of superficial thinkers of all classes who never gave the subject more than a passing thought,—never sat in a seance, or if they did it was for the purpose, if possible, of detecting a supposed trick,—denounce all the manifestations of psychic power as the works of jugglery, or attribute them to unconscious cerebration, involuntary muscular action, or some half dozen other six-syllabled and nonsensical reasons.

Now, we respectfully ask, Which of the two classes is best entitled to belief? Is the man who has demonstrated a proposition or principle to his satisfaction, and knows it to be true, to be thrust aside and his opinions ridiculed by one who simply does not know what he is talking about? Will the honest skeptic accept the *ipse dixit* of the latter? And yet that is seemingly what many are doing. They accept explanations for natural phenomena that when submitted to the crucible of the most ordinary reason are dispelled into vapor.

But why is it that people—especially religious people—should be so hostile to the demonstrated facts of spirit existence? They claim to believe in it as a matter of faith, why should they be averse to the truth—to having the fact placed beyond question of doubt? Even the materialist and skeptic should be ready to hail with joy a truth of such stupendous moment; at least they should listen impartially to the evidence,

PROFESSOR WALLACE'S SEANCE WITH FRED EVANS.

The most remarkable seance for independent slate-writing we ever witnessed occurred on Friday morning, May 27th, in presence of the eminent scientist, Dr. Alfred Russell Wallace, his brother, Mr. John Wallace, of Stockton, Dr. David Wooster, one of our leading physicians and a member of the Academy of Sciences, and the writer—four persons in all besides the medium, Mr. Fred Evans.

We arranged for this seance with Prof. Wallace, to come off at 9 o'clock in the morning of the day mentioned, at the residence of Mr. Evans. It was fully half past nine when we reached the residence, at 1244 Mission street, where we were pleasantly received by Mr. Evans, and conducted to the seance room, which is a small front room directly over the hallway. The morning sunlight was streaming in at the window, and the room was as light as noonday.

Mr. Evans took a seat at a table with his back to the window. Prof. Wallace and his brother sat at the opposite side of the table, Dr. Wooster sat behind the Professor, and the writer behind and a little to the right of Mr. John Wallace, the object being to give the brothers the fullest possible benefit of the seance.

A pair of medium size folding school slates, brought by John Wallace, who had never witnessed any experiments in psychography before, was placed upon the table, together with two pairs of other slates, and, a few minutes later a single slate, with cross lines thereon to indicate that the colored writing usually produced in this experiment is written over the cross, was placed upon the table. The slates were all thoroughly cleaned and examined by the brothers, and were, from first to last, directly under their hands and sight.

Without giving the experiments in the order in which they were produced, or even reproducing the numerous messages written (as they were mostly of a private or unimportant character) we will speak more especially of the *manner* of their production.

As we have frequently described in these columns, the messages through this medium are always given under what may be regarded as absolute test conditions. All being done in the light and above board, with the slates in the hands of the investigator, there is not the slightest suggestion or possibility of deception. And such was the case in this instance.

The influences worked readily, and in a few minutes several messages were written in the ordinary way, to the delight of Prof. Wallace, who expressed his admiration of the prompt and paper over a slate lying upon the table, upon which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, when in less than half a minute there was found upon the upper surface a finely written and beautiful message of one hundred and forty-seven words, signed "Elizabeth Wallace," the name of a sister of Prof. Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearances, the result of the attrition of a slate pencil over the surface of the slate.

The last, and, to the scientist, perhaps the most satisfactory experiment of the seance, was the production of writing on the two inner surfaces of the folding slates brought by Mr. John Wallace. Upon one surface was a message by Spirit John Gray, and upon the other a message signed "T. V. Wallace," the name of the father of Prof. Wallace. This writing was absolutely conclusive of the existence of an independent occult intelligent power capable of performing such wonders.

We will add, in conclusion, that a slate placed upon the floor contained four short messages to the writer—one from John Gray, the others from three spirit friends, and in a *fac simile* of their familiar chirography. The number of slates written over, including the one with the picture, is eight, containing in all thirteen written messages, which, with the slate picture and crayon sketches, we consider the most remarkable result ever obtained at a single seance with any slate-writing medium. The duration of the seance was less than one hour.

The above appears to me to be a correct account of one of the most remarkable and convincing seances I have ever attended. I have never on any occasion witnessed phenomena of so wonderful a character appear with such rapidity and in a manner so entirely free from suspicion.

ALFRED R. WALLACE.

I agree with the above remarks of my brother.

JOHN WALLACE.

I entirely agree with Prof. Wallace in his estimate of the phenomena and the perfect freedom from any suspicion of fraud in their production.

D. WOOSTER.

HIS WORK FOR HUMANIT.

While the name of Alfred Russel Wallace—the distinguished scientist who is to lecture on the subject of Spiritualism at Metropolin Temple Sunday evening—is familiar to every general reader, all may not be thoroughly posted as to the extent of his researches, and the services he has rendered to humanity in the spread of knowledge. Hence, a brief synopsis of his principal labors in the field of science may not be out of place here.

and not prejudge the case.

Nature is full of surprises to whoever has the courage to follow her hidden ways and the skill to discover her secrets. Reasoning man should not shrink from the investigation of whatever relates to his present or future welfare. There is nothing that belongs to his life that he has not a right to know—nothing in nature that does not belong to him—the good to be appropriated to his own use and happiness; the evil or hurtful to be placed under his feet.

This would seem to be the true course to pursue with regard to all things in earth or the heavens above—to all sources of human knowledge.

ARRIVED.

Mr. J. J. Morse, the eminent inspirational and trance lecturer, with his wife aud daughter, arrived in this city on Saturday last, and are comfortably quartered at No. 331 Turk street. A number of officers of the State Society, and their friends, went up the road as far as Port Costa to meet the party, and give them welcome greeting.

Mr. Morse stands in the front rank of our inspirational speakers. If the good reports we hear of him are true, he certainly ranks second to none. He comes here under engagement of the Board of Directors of the State Camp-Meeting Association to attend the camp-meeting, which opens in Oakland, to-morrow (Sunday) morning at 11 o'clock.

We had a pleasant call from him, together with his wife and daughter, at our office on Monday last, and were most favorably impressed with them all. Mr. Morse, surely, possesses the elements of success. He is cultured, prepossessing in appearance, and agreeable in manners, and can hardly fail to find his way straight to the hearts of the thousands who will hear him.

We urge our thousands of readers in San Francisco and vicinity to be at the camp ground to-morrow morning to hear him.

The heaven that catches the fancy of the skinflint is one that has gates of pearl and streets paved with gold. The pious and joyless persons are caught with the idea of a place "where congregations ne'er break up and Sabbaths never end." But the best heaven human beings can think of is one of infinite rest—a great, clean, sweet, quiet, cool world that will hold tired souls in its arms forever.—NEW ORLEANS PICAYUNE.

That is a very pretty sentiment, but it means simply oblivion—the voiceless grave. In that case it would matter little whether the place was clean, quiet or cool. It might just as well be hot with the fumes of burning sulphur, or noxious and noisome with wriggling worms. An infinitely better heaven, in our judgment, would be one of endless growth and activity—living to bless others, and enjoy the supreme satisfaction of doing good.

perfectly fair manner in which they were produced.

The Professor then inquired of the medium if writing could be produced upon paper placed between the slates, when he was requested by the spirit control to tear off six sheets from a common writing pad of white paper at hand and place them between a pair of slates; which he did. In a few minutes we were assured by the medium that the forces were at work upon the paper, and soon it was found that upon each of five of the slips of papers was a finely executed crayon sketch of a prominent Spiritualist passed to spirit life, representing them as they appeared in earth-life, viz., D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpont, Mrs. S. F. Breed, and upon one slip an unknown spirit picture not as well done as the others.

It is a significant fact that these five sketches named were improved copies of pictures taken upon the slates upon former occasions by the spirit artist, Stanly St. Clair, through Mr. Evans' mediumship, and who also drew upon a slate, at this seance, the picture of Father Pierpont, which we reproduce upon our first page. (The artist produced this picture at our recent reporters' seance in Los Angeles, and it was retained by one of the reporters present.) And yet it was seen that the crayon sketch of the latter was not an exact copy of the slate picture produced at this seance. If it is of the former picture we have no means of knowing. They were all, with the exception of the spirit picture referred to above, pronounced by Prof. Wallace to be artistic and meritorious sketches.

Perhaps the most remarkable test given at this seance was the writing in five colors, by the medium's control, produced on the under side of the slate with the cross, the writing appearing *over* the white lines. The colors used by the spirit in this experiment are remarkably brilliant. In fact it is the best sample of colored writing we have yet seen through this medium. The message reads as follows:

DEAR FRIENDS:—I am pleased to meet you all here, and to you, Prof. Wallace, I must express my deep admiration for the noble stand you have taken in bravely advocating that which you believe to be true, namely, the truth of spirit return. Alas! too many are bound down to accept that which they do not believe in merely because it is not fashionable to doubt it. I mean orthodoxy. But the time is fast approaching when all will only be too glad to embrace a belief in Spiritualism. I must leave you now with the glad thought that I will one day welcome you all to the spirit side of life. Spirit guide,

JOHN GRAY.

Another most remarkable experiment was given as follows: The medium placed a sheet of white

In 1848, Prof. Wallace undertin the interest of Natural History, an ration of Northern Brazil. He explored thazon and Negro rivers,—obtained numerous bularies of Indian tribes, and made extensive ctions in ornithology and botany, which, we et to say, were mostly lost at sea. He retl to England in 1852, and published a w entitled, "Travels on the Amazon and Rio gro, with Remarks on the Vocabularies of thmazonian Languages," and shortly thereafter work entitled, "Palm Trees of the Amazand their Uses."

He then devoted eight years to eoring the vast islands of the East Indies, esially the Moluccas, Celebes, and New Guin. It was during this period that he arrived, indendently of Mr. Darwin's researches, at a heory of natural selection, which he embodied n a paper sent to Sir Charles Lyell, "On the Tdency of Varieties to Depart Indefinitely from he Original Type," which was read before e Linnæn Society, July 1, 1858, simultaneously with Mr. Darwin's paper "On the Tendency of Species to Form Varieties," etc., being the rst public announcement of the so-called Darwin n Theory.

He brought from the East Indies in 1862 more than 8,000 birds and more than 10,000 entomological specimens. Several years were next devoted to arranging and classifying this vast collection.

In 1869 he published the result of his explorations in a work in two volumes, accompanied with numerous maps and illustrations, entitled "The Malay Archipelago, the Land of the Orang-Utan, and the Bird of Paradise, a Narrative of Travel, with Studies of Man and Nature." He also presented many papers to the Linnæn, Zoological, Ethnological, Anthropological, and Entomological Societies, some of which were collected in a volume and published in 1870, entitled, "Contributions to the Theory of Natural Selection."

He was awarded, in 1868, the royal medal of the Royal Society, and in 1870 the gold medal of the Geographical Society of Paris. About this time he devoted much time to the investigation of Modern Spiritualism, and in 1875 he published his remarkable work on "Miracles and Modern Spiritualism," in which he declared his belief in the fact of spiritual phenomena. He subsequently issued, simultaneously in English, French and German, in two volumes, an elaborate and important work "On the Geographical Distribution of Animals."

Since then the public has enjoyed many of the fruits of his cultured mind and rich experiences in the shape of lectures, essays, and other contributions to the thought treasures of the world.

This is the man who has been secured, by Dr. Albert Morton, for a lecture at Metropolitan Temple, to-morrow night, on the greatest question of this or any age, "If a Man Die, Shall He Live Again?" There ought not to be a vacant seat in the house.

OFFICE OF THE
"GOLDEN GATE,"
J. J. OWEN, Editor and Proprietor.
No. 734 Montgomery Street.

San Francisco, Cal., Oct. 10th, 1887

Horace Howard Furness
Wallingford Pa

Dear Sir: The enclosed slip will explain my object in writing to you. I would much like to bring Mr. Evans before your Commission, and will do so with your permission provided the expenses of the trip can be arranged for. Is your Commission willing to assist? Please let me hear from you and oblige

Yours truly
J. J. Owen
Ed. Golden Gate

spirit that work such havoc with our happiness on these lower planes of life.

Let us try to be reasonable and magnanimous; and, especially, let us be charitable.

MR. EVANS AND THE SEYBERT COMMISSION.

Some months ago we addressed a letter to Mr. Furness, Acting Chairman of the Seybert Commission, in which we stated that if the Commission were desirous of demonstrating the fact of the existence of an intelligent occult force in the universe capable of producing written messages within closed slates, that we thought the proof could be given them through the mediumship of Mr. Fred Evans, of this city, and that, with their permission, if arrangements could be made for expenses, we would be pleased to accompany him before them. We enclosed in our letter a printed slip giving an account of Prof. Alfred Wallace's experiments with this medium. This letter we never heard from. Perhaps from misdirection, or some other cause, it never reached him.

Bro. C. M. Brown, editor of the *Eastern Star*, of Bangor, Maine, has had better success, as the following correspondence will show:

OFFICE OF THE EASTERN STAR,
BANGOR, Me., Sept. 13, 1887.

DEAR BRO. EVANS:—I enclose you a letter I received from the Acting Chairman of the Seybert Commission. I wrote him that you were ready to meet him at any time under their own conditions. You can see what he says. You are at liberty to use it provided I am properly credited with the correspondence. I have just written him a reply stating that you were coming East, but I did not know exactly when, and that you would be only too happy to meet him and his Honorable Body. When are you going to strike this part of the country? Hoping to hear from you soon, I am, Fraternally yours, C. M. BROWN.

Following is a copy of Mr. Furness' letter referred to in the foregoing:

WALLINGFORD P. O., Delaware Co., Pa., Sept. 3. '87.

MR. C. M. BROWN, THE EASTERN STAR, GLENBURN, MAINE—DEAR SIR:—Many thanks for sending us the name of Mr. Fred Evans, of California. We shall be still more obliged if you will kindly let us know when Mr. Evans comes Eastward, and is so far accessible that we may have the pleasure of witnessing the manifestations of his power.

I remain, Yours respectfully,
HORACE HOWARD FURNESS,
Acting Chairman Seybert Commission.

So, it seems likely that the Commission may yet have an opportunity to witness the phenomenon of independent writing upon slates held in their own hands, and without the shadow of a suspicion of deception. The only hitch now in the way is the matter of expenses. We shall write to Mr. Furness again, now that we know his exact address, (our former letter was directed to the University of Pennsylvania, Philadelphia,) and ascertain what, if anything, the Commission are willing to contribute toward paying the expenses of the trip. Perhaps there may be some on this coast who would be willing to aid in the

Copy.

Wallingford P.O.
Delaware County
Pennsylvania

Mr. J. J. Owen San Francisco. Cal.

Dear Sir: A recent article by Col. Bundy in The Religio Philosophical Journal will show you how restricted are our means for carrying on our investigations of Spiritualism. We are constrained to be circumspect in incurring any large expense, such as the cost of a journey from San Francisco hitherward and to be very sure beforehand that we shall be justified by the result. It has therefore occurred to me that, for the sake of a prudent & proper economy, we might, with Mr Evans's consent, make a preliminary trial, and upon its result base any further action. Will Mr. Evans allow us to send him by express a pair of slates securely fastened together, of course enclosing a piece of slatepencil? It would be understood that we should so fasten the slates together that they would be impenetrable save by Spiritual power. The Commission has not yet begun its winter sessions, and in asking

this

this question I am acting without any specially delegated power. — but it occurs to me that we shall save time if I can lay Mr. Evans's answer before the Commission at an early meeting. In the sincere trust that our efforts may be successful in obtaining a genuine proof of Spiritual power I by to remain, my dear Sir, my respectfully Wm Crookes F.R.S.

19 October 1887.

Acting Chm Psychical Com.

OFFICE OF THE
"GOLDEN GATE,"
J. J. OWEN, Editor & Proprietor.
No. 734 Montgomery Street.

1a Nov 87

San Francisco, Cal., Nov. 3d 1887

H. H. Furness

Acting Adm. Lafayette Come.

Dear Sir: Although Mr. Evans would much prefer to come before you in person, yet he consents that you may send the slates through me, and if his guides will consent to try. I offer these fair conditions, which you will kindly assure me when you send the slates, that you have acceded to: You shall procure a pair of common school slates, of about 5 to 7 inches in size — not chemically prepared slates, but plain stone slates. You shall wash them with pure water and place a small bit of slate pencil between them (about the size of a grain of wheat, not larger). You may then seal them in any way satisfactory to yourselves. Send them to me prepaid,

Yours truly

J. J. Owen

Office of GOLDEN GATE

Printing & Publishing Co.

J. J. OWEN, Editor and Manager,

Suite 43, Flood Building,

Corner Fourth and Market Streets.

HAVING ADDED A small, but very select Jobbing Department to our office, we are now prepared to execute all manner of small printing,—bill-heads, letter-heads, visiting and business cards, circulars, programs, etc.,—in a very superior manner.

San Francisco, Nov. 4th 1889

Prof. H. A. Furness

Chis Sybert Corn.

Dear Sir: About two years ago I exchanged letters with you on the subject of taking Fred Evans the independent slate-writer, before your Commission; but nothing came of it. I now write to ask if you would consent to my bringing him before you with a view to demonstrating the truth of psychography? If you could not assist in bearing the expenses of the trip, I would undertake to bear them alone. But perhaps you would be willing to bear a portion of it. Please answer.

Very truly Yours

J. J. Owen

☞ PHILADELPHIA ☜

Mediums' Protective Association.

☞ A CAUTION TO SCHEMERS! ☜

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Important you closely read the last ANGEL LEAVES. Send stamps for copies of all. A. J. PEASE, Ashland House, cor. 7th and Race sts., Phil'a, Pa. Strike for your rights now!

the wonder-loving and the credulous. And the law of "like seeks like is complified here as Elsewhere.

I am sure you will pardon my enlarging upon your query. Your commission has a great work before it, if judicially done.

For instance, the very least one of these I know, are private ladies who are not known as so gifted outside a very select circle.

Such have materialegations of forms in their presence, under favorable circumstances. They are as sensitive to conditions as the little needle at the end of the cable whose deflection can only be perceived by looking in a mirror. Indeed, they are much more delicate than the needle, as the mode of communication is more ethereal if more etherial & difficult, — for a broader & deeper ocean separates this world and the next. How will your commission find such mediums, and how treat them

prepared to defer to this Stranger Magnetic current as the electrical current? Electrical currents are found in

Milton, Pa. April 4th

Dear Sir,

Your letter was received in due course, I wanted to get, if possible, the address of Mr. Phillips and of others.

This I have, as yet, been unable to do. Have written to Buffalo, where it is rumored Mr. Phillips is staging, and hope to be able to report when he can be found, in a few days.

Mrs Simpson of North

Milton
15 see private mediums
12 Apic

Greenwich Avenue.

Sheldon St. Chicago, is considered as good as any medium living for test-sittings. Mrs. Hindley of New York has had writing with pencils on paper, under test conditions, very frequently. She can never tell whether such writing can or cannot be obtained, at any sitting. She is regarded as perfectly honest. — Dr. Slade as you doubtless know, is one of the best physical mediums. He is at 11 East 13th St. N.Y. I had one sitting with him in the full sunlight, — had never seen him before, and secured extraordinary proofs of some marvellous power. This included slate writing, with the slate in my hand and under my eye; with names in full, of persons of whom, I know, he had never heard.

Over twenty years ago I became convinced through private friends of the possibility of communion between the states of existence, and since then, except on extraordinary occasions have not sought further testimony. You will allow me to say, that while we rejoice that scientists are willing to investigate these phenomena, at last, we do not believe they are calculated, as generally pursued, to advance the intelligence of — morality of the seekers. They become a source of infatuation or superstition, when followed by the ignorant

Hey Sweet Heart how do you do
you thought we have forgotten
you but not so. only waiting
for a chance to write you; Something
real sweet. in little Ting you
will find the love One has of
Custom us, let this writing
from my love and others
to you and the origin
of our blood ties and
Brother Henry Slade
who we love and
when gone from this
Earth we shall sus
tain his love
in the realm of
heavenly bliss
where shall
remember
us in the
Star here
and beyond
with
God
Son
Jesus

Miss Slade

My Sweet little Friend

We Cant thank you Enough for the trouble
we are putting you Every Evning we come
here, but you will not be the loser
time in the near future. how do you like
my fine writing ha ha we love to hear you
play on the piano. She who loves you in her
and wants me to tell you she is Still
with you at all times

Emma

Thursday 27th 84

THIS IS NOT
ALL OF SPIRIT
UALIZM. OR NO.
IT IS BUT THE
A.B.C. STILL
ALL. RESTS ON
THAT. AS A TEACH-
ER. IN THE NEAR
FUTER. SAMUEL

PSYCHICAL RESEARCH.

CHICAGO, Dec. 11th, 1884.

To Whom it May Concern:

I have the pleasure of informing you that in compliance with the wishes of many prominent citizens of Chicago, who are interested in **Psychical Research,** Henry Slade has consented to spend a short time in the city. Mr. Slade is generally acknowledged as in many respects the most thoroughly developed psychic now before the public. Those not familiar with the history of the phenomena occurring in his presence are referred to "Transcendental Physics," being an account of Experimental Investigations from the Scientific Treatise of Johann Carl Friederich Zöllner, Professor of Physical Astronomy at the University of Leipsic, member of the Society of Psychological Studies, at Paris, etc., etc. Translated from the German by C. C. Massey, Barrister-at-Law, London. This book is to be had in Chicago. There are also thousands of Americans—many in this city—who can testify to the remarkable manifestations occurring in Mr. Slade's presence. Among others, I refer you to Colonel John C. Bundy, editor and proprietor of the *Religio-Philosophical Journal*, whose reputation as a critical investigator and expert in psychical matters is well known both in this country and Europe.

Mr. Slade will arrive at the Langham Hotel (formerly Crawford House), Wabash Avenue and Adams Street, on Saturday, the 13th inst. I am now prepared to make arrangements for him, and may be consulted at the above house from 8 to 10 o'clock A.M., and from 1 to 3 o'clock P.M., daily.

J. SIMMONS.

CHICAGO, Dec. 10th, 1884.

MR. J. SIMMONS.

Dear Sir:—You ask me to give my opinion as to Mr. Slade's psychic powers. I have experimented with Henry Slade under crucial test conditions, and have witnessed results remarkable and satisfactory. I know what has been done in his presence in the past, and though I cannot say what may be my experience or that of others in the future, yet I feel justified in believing that in the presence of intelligent, discreet and critical observers, and under satisfactory conditions, the phenomena may again be observed.

JNO. C. BUNDY.

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Mineral Bath Company,

MOORMAN & CORNWELL, PROPRIETORS,

A. A. ELLIOTT, SUPERINTENDENT.

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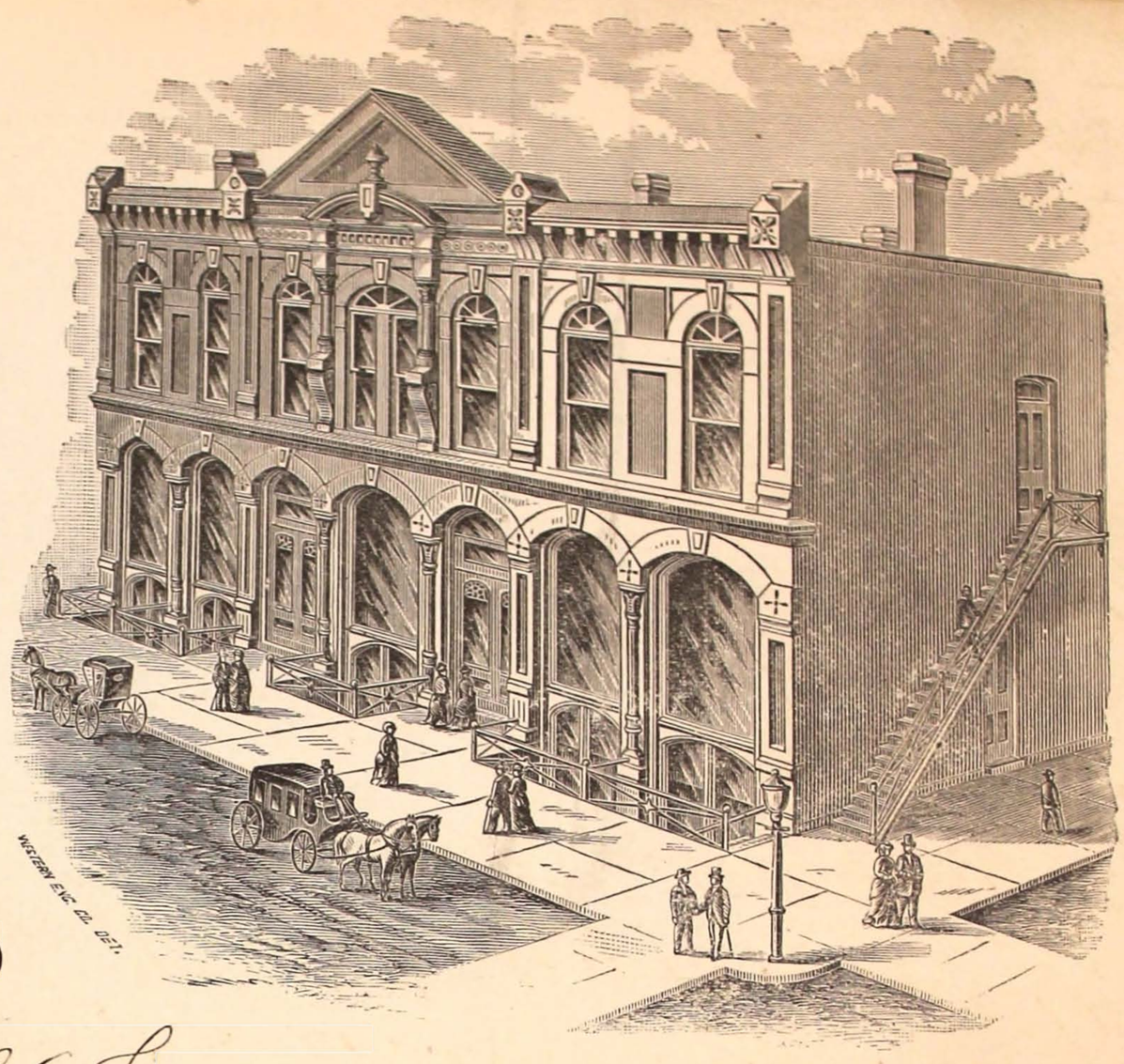


Ypsilanti Mich Jan 16th 1885

D. H. Stumps.

My Dear Friend

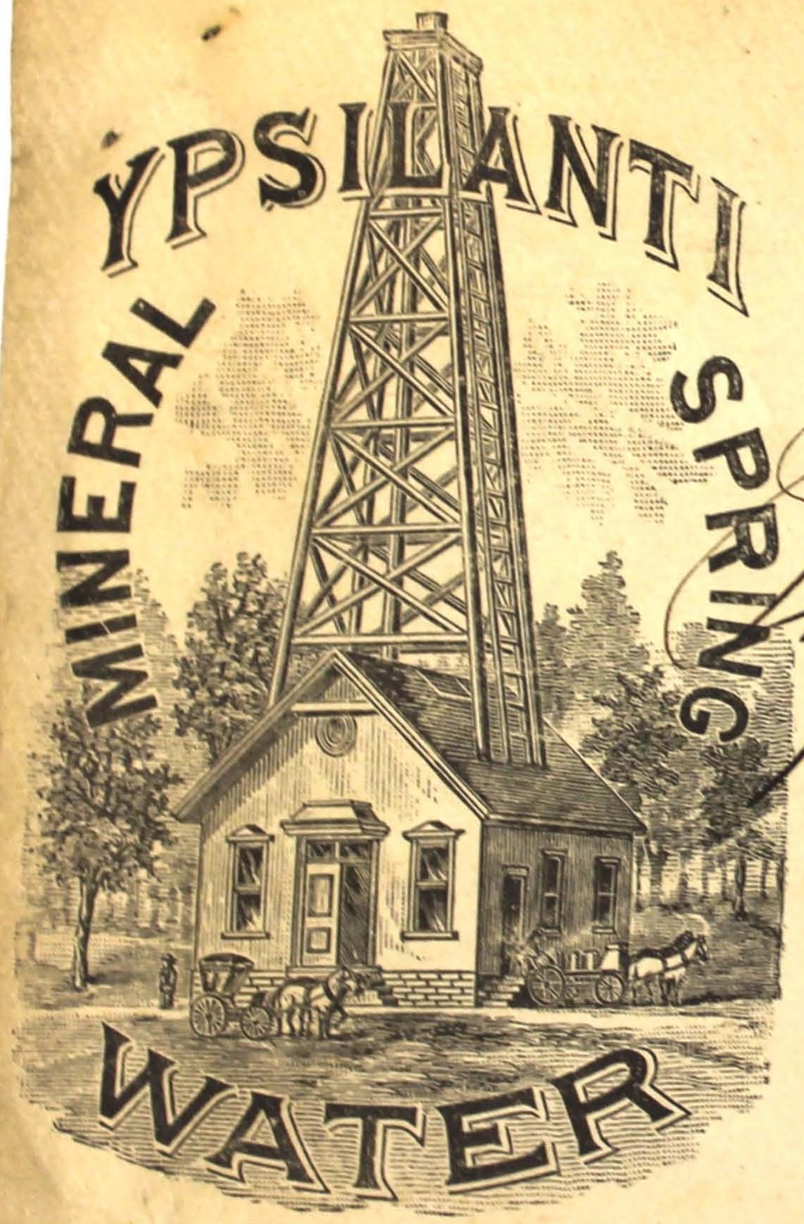
Here I am again at the mineral Baths.
and hope I shall feel well and strong for my
work in Phila. Ypsilanti is one of my old homes.
despite the mistakes or faults of past days.
my memory of my services here is cherished in
the hearts and words of the best people. and they
say it will be continued. long after I have
gone the way of all humanity. expressions like
those gives me great courage and cheer.
I find many of my old and true friends
have passed over the river into that eternal
life. it is not in sorrow I mention them
for now they dwell in the blessed and
everlasting life — not dead but gone before.
Each when leaving the mortal body gravitates

curious yet a revised geography of the heavens: and convinced multitudes of atheists and deists of a future conscious existence. unbarring the gates of death. it has brought the loved inhabitants of the summer land into our cities, our homes, our chambers. permitting us to touch their shining hands and listen to the sweet music of their voices. my dear friend. this is the religion of the future. and it will rise upon universal foundations. for it is based upon truth. and its spirit must reach into eternity.

I see I am writing you too long a letter. so will close. by telling you. I shall leave here on monday for Phila. will be found at the Girard House Tuesday. June 20th.

I am very truly your friend Henry J. Sloan

Return in 5 Days, if not called for, to



MINERAL BATH CO.,

Moorman & Cornwell,

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YPSILANTI
JAN 15
MICH.

U.S. POSTAGE
TWO CENTS

Mr. H. A. Furness.

222. West Washington Square

Philadelphia

Pa.

[late Jan. 1885]

Revised Sessions with Slade.

Wednesday 3 p.m. { Thompson / Sellers / Furness

Thursday noon { Sullivan / Thompson / Furness

Friday " { Thompson / Sellers / Furness

Saturday " { Sellers / Leidy or Koenig / Furness

Monday " { Sellers / Thompson / Furness

Tuesday " { Sellers / Thompson / Furness

Pepper

[Feb. 1885?]

No. 11. E. 13. St. N.Y.

Mr. H. H. Furness.

Dear Sir.

Dr Slade arrived here Tuesday evening, very ill, and as is the case with him at such times partially delirious. He grew worse until convulsions set in which have left him weak and feeble. He request me to ask you how much money you gave him, as he is unable to account for what appears to be missing. We are in hopes he will be himself again by the first of the week

Very truly yours
J. Simmons

Hall to H. H. Furness (2 l.) 3/5/1885

E. Hall to H. H. Furness

"

Ph. March 5" 85-

My Dear Mr Furness.

I know that you will be sorry to hear that our dear Dr Slade has been very ill ever since his return from Phila. He must have had a very serious time at his return biz- as all

his delirium hinged upon "getting home from Phila."

Sept. He spoke of you & desired me to write you about him & to also thank you for the courtesies you extended to him & which contributed so largely to the pleasure

Oct. 1st. He arr'd at his home in Del. on Sat. & remained with us until Tuesday. A severe attack of Typhoid fever followed & he succumbed to the disease on Sunday Oct. 13th. Dr. Wm. Pepper was in attendance - Dr. Wm. Goodell of Phila. was also called in consultation - Dr. Wm. Pepper will write you with reference to the case.

gratly I shall
regret it -

Ive have been many
wonderful manifest=
ations during his
illness, that I should
like to tell you some
day ~ until Monday -
letters will find me
at the Del Monte

11. East 13th St. & I will continue to notify you of the change in address. Trusting this will find you quite well

Yours
Most truly Yours.
L. E. Hill.

Dear Mrs Proctor
Your favor of the 2nd inst. duly rec'd. Am sorry to learn of your continued illness. Trust you will soon be entirely restored to health. Have written Mr. Proctor, as requested, to-day. Hope you will write me often. Please remember me kindly to Mr. Proctor & Lauel. Yours truly
L. E. Hill

222 West Washington Square

Dear Dr. Slade:

If I had Fortunatus's purse, which could not be emptied, it would give me ever so much pleasure to comply with every request that is made to me, every day in the week, throughout the year. But it is simply

in Spirit.

Trusting that you will make every allowance for my poor mail, I am

Yours truly

Thomas Lamb Eames

9 January 1886.

impossible for me to lend
you any money, and I
know that you have sufficient
confidence in me to feel
sure that I would not say
so lightly, nor without adequate
reasons.

Your resources are good,
& I dare say that even now
you are beginning to see your
way

way through your pressing difficulties, with
which, I must say, I think it was pretty
mean in your friends to allow you to struggle
on alone, and they at Preston? Upon my soul,
I warn you, I'd dun any soul,
a pretty sell, mon ami, when creditors
& talk to 'cute Yankees when they &c.? They'd
be the fellows for me. But
I must you have time to bring matters to a

Shawmut Ave.

Boston Jan 3d. 1886

H. H. Simms.

My dear Sir.

I am just home from Boston. W. Var from which place I mailed you. but did not direct my letter proper. I gave the no. 22. instead of 222. — I had a very unpleasant time there. I gave forty four sittings. and they was all said to be good. not a word of complaint was given. they has to pay me one hundred and fifty dalers. and all of expenses. in order to get out of paying me. they at D. last they called me a fraud. and I was arrested. and lost all my money. D fraud man. that had D money got a lot of persons to look under

Dear, when there was a crash, and
they say, they sent me the things with
my foot. what they said was this,
I was sharing a person that was
sitting with me, how for I could
reach with my foot, and they took it
so if I was prepared a two weeks letter
in my case of writing. I sent personal
commodities, their states on their own
not their names on the front.

In my letter to you, I asked for
a favor. — I must the loan of one
hundred and fifty dollars, for six
months. I have debts and — was
to go to Europe. I cannot — leave
until I return my diamonds
which are now in pawn — and pay a few
debts. I did not close my eyes to
sleep last night. I was so mad,
you never could do more pain. than
to respond to my call, it would be
the greatest favor I could ask for.
my tickets can be got out return.

I can send of my money, when I
get there. I can be a my from or
fine months. If you will call for
the letter, addressed to 22. Washington
Square, it will explain more. I can
be nervous & sick.

Lee I pray you help me, for should
I lose it- all back again, in the other
letter I asked for more, but- I see
I can get a long, with one hundred
and fifty.

Please send- to 5. Waverly Place. 92.
Care Lee & Shepard.

I am almost- beyond, my mind is
so troubled.

This is a pooling written letter, but- it is
the best I can do.

Believe me to be truly your friend
Henry Clarke

A. Jonasson & Co

GÖTEBORG

55, Kungsgatan 55,

Filial i Marstrand

(Öppen årligen 15 Juni-15 Septbr.)

S&S.

Mrs Eckmance

A. JONASON & Co

☞ PHILADELPHIA ☜

Mediums' Protective Association.

☞ A CAUTION TO SCHEMERS! ☜

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Miss A. Berry

KING WILLIAM ST. H. HENDERSON & AT AMERSHAM RD.
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PHOTOGRAPHIC ARTIST.

W.

253, COMMERCIAL ROAD.

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Anna Fuchs.

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DECEMBER TERM, 1877.

Pusey 157	Michael C. Betannelly — Helen T. Betannelly Nov 1. 1877 Libel filed. Feby 28 1878 Interrogatories, names & residences of witnesses & notice of time & place of taking Testimony filed.	Subp is Divorce A. V. N. Ret'd Mon Dec 1877. Served Nov. 12. 1877 The Court orders the Sheff of Sheridan Co to authorize the Sheff. of the Co. of New York to serve Subp. on the respondent. Feby 5 1878 The Court appoints A. C. Sellizer Esq Examiner. May 16 1878 Examiners Report filed May 16 1878 Rule for Decree &c May 24, 1878 Proof of serv. Rule for Decree filed May 25 1878 Rule absolute Decree Decreed and Proclamation made
Pur paid to Clerk 6/3/78		
J. A. Bonham 16	George Brown — Caroline Brown Nov 1. 1877 Libel filed.	Subp is Divorce A. V. N. Ret'd Mon Dec 1877. Served

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Pusey
157

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J A Bonham
1C

George Brown
Caroline Brown

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Ret'd Nov 1. 1877
Ret'd Mon Dec 1 1877.
Served

APPEARANCE DOCKET

DEC.

1877

C.P. NO. 4

VOL. 1

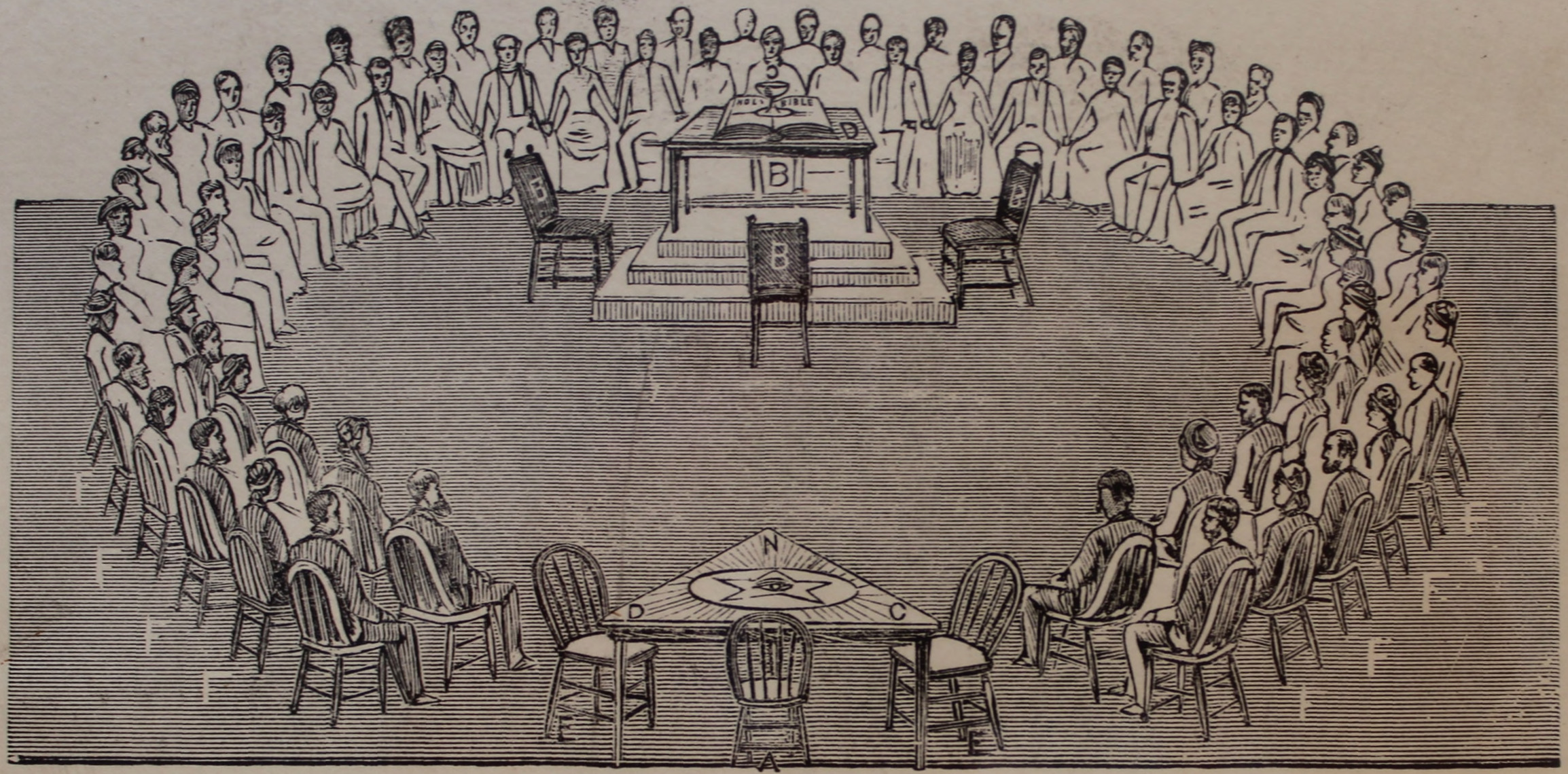
DIGITIZED

MRS. JAMES A. BLISS,

Full-Form Materializing Medium,

No. 121 West Concord St., Boston, Mass.

Seances, Sundays, Wednesdays, and Fridays, at 8 P.M., and Thursdays at 2.30 P.M.



PLAN FOR ARRANGING SEATS IN N. D. C.

N.D.C. Developing table. *A.* Chair occupied by Developing Medium. *B.B.B.B.* Vacant chairs, to recognize the presence of invisible spirit friends. *C.* Glass dish, filled with water, placed upon the open Bible. *D.D.* Altar. *E.E.* Chairs, to be occupied by sensitives selected by the Developing Medium from the Circle, to receive direct developing influences; male on the left, female on the right. *F F.F.F.F.* Chairs, to be occupied by members of the Circle.

Given by Spirit William Verity, under direction of Spirit Faraday, Nov. 2d, 1884. JAMES A. BLISS, *Medium.*

The Riddle of the American Spiritual Sphinx; or, The "Lost Key" Found.

Masons, Odd Fellows, Knights of Pythias, Occultists, Priests, Ministers, Patriots, and Men, Women and Children in every Nation upon Earth, are invited to solve this riddle. The true answer will bring to Earth Peace and Good Will to Men.

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JAMES A. BLISS, ♀ Medium.

MATT. XXIV, 27.
HEB. VI, 19-20.
DEUT. XXXIV, 5-6-7.
NUM. XX, 7 TO 13.
N
D
C
MATT. XVI. 18 VER.
ROME:
THE FALSE KEY.
REV. XVII - 1 TO 6
LOVE:
THE TRUE KEY
MATT. XVI, 17 VS

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JAMES A. BLISS, ♀ Medium.

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—OR—
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TESTIMONIA,

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PER YEAR, $1.00; SINGLE NUMBER, 10 CENTS.

E. A. SHELDON, PUBLISHER,
253 MAIN STREET,
Hartford, Conn.

Hartford, Conn., Sep 17 188 7

H. N. Gaines. Dear Sir.
Yours at hand. In reply I would
state that the experiments I had
in mind were of the nature of
form manifestation the same
as I had in Kansas city. While
it might be possible to obtain
the answers you request through
form manifestation I do not
know of any medium here
that I should expect to get
satisfactory results. I had no
direct interest in the work
of the Seybert Commission
and the coming of the

Ryder

PHOTOGRAPHER.
SYRACUSE, N. Y.

RELIGIO-PHILOSOPHICAL JOURNAL,
JNO. C. BUNDY, EDITOR AND PUBLISHER,
ESTABLISHED IN 1865.
OFFICE, N. W. COR. LA SALLE AND WASHINGTON STREETS.

STENOGRAPHIC LETTER.

3

CHICAGO, 188

Not if Shall be Ten Years
in preparation!

I wish you would either
write frankly of your dilemma
to Dr Eugene Crowell #2
West 14th St New York City,
— Office of Edison Railway Telegraph
& Telephone Co — and ask him
for a Consultation & for
active Co-operation, or, get an
interview & state your case.

While I may say in
such Confidence that he
believes heaps of things
in re Spirit that I cannot
accept, yet in the study
of the physical phenomena
of Spirit he is critical &
experienced & if he can

OFFICE OF
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STENOGRAPHIC LETTER.
DICTATED BY J.C.B.

17 Aug. 87

CHICAGO, July 22, 188 7.

Horace Howard Furness, Esq.

Wallingford, Pa.

Dear Furness,---As an intelligent outsider who sees the necessity of clarifying the chaotic spiritualistic sea, it occurs to me that you could do a most excellent bit of work for humanity by putting your views in shape for publication in the JOURNAL. I would publish them with pleasure; and if you prefer not to do it over your own name, use some other. I do need help along that line. I look for no rest or peace or great advance until what is indicated in your last letter is wrought out. If I am too presumptuous in endeavoring to impress you into the service, I am willing to be forgiven; but I am in dead earnest in making the request.

Yours truly, Jno C Bundy

That Prince of Liars, J William Fletcher says he was asked by Seybert Com & appear before them as a medium & refused.
Is he telling the truth this time, or lying as usual?
B

MARGARET FOX KANE,

ONE of the Original Fox Girls, resumes daily sittings as Writing Medium at 231 East 13th street, New York.
Oct. 18.—2w*

[1884]

Mr. Furness—

Dear Sir:

I am now able to inform you where Mrs. Kane is located. See above adv., which will appear in the next number of the Banner.

What progress are you making in your investigations?

Very truly yrs

L. Colby.

Boston, Mass.
March 24/86

My Dear Mr. Times:

Your note of the 20th was welcome as "a gentle reminder" but it is not apparent to me that I can subserve any of the purposes of your valued Commission from 1843 to 46 (3 yrs ago) my days and evenings were frequently given to tests of Clairvoyance of short range, so to speak — seeing (without physical eyes) into closed books, boxes, &c. &c, and including perception of objects and reading thought at a few miles away. But a change came upon me (as to the exercise of the Clairvoyant faculty) in 1846, when I commenced the "Revelations", and from that time to the present my perceptions are at long range? and

and during all this long period
my State, mentally, is what I
have in my books defined and
Elucidated as "The Superior
Condition", which rarely calls for
the exercise of Clairvoyance.
So that I may truthfully say
that now I possess, under volition,
no power that could be made
available for your purposes. There
are, I think, several that you
claircoyants — Sometimes "fortune
tellers" "perhaps, which signifies their Method of
earning daily bread — who could,
doubtless, demonstrate to you Con-
viction the reality of the faculty.

Hoping you, one & all,
will enter successfully into the
"deep things of the Spirit," I remain
In fraternal ties,
your friend, A. J. Davis

OFFICE OF

CHAMPION

Ice Manufacturing and Cold Storage Co.

Cor. Second and Scott Sts.

Half Square below Cin'ti Suspension Bridge.

BOARD OF DIRECTORS:

JAS. D. PARKER. S. J. STEVENS.

BRADFORD SHINKLE, President.

R. G. HEMINGRAY, Secretary.

R. W. DUGAN, Supt. and Treas.

Covington, Ky. Feb 7 1883

Henry Leland Communion

Gentlemen

I have just read an article copied from the Phila- Press stating that you have had the notorious Henry Slade performing his Slate trick before you & body assembled to investigate Modern Spiritualism I know nothing of Spiritualism so called, and have been a Spiritualist for four years and was introduced to this man Slade at the Lacade Hotel by Capt Pegram then manager of that Hotel & I was invited up to his room in the Hotel where I was left alone the Slate was produced & some twenty communication written I did not talk kindly to his way of producing spirits and after a few minutes he Slade stopped his Spirit making and went up a

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2

Covington, Ky. *188*

Conversation that at once satisfied me that he was the bearer of Hands that he was something that I had heard of but had not encountered before He made insinuation that at first included me to the notion of slitting him out & steal third story window & left him thoroughly disgusted with him and acknowledged to own he was a man But he is no man He is a dog More than a dog Filthy beyond anything I ever conceived of My ten minutes interview satisfied me of this and it was afterwards verified in this manner after leaving the Hotel I met a friend of mine a young man some 25 years of age by the way I am now 51 years old he stopped me asking what was the matter saying I looked as if I would like to

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3

Covington, Ky. *188*

Just come out so pleased was the
expression of my features I related
to him my experience with this gen-
tlemanly act He seemed much as-
tonished & said I have heard of that
sort of people but never met one
but I will wait him and have
a report on Mr Globe Democrat
& will & my suspicions am confi-
publish him before the whole World
and without stopping to think how
absurd such a thing would look
and just how the evidence was obtained
he rushed off & a man from a bus
line came to my office saying
an suspicious man come and
an man Dr Slade was the first
& the title a something I cannot write
me would not speak he had found
out the dirty dog this will justify me
but how could we publish it &

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Covington, Ky. *188*

Mr Bould without confessing
my friendship & Mr G. D.
Duffin I say & has now
been related & any one and 2
would not now mention & but
to close Mr to gentlemen who can
vouch for this knowledge
& he be a Speculator &
want none of it for they may be
only such as are not needed in
this Kingdom of Dem
I will give the name
& his other family cognomen & other facts
if you desire it as he is also a Re-
porter on the St Louis daily papers

Respectfully

R. W. Dugan

Down a Bradstreet commercial
agency can tell you who I am or
the Post Master & the Mayor of this
City will vouch for me &

FRED. EVANS'

MAGNETIZED

Developing Slates

—FOR—

INDEPENDENT SLATE WRITING.

I consider that every human being possesses some phase of mediumship which only needs developing. Some may have one phase, some another. But from experience I find that persons of ordinary Mediumistic Powers can develop any and all phases by observing my Rules for Self-development. Of course it requires a little patience and perseverance and also a determination to give our spirit friends all the conditions they ask, to assist them in using us as means of communications; then the return and communication with the spirits of those whom you love will no longer be a doubt, for you will have the proof within yourself which will be indisputable.

For the time devoted and expenditure attached you will be sufficiently recompensed, and you will regret that the knowledge was not attained years before.

TERMS. For full instructions, with one pair of Magnetized Developing Slates and Pencils, also one sheet of Magnetized Paper for the purpose of developing automatic writing, securely packed and mailed free, on receipt of P. O. Money Order for Five Dollars.

Fred. Evans,

133 OCTAVIA ST. 1244 Mission St.,

San Francisco, Cal.

Miss Logan

Dear Miss

My Guides
claim that you can develope
as a medium for
Independent slate writing
Automatic writing & Rapping

Yours Respectfully

Fred Evans

Dr

INDEPENDENT SLATE-WRITING

Through the Mediumship of

FRED EVANS.

No. 1244 MISSION STREET

133 OCTAVIA ST. **San Francisco, Cal.**

Independent Slate-writing.

THROUGH THE MEDIUMSHIP OF FRED EVANS, SAN FRANCISCO.

(From the Golden Gate.)

THE annexed is a *fac simile* of a slate, slightly reduced in size, written through the mediumship of Mr. Fred Evans, of this city, in the presence of the editor of this journal and his wife. We regard it as the finest instance of psychographic writing yet given to the world.

The medium is a young man of twenty-four years, with only a moderate English education. No one who knows him believes him capable of writing such a slate as this; and to suppose that the various writings and languages could have been placed thereon by persons competent to do the same would be to suppose that such educated persons would become parties to a stupendous deception, involving the crime of forgery. The history of this slate is as follows:

In September last, the editor of this journal, having in contemplation the publication of a holiday number of the *Golden Gate*, called upon Mr. Evans, accompanied by his wife, for the purpose of consulting with him, or rather with his psychographic guide, Spirit John Gray, concerning the preparation of a slate, that we could have engraved, which should bear upon its face some intellectual evidence of genuineness, as any slate, written in English, no matter how crucial the conditions under which it is prepared, would be positive evidence only to those knowing to the facts.

Our first interview was on Sunday, September 11, 1886, at 10 o'clock A. M. Besides the invisibles, only the three persons above mentioned were present. Sitting at a table, in the full light of day, Mr. Gray instantly signalled his presence by raps upon the table, when we explained to him our object, inquiring if it was possible for him to bring together a number of spirits of different earthly nationalities, who could furnish us short messages in their native languages. He replied that he thought he could do so, answering our questions either by writing independently, by telegraphic rapping (which his medium has learned to read), or by writing automatically through the medium's hand. He at once entered heartily into our plans.

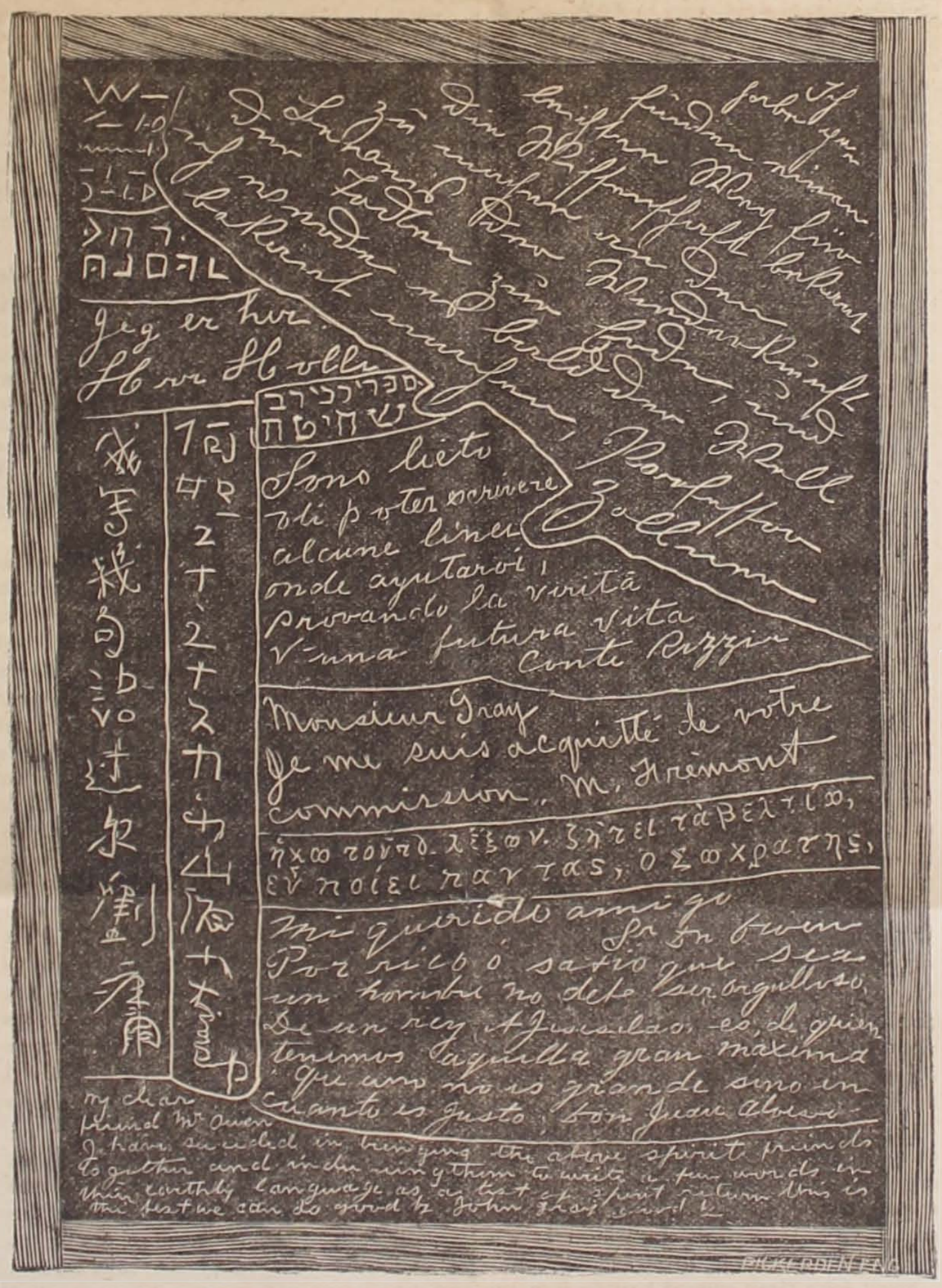
It was found, as has usually been our experience when sitting with mediums of this phase, that our presence afforded a strong assisting battery, and that the writing came with great readiness, three and four slates being written upon simultaneously, and all without the slightest attempt at concealment.

The controlling influence requested that we meet the medium at the same hour for a few Sundays, and hold the same slate, when he could more fully determine his ability in the matter. We placed a private mark upon the slate, which we had then held for a few minutes, and it was laid aside until the following Sunday.

On the second Sunday writing came freely upon other slates lying upon the table, and upon some placed on the floor near where we were sitting, but none upon the slate under our hands. Mr. Gray assured us that he was getting along finely—that he was sure he would be able to procure writing in several languages. He recognized the excellent conditions we furnished him, and expressed himself as greatly pleased with the experiment.

On the third Sunday, September 25th, we were promptly on hand, as before. The slate containing our private mark was taken by the medium, and first thoroughly rubbed on both sides with a cloth dampened with his saliva—not a very neat way of cleansing a slate, but Mr. Evans says the writing comes much more readily when the slates are thus prepared. He then handed the slate to us, and we (Mrs. O. and the writer) were both fully satisfied that there was no writing upon the slate. From that moment the slate never left our hands, nor was it for an instant out of our sight. A small bit of slate pencil was placed upon the table, and we placed the slate over it, with our four hands resting thereon. The medium, sitting upon the opposite side of the table, touched the outer edge of the slate frame for a few moments, and then removed his hands entirely. In about five minutes loud raps signalled that the writing was finished. We raised the slate and found the under side covered as seen in the engraving.

Two other slates, which had been prepared in like manner and placed upon the floor, with a bit of pencil between, were found at the close of the seance written full. As the message purports to come from the controlling spirit, and relates to the main work in hand, we give it below:



MY DEAR FRIENDS, MR. AND MRS. OWEN: I see your object is to create an interest among skeptics of spiritual phenomena and cause them to investigate. I entered in with your feelings, and have succeeded in inducing twelve spirits of different nationality to write a few words in the language they used when on earth. You will, no doubt, find many defects, but we have done the best we can, and you must accept it with the knowledge that these spirits never wrote through the medium before; therefore they are at a disadvantage; and there is also a difficulty in bringing them here to write, for, as you well understand, there is no attraction for them. But I have the medium, yourself and wife for an attraction. You will see that the languages written embrace Chinese, Japanese, Egyptian, Old Asiatic, Hebrew, German, Italian, French, Spanish, Greek, Norwegian and English. Wishing your dear wife, yourself and the *Golden Gate* every prosperity, I am your friend and well wisher in spirit,

JOHN GRAY.

Of the messages given there are some defects, as Mr. Gray says may be expected; but on the whole we regard the writing most remarkable, the Asiatic languages especially, of which but very few of our own race have acquired anything more than an imperfect speaking knowledge. A learned professor, who assisted in the translation, thinks there is not a scholar in this city who can write all the languages given upon this slate. Following are the translations of the writings;

German—I have found an easy way for making known to science the proof of the return of the dead to this earth, and I shall soon give it to the world. PROFESSOR ZOLLNER.

Italian—I am glad to be able to write you a few lines to aid you in proving the truth of a future life. COUNT ROZZIA.

French—Monsieur Gray: I have acquitted myself of your commission. M. FREMONT.

Greek—I come to say this—seek for better things—think well of all. SOCRATES.

Spanish—My Dear Friend, Sr. Don Owen: Rich or wise as a man may be, don't let him be proud. It is from a King, Agesilaus, we have that grand maxim, "That one is not great only as far as he is just."

DON JUAN ALVISO.

Norwegian—I am here. HERR HOLLE.

Chinese—I write a few words for you.

LU YEUN.

Japanese—How do you do?

OYAMA GENTURA.

Hebrew—[This is the name of a book describing the killing of animals according to the Jewish rites.]

Egyptian and Old Asiatic—[See explanation below.]

My Dear Friend, Mr. Owen: I have succeeded in bringing the above spirit friends together and inducing them to write a few words in their earthly language, as a test of spirit return. This is the best we can do. Good bye.

JOHN GRAY.

Being unable to obtain translations of these langnages, [on the upper left hand corner of the slate], we submitted the matter to Spirit John Gray, and received from him, in the same manner as the first writing was obtained, a message in which he says, "I give to you as received by me. The Egyptian reads: 'Yea, the spirit of man shall live forever.'—NERO, who was an old Egyptian seer. The old Asiatic is the Assyrian cuniform characters, which being interpreted reads, 'Tom Paine.' The alphabet is derived from the following:" Here follows the characters and the key thereto, which we are unable to reproduce in types.

To set at rest any idea that may be entertained that this writing was a transference from our own minds, we will say that with the exception of some little knowledge of French and less of Spanish, the English language is the only language with which we are familiar. We positively *know* that the writing was not

done by any mortal hand. As we have in our possession the slate upon which it was written, any one interested can satisfy himself that the writing is by no chemical preparation, as the fine particles of slate caused by the attrition of the pencil over the surface of the slate can readily be seen.

We have given in the above statement the simple facts; the skeptical reader may explain them as best he may.

A Question of Evidence.

In commenting on the facts here presented, the editor of the *Golden Gate* says.

"In connection with the slate-writing obtained through the mediumship of Fred Evans, we desire to call attention to some evidence of its genuineness other than that given by the editor of this journal and his wife, who were present at the seance, and who *knew* that the writing was done by no mortal hand.

Of course we do not claim that the messages were written in each instance by the spirits of the persons from whom they purport to come; in fact, we are inclined to think that most of them may have been written by the psychographic guide of Mr. Evans while under control of said spirits—just as a German spirit, for instance, might influence a sensitive who had no knowledge of German, to speak or write that language. It would naturally be more or less imperfect. It is the *fact*, and not the *nature* of the writing, in the manner claimed for it, that we desire to establish.

Now, the skeptic will naturally insist that we were deceived--that the slate we held in our hands, and upon which we know there was no writing, was not the slate we found in our hands at the conclusion of the seance, and upon which the writing appeared—that in some mysterious way that slate was changed in our hands. Let us, for the sake of argument, assume that this was the case. Then, the writing must have been placed thereon by Mr. Evans, or by persons familiar with the languages written. As for it being the work of Mr. Evans, no one who knows him believes him capable of doing anything of the kind. He is a young man of twenty-four, evidently unschooled in any language but the English, and only indifferently well in that. He has certainly, while residing in this city, never been heard to utter a word in any language except his own. This writing implies a classic education, which Mr. Evans surely has not. In fact, it is doubtful if there is a single individual in America who can write in the twelve languages named. There are probably many who can write in more languages, but not in those twelve. Hence we are obliged to dismiss the supposition that the writing was done by Mr. Evans.

Then, if not written as claimed, who could have done it but various persons in the community qualified to write said languages? And just here we encounter a difficulty which all must readily appreciate. Would an intelligent German, Spaniard, Italian, Frenchman, Norwegian, etc., be apt to lend himself to such a fraud and commit actual forgery by signing another's name to a written message? Don Juan Alviso, for instance, a former well known resident of this State, addresses a personal note to the editor of this journal. Would any sensible and intelligent Spaniard, as the writer of that message evidently is, be apt to sign Alviso's name to a message of that kind? If these messages were written by any person in mortal life, they must certainly know it; and they must know that we have published to the world the claim that the writing was produced by some occult power. We now invite, yea, challenge them, in the interest of truth, to come forward and disprove the claim.

As confirmatory of the genuineness of the writing upon this slate, we might refer to a slate, a copy of which appeared in this journal in May last, an account of which was given in connection therewith. The slate contained fifteen messages. It was written at a seance given to the writer and a number of personal friends, nearly all of whom were strangers to the medium. The slates were prepared and sealed by a committee from the audience. They were wound with cord and suspended to the gas jet in the center of the room, the medium never touching the slates from the moment they were placed in the hands of the committee, and yet all but two persons present received messages thereon.

Some of the Many Comments.

Medium and *Daybreak* London, Eng. says:

We regard the slate with the twelve languages to be the most remarkable example of direct writing we ever heard of. Many languages have been written at divers times, but here we have them all at once, and executed in an high order of efficiency.

That stupendous spirit manifestation of direct writing in twelve languages through the mediumship of Fred. Evans, has excited comment all over the world, both by the Spiritual Secular and Local Press. Fifteen papers has already reproduced the slate in their columns. Many who could not borrow the cut, having it especially engraved at their own expense.

Jim G. Anderson, editor of *Richmond Democrat*: I consider the tests you have given me on slates the most remarkable I ever heard of. The test is in the name of C. P. Anderson, being a *fac simile* of my father's hand writing, and easily recognized by my foreman who worked for my father.

C. M. Brown, editor of the *Eastern Star*, says, at the close of a long account of a seance by proxy with Fred. Evans: The messages which we fully recognize is sufficient to indorse the wonderful mediumship of Fred. Evans.

The *Harbinger of Light*, Australia, says that a most remarkable medium for Psychography, by the name of Fred. Evans, is giving wonderful manifestations of spirit power in San Francisco Cal.

The *Light of London*, Eng. gives a long and favorable report of Mr. Evans' mediumship.

[Golden Gate, March 19, 1887.]

A REMARKABLE MANIFESTATION OF SPIRIT POWER IN PUBLIC.

But a few mediums for physical manifestations of spirit power are yet able to demonstrate their gifts in public before large, promiscuous audiences. That eminent medium Dr. Slade, never appears before public audiences, but invariably exercises his gifts in private parlors and in presence of but few persons. Such was also the case with that psychic wonder, Charles H. Foster.

For several months past the editor of this journal has been experimenting in independent slate-writing through the mediumship of Mr. Fred. Evans, of this city. Several of the results of these experiments, including the wonderful slate of twelve languages, have appeared from time to time in these columns, as our readers are aware.

One object of our experiments has been to demonstrate the power of Mr. Evans' psychographic control, Spirit John Gray, to take his medium before a public audience, and produce such spirit manifestations as we knew he was capable of producing in private.

Spirit John Gray entered heartily into our plans, and thought he would be able, in a short time, to take his medium before the public, and was desirous that when he did so the writer should accompany him. So, for several weeks past we have been patiently waiting for "marching orders" from Mr. Gray, who informed us in due time that he was ready for the field. San Jose was designated as the place for our initial effort, and thither we went on Saturday last, giving, upon that evening, a private test seance for the press reporters, and on Sunday evening appearing before an audience of about four hundred persons at the California Theatre of that city.

At the private seance there were present ten persons, all but one of whom had been or were then connected with the press. They examined and prepared the slates in their own way, held them in their own hands, and received some eight or ten messages written on four slates, most of which were of a private nature. One of the messages, written in red, white and blue, was from Spirit John Gray.

Upon another slate "was found," as the *Times* report of the seance has it, "what purported to be a communication from the late "Prof. H. B. Norton, signed by him in a "hand exactly resembling his signature."

Upon another of the slates there were five messages, all of a private nature. The editor of one of the papers received a long message upon a slate held by himself, purporting to come from a friend in spirit life. Of this preliminary seance the *Times* says:

We have complied with the requisite of the spirit boss to speak of it "as you find it and not as you think," and our readers can do their own thinking on the subject to suit themselves. We have given the facts, and will only remark that any one having seen these phenomena who should honestly attribute them to jugglery ought to be placed in a "Home for the Feeble Minded," provided there were such an institution for adults.

The *Mercury* says of this seance that the medium "succeeded in mystifying all present," and adds: "There was no chance for sleight-"off-hand, and nothing of the kind was "attempted. The trick, if trick it was, could "not be satisfactorily explained by the wit-"nesses."

The public meeting given at the Theatre on Sunday evening, drew forth the following cautious statement from the same paper:

There was a large audience and the introductory address was made by J. J. Owen, editor of the Golden Gate. A committee, consisting of S. A. Bishop, James T. Murphy and Mr. Walcott was appointed, and several slates showed writing after being sealed up. A stranger from San Francisco brought his own slates and he received communications upon them in writing.

To state the details of all that occurred at said meeting would occupy more space than we have to give to it. It may be sufficient to know that the committee prepared and sealed the slates in the most careful manner, never for a moment allowing them to leave their hands. A large number of messages was not only obtained between these slates, but one pair of large slates, securely fastened together and sealed, and brought to the meeting by a person in the audience, had both of their inner surfaces written full. One of the messages on these slates, from Spirit John Gray, was written in seven colors. Thus, six slates in all, containing about one hundred distinct messages, ranging from a few to as many as eighty words, were given, together with a fine likeness of Dr. Hare, and all under conditions that would render deception impossible. Some of the messages contained several names, and nearly all of them were recognized by persons in the audience.

The San Jose *News* and San Jose *Herald* of March 14th, also the *Mercury* and *Times* of the same place of March 15th, gives long and fair reports of the meeting, and all confirming the essential facts set forth of the exhibition as a whole, we venture to say that it is unparalled in the history of modern spiritualism for its conclusive demonstration of spirit power.

SEALED SLATES.

Editorial Golden Gate, Jan. 29, 1887.

A few weeks ago we received a package containing sealed slates from Mr. J. M. Harper, of Colfax, W, T., with a request that we sit with Fred Evans for independent slate-writing. The outer covering being also sealed we did not remove it, but held the package with Mr. Evans just as we received it, returning it in the same way by simply re-directing it. At the same time we sent a request to the sender that he inform us of the nature of the contents, if any writing came. A day or two ago we received a letter from Mr. Harper in which he says. "Having just received the sealed slates "this evening (Jan. 18th) that we recently "sent to you, as proxy to have presented to "the medium, Fred Evans, which you so "kindly offered to do—on opening them we "find they are both filled on each side, with "cheerful, loving words, from our kindred and "friends from over the joyful river of life. In "preparing the slates before sealing them, we "simply wrote a request on each slate as fol-"lows—on brother's he wrote: 'I wish to hear "from some friend or relative, if any is pres-"ent. Milton C. Harper.' On his we find a "message from our departed brother, James "Harper with hopeful promises of soon being "able to manifest himself in our own families. "On my own I simply wrote: 'I wish to hear "from some spirit friend. J. M. Harper.' "And in response I received both sides filled "with communications from friends over the "bright river."

"Money Could Not Buy Them."—A correspondent of the *Spiritual Offering*, William Hunt of Iowa, writes as follows: "While in San Francisco, Cal., (a stranger) I saw a sign, 'Fred Evans, Independent Slate-writer.' I spoke a few words only, viz: 'Are you the medium? I want a sitting.' He turned three clean slates down on the table and we clasped hands over them; in a very short time I found three loving messages in three different hand-writings, one from my mother and two from two daughters. They are neat and complete. I know their hand-writing, and can swear that no mortal in the earthly body wrote them or any part of them. The medium and I were the only ones present. I have the slates yet, and money would not buy them. He then said I might call in a friend and he would give a test. He handed us a clean slate for inspection, then threw it on the carpet five or six feet from him, saying: 'Put your foot on it.' He soon said, 'Take it up.' There was nine lines, all different colors, signed, 'J. Hunt.' I have been quite skeptical of writing without human agency; now I know that the unseen can and do write."

Abridged from the St. Helena Star.

A FAIR OFFER.

Zamloch, the magician, has been giving imitations of spirit phenomena in St. Helena, during the past fortnight. Dr. John Allyn, of that town, requested permission to come before his audience and show wherein the counterfeit differed from the genuine. As his receipts were running low, and as he saw in the proposed arrangement the prospect of a crowded house, Zamloch wisely consented. The house was packed, as was expected, and Dr. Allyn presented his facts in a forcible and impressive manner. He related the particulars of a slate-writing seance he had held with Fred Evans, at which he obtained several messages between sealed slates, and concluded by reading the following paper:

St. Helena, May 18, 1885.

For the purpose of stimulatihg investigation into the fact and significance of certain slate-writings had by the undersigned on the 3d of May, 1886, with Fred Evans, I make the following offer: To any sleight of hand performer who will show that said writings were done by trickery or fraud, or will do the same on equally test conditions and explain the same, $1,000. To any scientist who will do the same by any forces known to science, or any law unknown to science hitherto, and prove the same, $1,000. In all of these cases the fact and hypothesis of Spiritualism must be excluded.

John Allyn.

EDITORIAL GOLDEN GATE, November 27, 1886.

Two friends of the writer—prominent business men of San Rafael—who had never witnessed any independent slate-writing, accompanied us, on Sunday last, to the residence of the medium, Fred Evans, to whom both gentlemen were entire strangers. Each of the three took into his own hands a pair of slates which he *knew* contained no writing thereon. Each held his own slate free from the contact of other hands, and each received messagers within the slates purporting to come from the unseen world. Will Brother Seaver, of the Boston *Investigator*, tell us we were all deceived?

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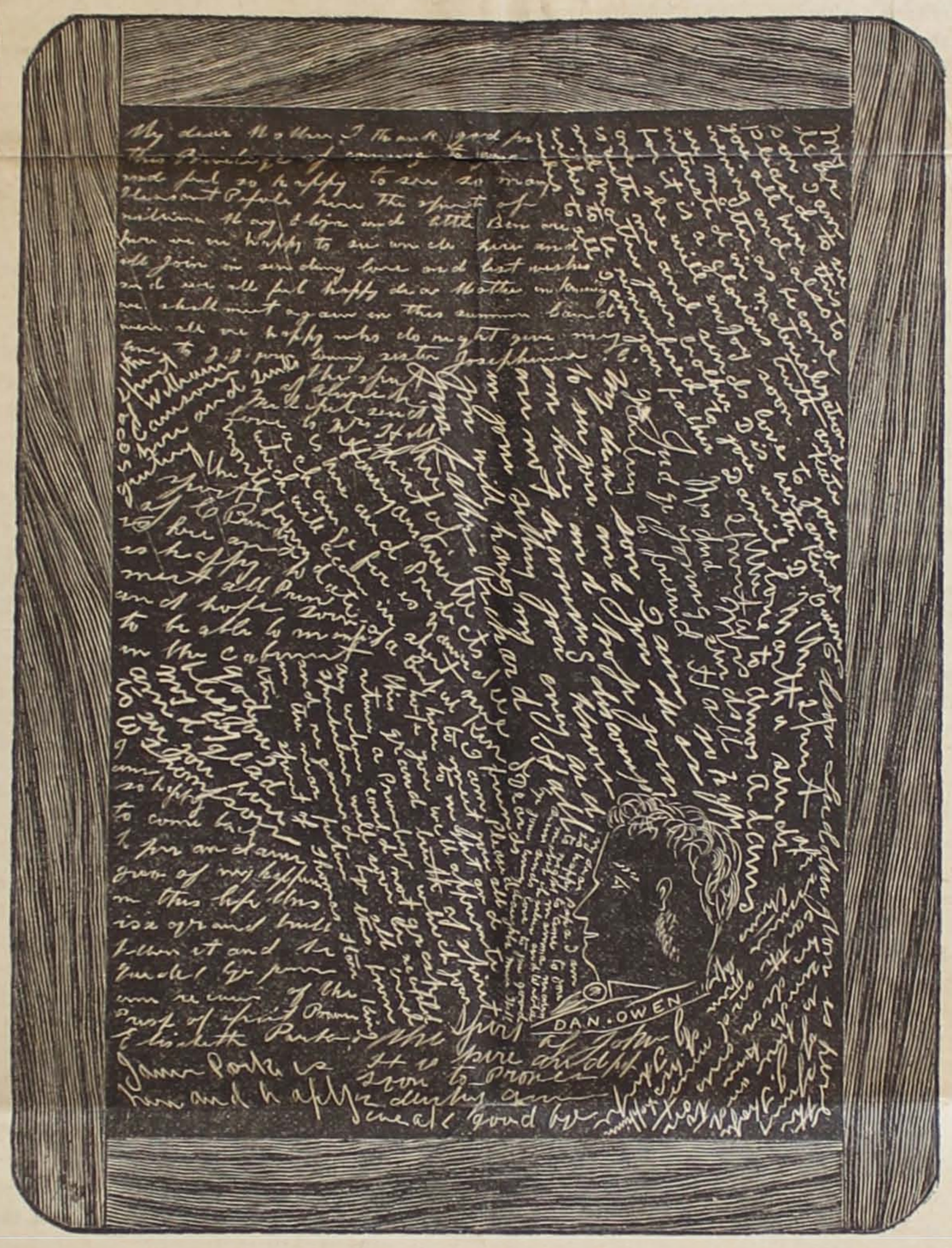

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BY ALBERT MORTON IN CARRIER DOVE.

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At the age of thirteen the medium entered upon a seaman's life, which pursuit he followed for seven years, visiting many seaports in the four quarters of the world.

During this period of time he had several experiences which gave evidences of his possession of the mediumistic powers of prevision' clairvoyance and physical phenomena but he had no knowledge of spiritualism until beginning his investigations of the subject in this city, where he located, giving up a seafarer's life in 1883.

Through the solicitations of a friend, he commenced attending spiritual seances in October, 1884, which resulted in sittings for the development of powers; he was informed he possessed. The rapid unfoldment of his powers was marked, and in February, 1885, by advice of his spirit friends he gave up other pursuits and devoted himself to the public exercise of his mediumship as an independent slate writer.

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Now, we claim that no honest medium need fear the most rigid scrutiny into his methods. He need not hesitate to subject himself to the most careful conditions compatible with the laws of spirit manifestations. And such a medium Mr. Evans has proven himself to be. He offered to come to our office and upon our own slates, prepared in our own way, subject his mediumistic powers to such crucial test as we might direct. He could promise nothing, but he was willing to try. Surely, this was all any reasonable investigator could ask.

Accordingly, on Monday last, he came to this office where we were provided with our own slates. Two gentlemen, friends of the editor, having casually dropped in, were present. We asked him if he preferred to sit with us alone. He replied that he would so prefer, but should not presume to dictate—that we could have our friends present if we chose. We explained to them the object of the seance, and asked them to remain, as, if there was any deception practiced—which we are sure there was not—it would be more difficult to confound three pair of eyes than one.

We took the slates, and after carefully washing and drying them, we placed two or three bits of pencil upon one of the slates, covering it with the other. Mr. Evans then placed his hands upon the slates, the other gentlemen present doing likewise, thus holding the slates in the grasp of four pair of hands. After a few minutes tiny raps were heard upon the slates, and the pencils were also heard to be moving. Upon opening the slates, which the writer was careful to do himself, we found a number of pencil marks, with the letters "J. O." The marks were effaced and the slates were again held as before, when the writing was more distinctly heard. This time an intelligible message appeared, the words being somewhat scrawled and scattered over the inner surface of the slates, They were as follows: "It is true this can not be trick. Your father."

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his portrait, and the sketch of his mediumistic career, before control of this department of the *Carrier Dove* was placed in my charge, it was with feelings of reluctance induced by unfavorable reports brought to me, that I acquiesced in presenting the matter to our readers.

However, the foregoing article by a gentleman in whose judgment—based upon his *personal* experiences—I place implicit confidence, removed all feelings of hesitation, I frankly expressed my feelings to Mr. Evans, and he proposed to give me personal evidence of his powers.

In accordance with our engagement, on the 5th of March, I held a seance with Mr. Evans at his office, and the results were gratifying beyond my expectations. Having been on intimate relations for years, and for several weeks an inmate of the home, and a daily witness of the phenomena given through one of the most celebrated slate-writing mediums in the world, it does not seem presumptuous in me to consider myself qualified to give reliable testimony as to my experience.

Being seated at his table, the medium asked if ballots were to be written, to which I replied, "I prefer to leave the matter to the judgment of the spirits—let them present such evidence as they deem best." The four slates used were thoroughly washed and dried under my inspection; were entirely free from writing, and were not out of my sight until wrapped up for me at the close of the seance. The medium placed a fragment of slate-pencil on the lower slate, then placing another slate above it, the two were tied together and held by me until requested to examine them. After sitting a few minutes the medium released his hold upon the slates and taking another one, cleaned it, and then put a fragment of pencil upon the carpet about three feet from the table, within the range of my sight; shortly afterward he cleaned a fourth slate and placed it over a fragment of pencil on the table near my right side, placing a writing tray upon it. We sat for several minutes, during which time telegraphic raps—which the medium proposed to read impressionally—were given upon different parts of the table, in answer to questions, and, after the expiration of about twenty minutes Mr. Evans leaned back in his chair, saying, "Please open the slates; I think they have written." Untying the slates in my possession I separated them and found a piece of pencil upon the lower one which bore traces of having been used. Upon the lower side of the upper slate was a message, written with great regularity and in remarkably fine writing. The message —although of a private and very laudatory nature—*it is necessary to give for obvious* reasons, and was as follows:

"Albert, my dear boy, I am happy to write these few lines to you, and feel that your long and hard fight for the cause of Spiritualism will soon meet with its just reward. You have sown the seed of reform in the cause of Spiritualism, and you will yet live on earth to reap what you have sown. For years you have striven to do what your reason decided was right, and you can look forward to a bright and happy mansion in the spirit world, for have you not built it? Both you and your dear wife have done much to enlighten humanity, and spirits and mortals have much to bless you both for. There are many spirits here who wish to be kindly remembered to you and your dear wife.

Among them are your wife's dear control, Dr. Rush; your old friend Charles Foster, who has lately joined our spirit band, and who will soon control your dear wife. Thomas Star King is also here, and joins with us in sending love and best wishes to you and yours; and may your stay on earth be happy, is the earnest wish of lovingly and waitingly,

E. MORTON."

I then raised the slate from the floor—the medium declining to touch any of the slates until the writing was displayed—and found this message, written in a large free hand:

"MY DEAR FRIEND MORTON:—I am happy to come back and say a few words to you. I have been watching you in your work of writing my works, and I thank you for your brotherly feelings towards me. I feel relieved in my spirit home, and have nothing to grieve for in my spirit home. I will control your wife in a new phase as soon as I become more spiritualized.

Your friend and well-wisher,

CHARLES FOSTER."

The medium then requested me to examine the slate laid upon the table. Removing the tray, upon the under side of the slate I found this message:

"FRIEND MORTON:—With pleasure I respond to your call for spirit communication, and wish you and your dear companion in life every success, for I know you both deserve it. There is much for you both to do before you join us, and you will have my every aid for your success. This from DR. RUSH."

The writing upon each slate was of an entirely dissimilar style from the others, and *was not* upon them when placed in the positions from which I removed them as stated. Admitting for the time that the medium had read the sketch of Mrs. Morton's life in the January number of the *Carrier Dove*, and had learned therefrom our association with Dr. Rush, and may have known of my writing a sketch of C. H. Foster, for the March number of the same magazine, also considering the omission of the initial in Foster's name, no more remarkable than the leaving out the given name of Dr. Benjamin Rush, which had been made public, the identity of the spirits communicating might reasonably be questioned; but still the evidence of the presence of an unseen, intelligent power was irrefragable. By my request the medium permitted me to retain the slates and I was preparing to retire when he exclaimed, "Doctor, the power with us is very strong and I would like to try an experiment with you," protesting at the time his doubts of success.

Taking a small piece of paper, which I saw was free from writing, the medium cut a portion in zig-zag form from it and handed me the smaller part which I folded and placed in my pocket. He then folded the other portion of the paper into a small compass and forced it into a two-ounce, wide-mouthed, glass vial, and closed it with a paper stopper. A common glass stand containing ink was placed beside the vial, and a silk handkerchief thrown over both. My hands encircled the vial and inkstand and we waited for results; shortly the medium exclaimed, "Stop, I've forgotten something," and raising a portion of the handkerchief, he dropped a steel pen into the ink bottle. After sitting a few minutes Mr. Evans concluded "they" had finished, and by his request I lifted the handkerchief, upon which my hands had rested; removing the stopper from the vial, picked therefrom the folded paper, opened it and found the irregularities where cut corresponded exactly with that portion which had not left my possession.

Written upon the paper taken from the vial, with ink still damp, was the following message:

"MY DEAR FRIEND MORTON:—I am happy to give you these few lines as a test of spirit power and will soon demonstrate much wonderful phenomena through the mediumship of your wife. My kind wishes to all inquiring friends, Your friend in spirit,

CHARLES FOSTER."

How a piece of paper, about three and a quarter by three and a half inches square, and folded twice each way, could be written upon inside a vial as regularly as though done under ordinary conditions without transference of the damp ink upon the opposide side of the paper with which it was in contact, is to be a mystery, which will be solved by some by a flat denial that it did occur. That the writing upon the slates and upon the paper in the vial occurred precisely as I have stated *is a fact* within my knowledge. Taking the slate I returned to my studio, and at the usual hour went home. My wife inquired as to the contents of my package, to which I reply: "I have seen Evans, and want a sitting after dinner; after that I will tell you." The identity of the signer of the first communication puzzled me, and I did not wish to give my wife any information which might—as some would think—affect her mind, and color the message given through her.

At a sitting in the evening, when my wife was unconscious, and "Milly," her control, speaking for others, Dr. Rush and Foster avowed the production of the slate writing to be theirs. I then asked Foster if the writing in the vial was his, to which he replied, "Of course it was. That's as easy as any writing if one understands the chemical laws. Don't *you* know everything is porous?" I dropped that subject and asked Milly, "Who wrote the Morton message?" to which she replied, "I don't know; there are a great many here with that name." Again I asked: "Can it be the Uncle Edwin who died more than 40 years ago?" The answer was, "No; he was older than that, I mean, he died longer ago; he says in the last century. He has a funny name; it is Eb-Ebenezar."

The name was not familiar, but looking up the skeleton of a pedigree I learned that four generations backward my ancestor, Ebenezar Morton was born in Middleborough, Mass., in 1696. When this discovery was announced my antiquated progenitor seemed overjoyed to make the personal acquaintance of his grandson, and shook my hand heartily.

No evidence of others as to what has been done, or may transpire at subsequent seances can contravene the evidence of my own senses as to the production of the writing on the slates and paper by unseen intelligent powers; and the statements made to me by spirits with whom I have been in intimate relations for many years, through a medium I *know* to be conscientious in her spiritual work is to me sufficient evidence of the identity of the spirits purporting to give the manifestations. If the medium continues to act in as conscientious a manner as in the two cases cited, he will richly deserve; and will receive the earnest commendations and support of all earnest investigators; and his labors will be a comfort and blessing to many sorrowing friends.

A CRUCIAL TEST.

MR. VARNUM WESCOTT, of Soledad, California, on Wednesday, January 6th, purchased in San Francisco, two common school slates, about 8x12 inches in size. He took them to a carpenter, placed a bit of pencil between, and had him fasten the slates securely together with two screws passed through the frames on the sides. In this condition he took the slates to Mr. Fred Evans, 1244 Mission Street. The slates were never for a moment out of his (Wescott's) sight or hands. On opening the slates the following messsges appeared within, covering both the inner surfaces of the slates:

God bless you, my dear friend of the earth plane. I am happy to give you this final proof of the truth of spirit return, and wish you to herald it to the world that they might seek the truth also; I am sorry to see so many who are supposed to be friends to the cause, who refuse to acknowledge the wonderful proofs they have received, thus keeping others, who have not enjoyed the privilege, in darkness. But you must be an exception to this rule and make the glad news known to the world so that others can receive the light. You have plenty of work to do before you join us. Yours in spirit,

THOMAS PAINE.

MY DEAR FRIEND WESCOTT;—You have my heartfelt wishes for your success, and depend on it, my promise to aid you will not be broken. Yours in spirit, W. H. PATTERSON.

MY DEAR SON VARNEY:—I am happy to meet you here this morning, and feel happy to see that your intentions are to work for the cause, and seeking all that is good and true. Prove to the world the happiness of a future life and immortality of the soul.

This from your loving mother,

BETSEY WESCOTT.

UNCLE VARNUM:—I am with you.

Your nephew,

JASPER PERIGO.

I am so happy to add another item to the truth of Spiritualism, and hope soon to manifest and prove it to the world through you.

Your brother,

GEORGE WESCOTT.

DEAR FRIEND:—You have my best wishes in your noble work of enlightening humanity. You will have my every aid. Good-bye,

CARRIE MILLER.

Having read the foregoing statement and messages, I declare, upon oath, that the messages are true copies of those appearing upon the slates, and that they were written in the manner stated. VARNUM WESCOTT.

In presence of Jno. F. Lyons.

STATE OF CALIFORNIA, City and County of San Francisco. } ss

On this 7th day of January, one thousand eight hundred and eighty-six, before me, John F. Lyons, a Notary Public in and for said city and county, residing therein, duly commissioned and sworn, personally appeared Varnum Westcott, known to me to be the person described in, and whose name is subscribed to. and who executed the within instrument, and he acknowledged to me that he executed the same.

In witness thereof, I have hereunto set my hand and affixed my official seal, at my office in the city and county of San Francisco, the day and year in this certificate first above written. JNO. F. LYONS,

[SEAL.] Notary Public.

Committee Report.

WE, the undersigned committee chosen by the audience at a public exhibition of independent slate-writing, given by Mr. Fred Evans at Washington Hall, on Sunday, June 21, 1885, testify that the slates used were washed and sealed in our presence and to our satisfaction, and during the time the slates were in use they were not removed from our sight. We distinctly heard the fragments of pencil between the slates writing, whilst holding them in our hands. When the writing was finished, which was denoted by three raps on the slates, Mr. R. B. Hall was selected by the audience to break the seals on the slate When separated one of them was comptetely covered with writing in patchwork form, embracing thirty communications, all in different hand writing. Each member of the committee received messages signed by relatives or departed friends; the remainder of the messages were recognized by different persons in the audience.

The exhibition was given in daylight before an audience of about 400 persons, and under the condition which excluded all chance of trickery or fraud.

DR. THOS. C. KELLEY, 946 Mission st.
MRS. F. C. LANE, 3010 Folsom st.
WILLIAM KELLEY, 202 Second st.

A prominent physician of San Francisco, who was wont to speak of Spiritualism as a delusive humbug, has met with some experience in independent slate-writing at Fred Evans', that have staggered his skepticism, and opened his eyes to the fact that there are more things in heaven and earth than were ever dreamed of in his philosophy. And so it goes; they are coming by scores to a realization of the truth

Jeg er hun.
Hun Hvilk

ספרים רב
שחיטה

Sono lieto
di poter scrivere
alcune linee
onde aiutarvi
provando la verità
Vinna futura vita

Conte Ruggieri

Monsieur Gray
Je me suis acquitté de votre
commission. M. Fremont

ἦλθω τοῦτο λέξων. ζητεῖ τὰ βέλτιστα,
ἐν ποίει πάντας, ὅσα χρατης,

Mi querido amigo
Por medio de esta me complazco en
un hombre no debe ser orgulloso,
De un rey Afligido, es, de quien
tenemos aquella gran máxima
"Que amo no es grande sino en
cuanto es justo; Son Juan Alonso

My dear
friend Mr Owen
I have succeeded in bringing the above spirits friends
together and inducing them to write a few words in
their earthly language as a test of spirit return this is
the best we can do proved by John Gray Esq.

PICKERING

attend

Very truly yours.

John Wm Fletcher.

July 11. '87.

6 Beacon St.

Boston. Mass.

H. H. Furness Esq

Dear Sir.

I am to lecture

at Parkland Camp on Sun-

day the 17. subject "How

best to investigate Spiritualism?

May I be allowed to extend

to you, and the Leyhart Committee

through you - an invitation to

PARKINS & GOTTO, LONDON

John Wm. Fletcher,
Specialist, Nervous and Rheumatic Diseases,
6 Beacon Street.

Boston, Mass. July 19 188

H. H. Furness Esq.
Philadelphia, Pa.

Dear Sir:

Among the numerous things I
was told by the Reporter in
the "Record" of July 18. in my
lecture at Parkland to say was.
that "I had been summoned
before your committee, and
that I refused to appear. and
that I was asked to pay my own
expenses." Asked not. told from
that no such statement was
ever made - and I wrote
to the editor to that effect
and asked him to print the

letter in this G. M. S case.
I am particularly sorry that
any thing that proved of the
least bitterness or an attempt
to misrepresent should have
been printed. The Reporter did
not hear the lecture, as he missed
the train, and came to me
after the service was over, and
I referred to another person-
and therefore that was how it
occurred. Naturally I was reluctant
to speak strongly, the papers must
try to have it so. I have no cause
with the Commission, & differ
with them as to methods, that is
all. They excuse me for writing
but- I did not wish for or any
one to feel that is any way I
intended any injustice

Yours Respectfully

T. N. Stubbs

A. Wm. & Fletcher

521 Washington Street, Boston.

EXPLANATORY.

DEAR

I am controlled by one spirit, purporting to be my guide, who is the scribe for the spirits, delivering (in his own handwriting) what is dictated to him by the spirit of communicating.

I am in a normal (not trance) state, but unconscious of the composition.

My hand is moved to write from right to left (backwards,) independent of my will.

By holding the written side up to the light, the answer can be read.

The spirit-letters should be SECURELY sealed, addressed to the spirit, giving his or her name in full, and signed by the writer's name in full ; but no address on the envelope.

When left open they cannot be answered, my agency being efficient only when my mind is passive, and blank to both questions and answers.

Put your questious clearly, directly, briefly. The mixed and many kinds defeat the object of the investigator.

I have my photograph for sale, exhibiting my Spirit's Guide hand and arm, or form of control; taken while answering a sealed letter. For the months of May June & July $1,

TERMS: For spirit-letters, $2 and three 3 cent Postage Stamps. For examining and marking maps, $5 and 5 stamps.

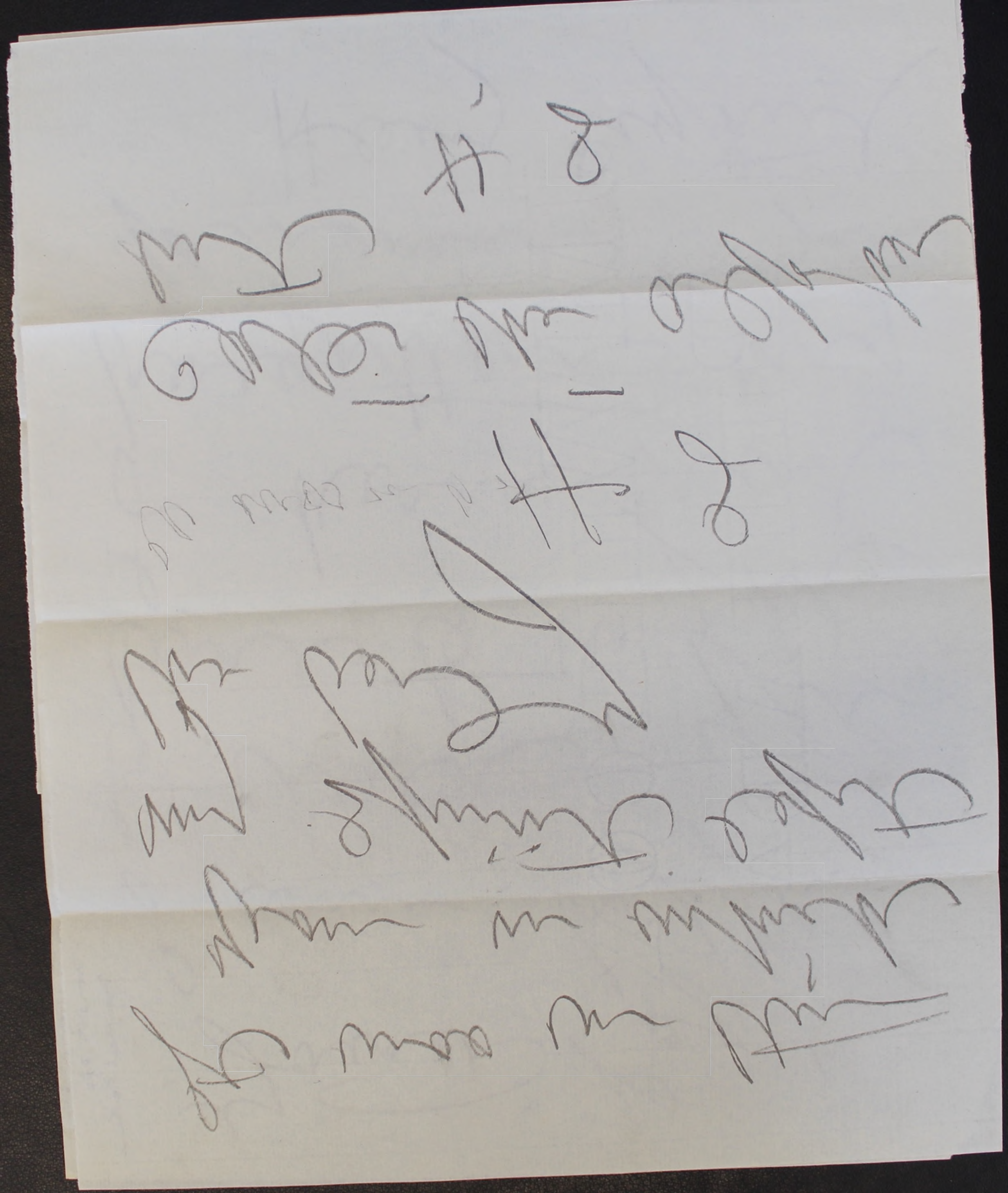
For Photographs, Imperial size, 50 cents ; small, 25 cents.

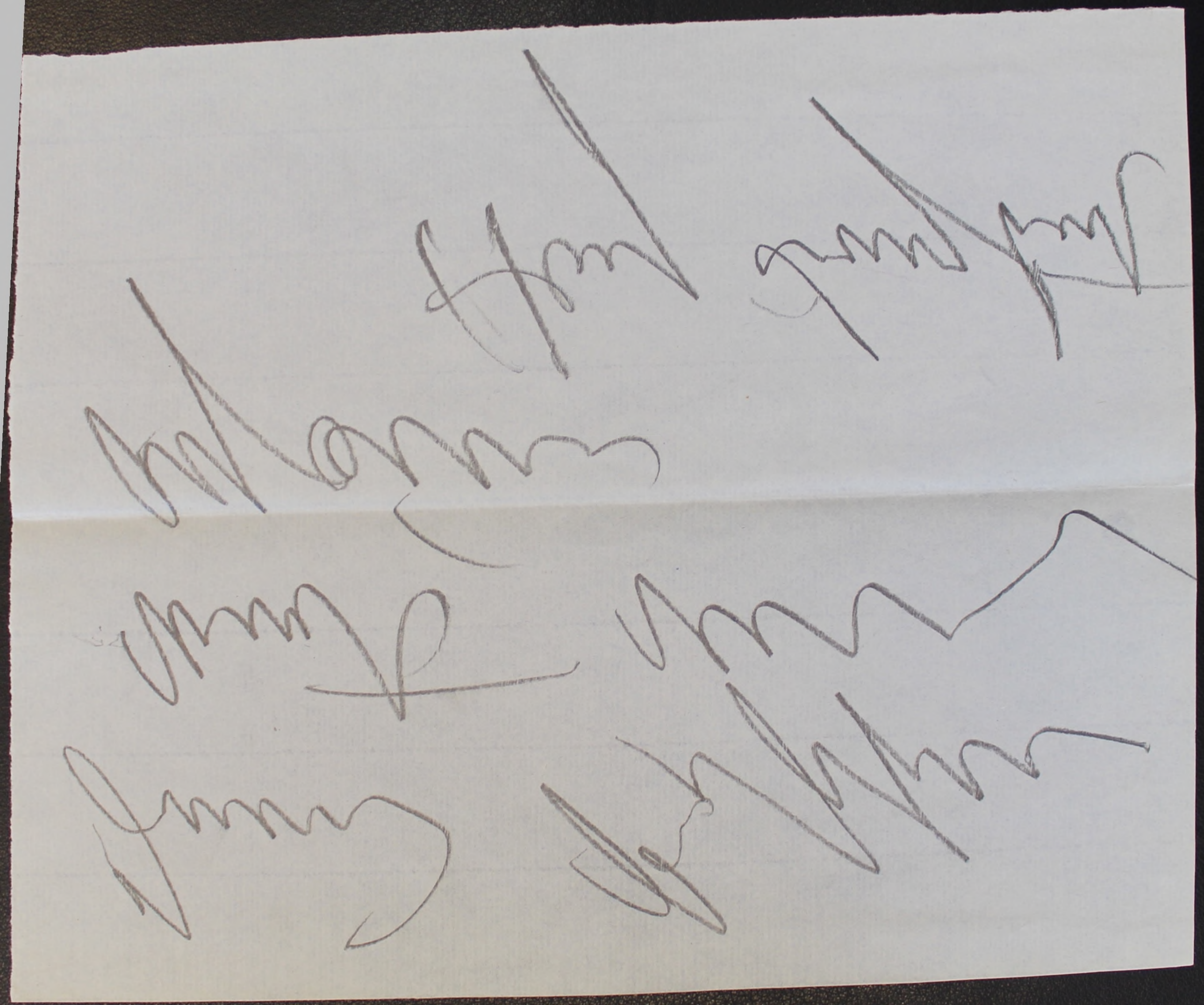
N. B.—I return money in all cases when the letters are not answered.

Respectfully,

R. W. FLINT.

ADDRESS,
1327 Broadway,
NEW YORK.





Nov. 5th 1884
Margaret Fox Kane

Writing by Mrs. Margaret Fox Kane,
Spiritistic Medium.

Mr. and Mrs. Joseph Caffray,

Independent Slate Writing and

Full Form Materialization,

SEANCES:

Monday, Wednesday, Friday and Sunday
Evenings at 8 P.M.
Thursday Afternoons at Two P.M.

590 *SEVENTH AVENUE,*

Between 41st and 42d Streets,

NEW YORK

New York March 23rd

[1884]

Mr Furness

Dear Sir

Just received
Your Letter and in
reply will say to put
one piece in your
hat and wear it all
day and at evening
put it in your Bed with
You. the next Morning
~~through~~ Throw it away.
and use another piece.
and so on until it is
all gone. then Notify
me and I will send
you more. You can
Smoke all you please
close. wishing Quick
Development I remain

Sincerly your Friend

Jos V. Coffray

491 6th Ave

New York City.

Answer Immediately
about the Slab

P.S. use the rough side near
your head and when you go
to Bed put the rough side near you

you will have to have
a ~~Hold~~ magnatized slate
shall I Buy you one
and magnatize it and
Send it to you. if so
please Let me Know.
you need not Let one
Hour. all you need
Do. is to Let about
~~2o~~ twenty Minuts with
your slate when you
get it you will first
~~Have Do~~ to Let the paper
work. and then when they
are ready you will have
your slate. Becarefull
about going to any other
Sittings as they Interfere
with your Developing.
I will send you the
slate as Soon as the
Controll Desires fit-
I do not give any
Sitting During the
Day. But I will give
you one Sitting of
Magnatizing that Next
time you Come. Besides
we will have more
writing. write me when
you will come and
then I can talk about
my Coming to Phil-
I shall not charge
you anything for my
Magnatyzed paper you
Can pay me Just what
you see fit. Do not
Let any body handle this
paper But you put
it in your trunk. with
Kindness regards I will

Saturday
Nov 1st [1884?]

Dear Sir,

Pardon me for writing you on a subject that is very disagreeable to me.

It is not my custom to attend Spiritual gatherings except occasionally on the 31st of March, the Anniversary of Spiritualism, when I am professionally engaged; and then, it is my rule to receive some money in advance.

1

Would it be convenient
for you to forward
me whatever amount
you may see fit to send,
that
So it may reach me
before Wednesday the 5th
the day on which I
expect to leave for Phil
adelphia. Should this
meet with your sanction
please send what portion
you may think right
by P.O Money order, Care
of Mr Daniel Underhill
232 W. 37th St.

Very truly yours
Margaretta Fox Kane

Dear Sir.

I have been
a great sufferer from
Neuralgia ever since
I returned from Phila
otherwise I should
have written you im-
mediately on my return

Please remember me
most kindly to Miss
Polly & Miss Logan.
Will you kindly inform
me where the books
"Miss Sudington's Sister"
can be found in New York.

I have asked for a

at two book stores but have been unable to find it. so far,

Hoping to have the pleasure of soon meeting you in New York,

Believe me

very truly yours

Margaretta Fox Kane

Nov 22.

[1884]

Friday

Dear Mr Furness

I am supposing,
can I see you—,
address 10 Gloss
10h 52 —

M Frop Kane

18 Nov. 88

St Nicholas Hotel
Nov 12th 1888

Mr Furness,

Dear Sir,

If I could find an honest man who would engage a place in Philadelphia & who would be able to give a short Lecture I would come on & give an exhibition and show upon what ground the word "Spiritualism" has ~~had~~ its origin. I would share half the profits with a man who would act

A book will be out in a few days & if you would like a copy I will send you one

Will you please let me hear from you.

Direct St Nicholas Hotel Cor Broadway & Washington Place.

Very respectfully yours

Margaret Fox Kane

You must bear in mind that the simple trick, from which millions have become "Spiritualists" began when Katie & I were little children and with our minds unformed we were not able to designate right from Wrong —

honorably. I have had
a manager & a Lecturer
here & in Boston but
I donot believe they
have acted honestly
with me. I should
think the committee
with whom I met at your
request, would be interested
in this exposure.

I enclose yr one of
my cards & show yr
that I never admitted
that the dead had any
thing to do with the manifes-
tations & or what the fanatics
have called "Spiritualism"

41 Greenwich Avenue
New York

Dear Mr Furness.

I have been so busy for the past three months that I have not found a moments time to write you an apology for asking the favor of you to hold as security, my valuable Diamonds for the amount I was forced to raise on a particular day, in order to release them from the Diamond Broker who was charging an exorbitant interest and was trying to baffle me in raising the interest and the money

advanced upon them.
I met with success
even before your letter
reached me. I hope
you will pardon me
for asking this favor of you,
a comparative Stranger,
but they are so dear to me
being the gifts of Dr Kane,
and the fear at the time
~~I~~ I wrote you, of their
being in danger for so
small an amount nearly
drove me mad. My
health too at the time
was miserable. I thought
only of having them placed
with some honorable person.
I shall
move from my present
address to 117 West
Washington Place near
the 6th Ave on or before
the first of May, and
should you visit New
York, I shall be
happy to see you, when
I can explain matters
more clearly.

Very truly Yours

Margaret L. Kane

April 15th 1885.

Webb. 109 West 10th St.
Permit me to offer you my
Sincere thanks for the book
And believe me,
Very truly yours.
Margaret Fox Kane.

and 'no' to dec

New York Dec 30th 84.

Dear Mr Furness.

In your last
kind note you held out to me
the hope that you would be in
New York in the first week
in January. I long for the
arrival of 1885 and pray to
God that it may bring me relief
from the miseries of '84. now so
near its close and I feel
that it will do so. I feel too
a strong prompting to submit
to you a matter which is heavily
pressing me.

I have two pieces

(over

of Diamond jewelry remaining to me, which I have fought hard through many years to save. They are a bracelet & a ring. The bracelet was made by Tiffany in 1857, and the ring by Bayley of Philadelphia, in 1853. I am now in danger of losing them unless I can redeem them for $125. A Diamond broker here has valued them at $450. though on a forced sale he thinks I might not get more than $350, and perhaps not more than $300. They cost a great deal more than $450. In your hands as security for the $125. which I now need to save them, I should feel my mind at rest, and I could repay you by instalments as I should be able, without being crushed by the terrific interest required by pawn brokers. The repose of mind would contribute greatly to my ability to earn money. At Bayley's you could learn the value of the Diamond ring he made for Dr Kane late in the autumn of 1852, and at Tiffany's here, that of the bracelet (which is the principal piece) and which was also made for Dr Kane in 1857, just before he sailed for England on his last return from the Arctic Seas.

Now my dear Mr Furness can you and will you, help me out of this trouble.

I left Mrs Underhill's three weeks ago and have taken apartments at 41 Greenwich Avenue for the present.

Please direct your letter as before, care of Mr Abraham

POSTAL CARD

PHILA
PHILADELPHIA, PA.
MAR 23
8 30 PM
85

NOTHING BUT THE ADDRESS CAN BE PLACED ON THIS SIDE.

Morris Howard Furman
chairman of the Seybert commission
F. F. M. S.
University of Pennsylvania
Phila Pa.

Phila Feb 23" 85

Mr Furness
Dear Sir

If it would be of interest to the commission, I would be happy to confer with you in regard to the investigations of the Accult Science association during the winter of 1884 (and after) and its results in regard to Spiritualism

Most Respectfully
Wm. B. Butcher Member A.S.A.
1622 Valeria St. Phila Pa.

the instrument successfully. to say nothing of satisfying yourself whether or not what he said is more true?

A genuine medium is simply a spectroscope, which, properly handled, & the results properly interpreted, will enable you to perform experiments of exquisite delicacy & intricacy with regard to certain modes of motion of a certain kind of matter, with the same ease with which we now investigate the motion & other properties of luminiferous aether: with this difference, however, that no one has seen this aether, while, under exceptionally favorable circumstances, what I call biogen comes under the natural exercise of the physical senses. "Ghosts" can be investigated with ease, as physical & chemical objects, and without any necessary implication of, or complication with, modern "Spiritualistic" theories. That is what I have done, as a scientist; and such is my present position.

With respects to the Commission, several members of which, if I am not mistaken, are among my personal scientific friends, and with regards to yourself, I am, dear Sir,

Very truly yours,

Elliott Cones.

No 1

1726 N. St. NW,
Washington, D.C. Jan. 15, '85.

Mr. Horace Howard Furness,
Acting Chairman Seybert Com^n.
Philadelphia, Pa.

My dear Sir:

Will you pardon some little delay which has unavoidably occurred in replying to your polite and esteemed note of the 8th inst.?

Let me say that it will give me great pleasure to assist the Com^n. in any way in my power, and that they may rely upon such coöperation as they may wish to have and I am able to give.

I can readily divine the nature of the difficulties & obstacles with which they have had to contend. If I am right in presuming that they still

labor under the same disadvantages which I have been more fortunate in surmounting. I may be in position to render them very material assistance.

I have long been quietly and assiduously pursuing my investigations, with results just now beginning to appear; and, having pushed my way through the maze of mystery, humbug, trickery, counterfeiting, deception & self-illusion which lie at the very threshold of what is called "Modern Spiritualism", I feel that I stand on solid, defensible, and demonstrable scientific ground.

The unwillingness of genuine mediums to submit to our methods of investigation is no less marked than the alacrity with which spurious & tricky ones will produce the counterfeits for our mystification and their own amusement & pecuniary advantage.

Kindly let me know your difficulties exactly, that I may be better able to suggest some way out of them.

I think it would not be difficult to duplicate my experiments to your satisfaction, and verify for you nearly all the statements of my Nation letter. It might take some little time, and would put me to no little trouble. The prime requisite is a person of the genuine phantasmal potentiality, to be bought outright for such & such a length of time for so much money, just as you would purchase any other delicate & complicated mechanism; and then to experiment with the such an apparatus in ways which the Comm. has possibly not done hitherto.

----- Suppose all the world believed the sun to be Phoebus Apollo. Suppose no one had ever heard of spectroscopy. Suppose a man should get up & say, No: the sun is a mass of blazing hydrogen, iron, &c., and here is a little instrument to prove it. Suppose he should hand you the instrument simply, & go his way; how long a course of study of light and heat, & spectrum analysis, &c. &c. would be required for to enable you & even handle

expenses and giving me a little time to look about, and then will place the direction of, say, seven séances in my hands, I think it is safe to say that such phenomena as I have described can be witnessed and verified to your entire satisfaction.

With respect and esteem,

Very truly yours,

Elliott Coues.

No 2

1726 N. St., NW.,
Washington, D.C., Jan. 20, '85.

Mr. Horace Howard Furness.
Philadelphia, Pa.

My Dear Sir:

With your polite note of yesterday before me, I may congratulate the Com^n. on securing Mr. Slade, who can doubtless demonstrate "psychography" to your satisfaction. I could earnestly wish that you might also by his means repeat and verify or disprove the astonishing matters reported by Zöllner, involving the tying of a knot in an endless cord, and the passage of solid matter through solid matter. The latter phenomenon I have witnessed, but in less satisfactory manner than as reported by Prof. Z. in his experiments with Slade.

I do not know of Mrs. Simpson of Chicago. I have attended Mansel Lord's séances. She is a genuine medium, in my judgement, but the "manifestations"

dark clothes, a brilliant phantom formed in a moment between us, while we were scarcely three feet apart, and followed me back into the room. All the occurrences of the evening were seen alike by those present, fully discussed afterward, and our agreement upon them interpretation was unanimous. Scenes like this one are what the committee should by all means witness, if possible. Yet I should not like to take the responsibility of sending or even recommending any one for that purpose, knowing only too well, by sad experience, how vague, various & ill-understood are the conditions requisite to such success as I have just described. I have known this very medium upon whom I speak to fail utterly when most anxious to do all in his power for me & my friends. I should hardly venture to bring him before you, much less send him with any recommendation from me, though he is one whom I have had in my employ at different times during the past two years. But if the Com^n will authorize me to procure a materializing medium, defraying necessary

which occur thro' her mediumship are in some respects of a peculiarly intangible order, likely to be puzzling if not altogether unsatisfactory unless one has had long and varied experience with the most obscure phenomena of "Spiritualism".

I am personally acquainted with several good materializing mediums, who have, or did have when I saw them, strong phantasmal potentiality, producing just such "ghosts" as the Nation has described, anywhere in the room, without any connection with the cabinet. — A few nights ago, I witnessed here, in company with several distinguished medical men and others, a number of "biogen-bodies" or "telepathic automata", forming slowly before our eyes in the middle of the room, talking, looking and acting like human beings, then as slowly dissolving before our eyes, or melting down through the floor, &c. I was at one time during that evening in the cabinet with the medium, feeling him over, and as I slowly withdrew, backwards, my eyes fixed upon him as he sat in

our Eyes, hears only inferentially upon "another moved" and upon such other evidence as we may possess of our Continued Spiritual Existence after the death of the physical body.

As it seems to me, the first business of sound psychic science is to dissociate the psycho-physical phenomena vulgarly called "Spiritualism", from any necessary connection with the violent inferences drawn by the mass of "Spiritualists" from the occurrences wherein they habitually witness.

I remain, with great respect,

Very truly yours,

Elliott Coues.

Horace Howard Furness, Esq:

Chm. Seybert Com^n

Philada.

No 3

C

1726 N. st,

Washington, D.C. Jan 29th '85.

My dear Sir: I beg to acknowledge your courteous letter of the 26th inst.

For the coming month (as during most of the autumn and the winter) I shall be very busy lecturing here to my students, and I have also no doubt that you will have much to engage your attention with the "mediums" you have already secured. Our affair had therefore probably best be deferred till March, when I can more actively better myself in the endeavor to duplicate some of my experiences before your commission; if meanwhile you can authorize me to use $250. or so much of that sum as may be necessary

With reference to the concluding para-
graph of your letter, may I beg to
insist that the phenomena of "form-
materialization," so-called, have no
necessary connection with alleged
"Spiritualism"? The fact is one
thing – a very delicate experiment
in which both psychics and ordinary
physics are concerned: the inference,
that the "ghosts" of the seance rooms
are either the visible apparitions of
dead persons, or that the "spirits"
of dead persons are concerned
in their production, is a wholly
different thing, and, I think, is usually
a wholly unwarranted inference
or assumption. In fact, it is within
my positive knowledge, that
living persons can in some cases
effect the same results. Therefore,
the demonstrable fact that visible,
tangible, and audible phantoms
integrate and disintegrate before

very likely the desired result can be effected
for much less. but I should not like
to move actively without at least that
sum to go upon. – I need hardly
add, that none of it is for myself,
beyond any travelling expenses I may
incur. I be very quite willing to give
the required time, through my own
interest in psychic science. I know
of no "medium" in Phila, and should
suppose such a person as would
be likely to be satisfactory would not
not leave her home for less than her
whole expenses and say $25 a sitting.
I may, however, be able to do with
considerably less than the sum I
suggest.

Since I last wrote you, I have
again, in company with well-known
gentlemen, witnessed the demonstration
of most of the facts adduced in my
Nation letter. . .

No 4

1726 N St. NW.,
Washington D.C. Feb. 185.

My Dear Sir:

With your courteous and
Esteemed favor of 30 Jany before me,
I regret that we seem so little
likely to come to definite arrangements
respecting the determination of the
problems which interest us
alike so deeply. At the same time,
I need hardly express, since
you must already have felt
assured of it, how much pleasure
it would give me to see you
at my house, to confer personally
with you, and if possible be
of assistance in enabling you to
witness some of the phenomena

& tangible form. But if he
means the production of veridical
phantasms, telepathic automata and
other biogen=bodies, he is either mistaken
himself or has misled you; for these
are among the very commonest of the
phenomena loosely called "spiritualistic";
and I am credibly informed that
they are, or have been, of frequent
occurrence in Sludi's own presence.
With the assurance of great
respect I remain, dear Sir,
Very truly yours
Elliott Coues.

will occur to delay you for your time and trouble. This I shall be happy to do for you personally, though after your last letter I can hardly hope to be of any service to the commission as a body.

Of the mediums you ask about, Mrs Lord is the only one I have personally known, and of her I have already given you an opinion. I know, at second hand, but on authority quite equal to the evidence of my own senses, that Mrs. Sloat-Fay and the Berry sisters constantly produce genuine phantoms. Of the others I only know by their general reputation, so that my testimony would be valueless.

I think that Slade is right, in saying that "materialization" is of on which I lay so much stress. The young man whom I have so often used to advantage is not a public or professional "medium", but a horse-car conductor, working 16½ hours a day for $2, and always glad Enough to take a day off when I wish a séance, receiving then from $5 to $10 from me and my friends for his services. Under these circumstances, the wonder is not that he frequently fails to give us any thing satisfactory, but that he ever succeeds in doing anything in psychics and phantasmal potentiality. If you care to take your chances, upon this representation, I will secure him for a sitting for your benefit, not however being at all able or willing to guarantee that anything

I spoke to you, and with feeling
now sure of my control over his
manifestations. I should therefore
not feel justified in acting in
so important a matter as
bringing him before a member
of your commission.

There is a well-known
public medium, Mrs. Besh, here
now, giving public and private
materializing séances, but I have
no other access to her than any
one else might secure, and
am far from feeling that I
am in any position to vouch
for her present performances,
though I should add that

1726 N st., NW.
Washington, D.C.
March 25/85.

Dear Mr. Furness.

Pardon some little delay
in answering your polite note
of the 15th.

I much regret to say
that I fear I cannot now
be of service to you in showing
you anything that would give
you satisfaction, or that, indeed,
I should be willing to vouch
for myself, having lost the run
of the young man of whom

I long since satisfied myself of her phantasmal potentiality by witnessing "materialization" & "dematerialization" in full view in her presence.

With respect and regard,
Very truly yours,
Elliott Cones.

Horace Howard Furness, Esq.
Psychical Research Commission,
Philadelphia.

Smithsonian Institution

Washington D.C. March 26th 1885

SPENCER F. BAIRD,
SECRETARY.

My dear Mr. Furness—

I had just mailed my letter (dated 25th, written about 2 o'clock this A.M.) when your last reached me, and I have only now to repeat the expression of my regret that I can hardly hope to be of any assistance to you just at present, owing to the circumstances already stated to you. My interest in the subject is unabated — on the contrary, it grows steadily with my increasing knowledge of the scientifically demonstrable phenomena vaguely grouped under the name of "modern spiritualism" — and it is only equaled by my desire to do all in my power to assist your Commission in satisfactorily accomplishing their purposes. You will readily understand and appreciate my position, just at present, when I feel that I cannot

cannot show you anything that would be con-
vincing, or that I myself would be able to
vouch for and control to a satisfactory
issue. But I need not and that I should
be much pleased to meet you personally,
together with Dr. White, The Hotel you mention
is within two minutes by horse-car of my
house - the cars passing the hotel and coming
past me within half a block.

With regards,

Very truly yours,

Elliott Cones.

Horace Howard Furness, Esq.
Philadelphia.

Ryder

PHOTOGRAPHER.
SYRACUSE, N. Y.

OFFICE OF
RELIGIO-PHILOSOPHICAL JOURNAL,
JNO. C. BUNDY, EDITOR AND PUBLISHER,
N. W. COR. LA SALLE AND WASHINGTON STREETS.

DICTATED TO STENOGRAPHER.

CHICAGO, March 19, 1885.

Horace Howard Furness, Esq.
222 West Washington Square, Philadelphia,

My Dear Furness,---Yours of the 10th duly to hand, and I have already forwarded you a number of JOURNALS bearing on "Dr." Mansfield and his mediumship. W.E.Coleman's exposition of the matter is one with which I fully agree. I have had considerable experience with Mansfield, and have received what I firmly believe were direct spirit communications and in the hand-writing of the person claiming to communicate. I have also received communications which I knew were not from the purporting spirit, and I further know that he will open letters, or cause them to be opened, and have evidence in my office to this effect.

You say you want to learn from me the secret whereby I can raise my head above the slough of fraud and draw a pure, refreshing belief in Spiritualism. It is simply this: Out of the ocean of fraud, puerilities, inanities and trash, I have with my little net gathered a store of pure, unadulterated, incontestible evidence establishing the fact of continuity of life and the ability of spirits to return and communicate under certain conditions. Of course I could expand on this point indefinitely, but not satisfactorily in a letter. I am as anxious to talk with you as you possibly can be with me.

I have a very firm conviction that your Commission does not conduct its work in a manner calculated to elicit the truth and obtain the best results. I believe if you had as one of its members, a keen, hard-headed, experienced Spiritualist, you would make more satisfactory progress; as it is, I doubt if you ever do. I am just egotistical enough to think that had I been working with your Commission and present when experimenting with Slade and Maud Lord, that I could have managed matters in a way to have secured for you what you did not get; but on this point more when I see you.

I had hoped to be in your city ere this, and am now ashamed to make any definite promises, I am so closely tied to my office. I shall, however, be certain to give you due and timely notice when I do come. If Slade is in condition for work, I would like to have you go over to New York with me, if we can arrange for it, and make some experiments by ourselves.

You say your Committee protests that the slate-writing department must be closed. Well, I reckon that it does not matter much, so far as the Commission is concerned, whether it is closed or open.

OFFICE OF
RELIGIO-PHILOSOPHICAL JOURNAL,
JNO. C. BUNDY, EDITOR AND PUBLISHER,
N. W. COR. LA SALLE AND WASHINGTON STREETS.

DICTATED TO STENOGRAPHER.

CHICAGO, 188

There is considerable matter on my editorial page in current JOURNAL which I hope you will find time to read; and if you have any criticisms to offer, I shall take it as a favor if you will be frank.

I can express no opinion upon the performance of Kellar in slate-writing, which you mention, wherein he got messages in several languages on a clean slate held under the table by the palm and fingers of his hand, with his thumb outside on the leaf of the table. If he will do this on my slate, and in my presence, I shall be most happy to publish the fact and with the most ample details.

Yours truly,

Jno. C. Bundy.

RELIGIO-PHILOSOPHICAL JOURNAL,
JNO. C. BUNDY, EDITOR AND PUBLISHER,
N. W. COR. LA SALLE AND WASHINGTON STREETS.

DICTATED TO STENOGRAPHER.

CHICAGO, March 25, 1885.

H.H.Furness, Esq.
222 West Washington Square, Philadelphia,

My Dear Furness,---Yours of the 22nd covering proposition of the "Kellar feller" who was at the moment controlling your hand to write, apparently, is received. I am perfectly familiar with such propositions--know how thoroughly worthless they are, as well as unfair, and, as a rule, impossible of being carried out in detail, however plausible and fair they appear on the surface.

I can assure you, what you may know sometime yourself, that the bamboozlement wrought on the Seybert Commission by this man Kellar has afforded him the most intense delight. In many ways he is making a bigger fool of your all than any medium ever did, or will. From your letters I infer that he is constantly exhibiting simulations of what mediums claim to be spirit phenomena; but that he refrains from showing you how the tricks are done, and you assume that he is telling you the truth when he asserts that it is all trickery. Now quite likely it is; but his assertion has no scientific value whatever, unless he demonstrates its truth. You have no more right, to believe, on his assertion, that he writes on the slate by trickery, than you have to believe spirits write on it by the hand of a medium.

It is highly probable that Kellar would be perfectly willing to let an investigator bring his slate and screw it up, and get writing on it. I can do it myself. Only last week I ~~took~~ can a pair of slates, screwed together at each end, and sealed on one side and the heads of the screws also sealed, and on the seals, the signature of the owner of the slates embedded. None of the seals had been disturbed nor a screw removed, and there was writing on the inside. The moment I saw the writing, I recognized the ear-marks of fraud, and showed the wonder-seeker in a moment how the trick was done.

The seance which Hermann had with Mrs. Simpson in January, 1881, an account of which was published in the JOURNAL, was complete, thorough and open to no scientific objection; and there are plenty of other cases equally as good.

I am thoroughly satisfied that unless you take upon your Commission as an assistant a critical, level-headed Spiritualist who is able to distinguish with reasonable certainty between the genuine and the fraudulent, and who is familiar with all the ear-marks of each, you will never make much headway. I could not advise any medium to go before your Board without some experienced, but fair-minded, Spiritualist, to whom you could not object, as a witness and

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adviser. I cannot in a letter undertake to explain to you with any satisfaction to myself, or clearness to you, wherein your methods are defective, in my opinion. I am constantly handling bluffs of such fellows as Kellar on the one hand, and tricky mediums on the other, and have no trouble in beating them both. The difficulty with your Commission is, apparently, that Kellar has practiced upon you a vast amount of intellectual legerdemain of which you are unconscious.

When I assert ~~that~~ after fifteen years of experience with mediums for physical phenomena, I buy a pair of slates, take a witness with me, go into Slade's presence, never let go of the slates nor allow them out of my sight, and writing comes on them with no other contact between the medium and the slates than the ball of his fore-finger, I consider myself a perfectly competent witness, and I do not propose to allow any man to question my competency. If he wishes to consider me a liar, I shall not object.

In the matter of Mansfield, your evidence is corroborative of what I have had from other sources. I hope you will have the letters photographed, and I have no objection to publishing your account of experience with him, in the JOURNAL. That he will cheat, is certain; and it is highly probable that Flint will do the same; but the two men are totally unlike. For the same offense I should hold Mansfield infinitely more guilty than Flint. The latter is a weak man, but I had an experience with him once which settled the matter with me beyong debate---that he is a medium.

I greatly regret that I have not been able to see you earlier in your investigations, and that it is still uncertain how soon I may.

Yours truly,

Jno C Bundy

Excuse Curtness, want of time is sole cause.

BRIEF SKETCHES

OF

THE LIFE

OF

Victoria Woodhull

(MRS. JOHN BIDDULPH MARTIN).

HERMES TRISMEGISTUS.

As Seleucus narrates, Hermes described the principles that rank as wholes in two myriads of books; or, as we are informed by Manetho, he perfectly unfolded these principles in three myriads six thousand five hundred and twenty-five Volumes. * * * * *Our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes.*—IAMBLICUS.

Hermes Trismegistus.

STILL through Egypt's desert places
Flows the lordly Nile ;
From its banks the great stone faces,
Gaze with patient smile ;
Still the pyramids imperious
Pierce the cloudless skies,
And the Sphinx stares with mysterious,
Solemn, stony eyes.

But where are the old Egyptian
Demigods and kings ?
Nothing left but an inscription
Graven on stones and rings.
Where are Helius and Hephoestus,
Gods of eldest eld ?
Where is Hermes Trismegistus,
Who their secrets held ?

Where are now the many hundred
Thousand books he wrote ?
By the Thaumaturgists plundered,
Lost in lands remote ;
In oblivion sunk for ever,
As when o'er the land
Blows a storm-wind, in the river
Sinks the scattered sand.

Something unsubstantial, ghostly,
Seems this Theurgist,
In deep meditation mostly
Wrapped, as in a mist.
Vague, phantasmal, and unreal,
To our thought he seems,
Walking in a world ideal,
In the land of dreams.

Was he one, or many, merging
Name and fame in one,
Like a stream, to which converging
Many streamlets run ?
Till, with gathered power proceeding,
Ampler sweep it takes,
Downward the sweet waters leading
From unnumbered lakes.

By the Nile I see him wandering,
Pausing now and then,
On the mystic union pondering
Between gods and men ;
Half-believing, wholly feeling,
With supreme delight,
How the gods, themselves concealing,
Lift men to their height.

Or in Thebes, the hundred-gated,
In the thoroughfare
Breathing, as if consecrated,
A diviner air ;
And amid discordant noises,
In the jostling throng,
Hearing far, celestial voices
Of Olympian song.

Who shall call his dreams fallacious ?
Who has searched or sought
All the unexplored and spacious
Universe of thought ?
Who, in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine ?

Trismegistus ! three times greatest !
How thy name sublime
Has descended to this latest
Progeny of time !
Happy they whose written pages
Perish with their lives,
If amid the crumbling ages
Still their name survives !

Thine, O priest of Egypt, lately
Found I in the vast,
Weed-encumbered, sombre, stately
Graveyard of the Past ;
And a presence moved before me
On that gloomy shore,
As a waft of wind, that o'er me
Breathed and was no more.

—LONGFELLOW.

BRIEF SKETCHES

OF

THE LIFE

OF

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(MRS. JOHN BIDDULPH MARTIN).

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."—*Jeremiah xiii. 23.*

"The fathers have eaten a sour grape, and the children's teeth are set on edge."—*Jeremiah xxxi. 29.*

"Give therefore thy servant an understanding heart.....that I may discern between good and bad."—1 *Kings iii. 9.*

"Whom he did foreknow he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them healso glorified."—*Romans viii. 29.*

"I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature, if that thou seekest thou findest not with *thee*, thou wilt NEVER FIND IT WITHOUT THEE. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? O man, know thyself; in thee is the treasure of treasures."—*Arabian Alchemist.*

The Epiphany.

January 6th, 1893.

SITTING in the British Museum on this which the Church of England calls the Epiphany or Manifestation to the Gentiles, I am impressed to write of that New Epiphany and that modern Manifestation which I feel to be imminent.

To-day the Chaldæan Magi came, started from their homes in the far East to a lowly cot in Palestine, where they presented their gifts of gold, frankincense, and myrrh to one who seemed scarcely destined to revolutionise the religious thought and practice of the world. But so it was. Throughout Europe, beyond the Isles of the sea, to the great American continent, faith in that unlikely Messiah was spread until it comes that, at the beginning of the opening year, we have an account of laying the foundation-stone of a cathedral in New York, beside which the cathedrals and minsters of the old country will show as pigmies.

And in the shifting of the scene from East to West the old lines have not been abandoned. It is still the Virgin Mother—virgin in mind and spirit, while mother in body—who is to "have the pre-eminence."

Other women have paved the way for the Annus Dominæ—the year of our lady. It is not necessary to mention their names. They must decrease while she will increase. The gestation period is over. *The new birth began in 1893. The travail pains are past; the nativity passes into the Epiphany.*

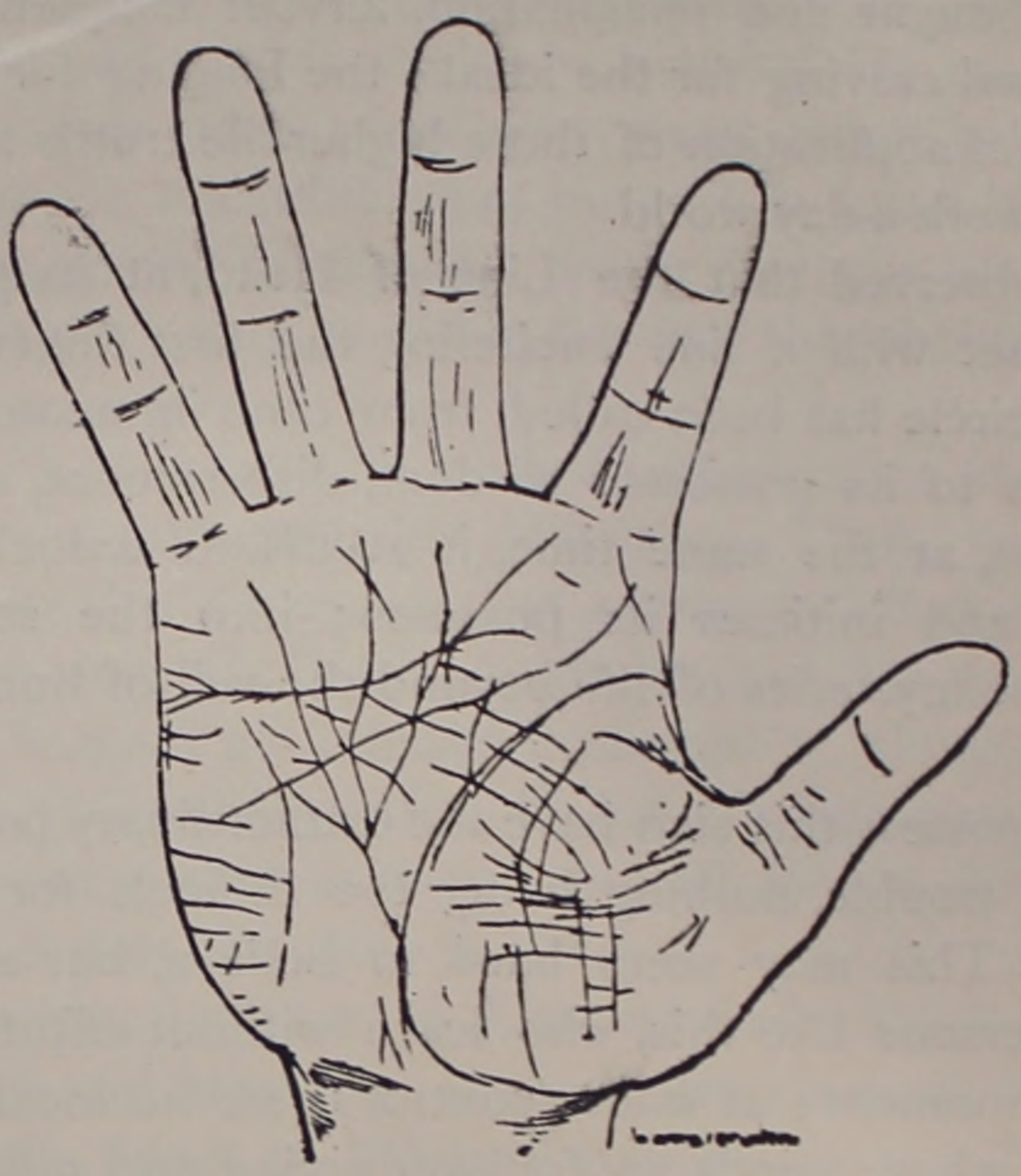
NIKH—Victoria! The name is prophetic. Already it is on the lips of the vanguard. Soon it will echo all along the line.

Ἐν τούτῳ νίκα.

By this sign conquer. Such the phrase
  Which turns to gain a seeming loss;
When, in the antique pagan days,
  The eagle quailed before the cross.

Once more behold the wondrous change
  The flag floats white o'er boundless lands,
And still, 'mid mystic signs and strange,
  The ancient legend NIKH stands.

Victoria, see us bending low
  While dawns the crucial Ninety-three,
"The royal banners, forward go"
  To hail *thy* bright Epiphany.



The Hand of Mrs. Victoria Woodhull Martin.

A PALMIST, meeting from thirty to forty persons a day, will naturally see many curious and startling hands; many clever ones—many indicating talent for some particular career—many with power; but it would be hard to find a hand more extraordinary than this.

The whole nature is so many-sided—Art, Literature, Commerce—all well marked, all so equal in power, all so crowned with success. Look, for instance, at the Line of Head; it is independent of all the other lines; it rises high on the mount of Jupiter (first finger), and sweeps across the hand, having power and strength to the very last. Its

purpose is high ; its ambition strong and firm ; it is resolute, undaunted, and determined.

It finds an even balance between the mounts of Mars and Luna, thus giving a hold on the two great worlds of life—on the one (Mars) practical common sense and martial vigour ; on the other (Luna) the brilliancy of thought and imagination, fervent eloquence, enthusiasm, and the perpetual craving for the ideal ; the longing for the higher life, and the practical application of those higher-life truths to the every-day actions of this work-a-day world.

It will be observed that the Line of Head, at its point of rising, comes in contact with a line encircling the first finger, the finger of Jupiter. The circle has been called, from time immemorial, Solomon's Ring, and gives to its possessor wisdom, discernment, and marvellous intuition ; whilst, at the same time, it seems to unlock the doors of things occult, and initiates its possessor into the secrets of clairvoyance, and the mysteries of life beyond the veil of human doubt and unbelief.

Those who possess this sign have the extraordinary power of learning almost without trouble, nothing being too difficult for their minds to grasp at once. This may seem hard to believe, but such is the fact that there are persons like this, who learn without effort ; who acquire knowledge in a moment ; at whose control there lie inexhaustible stores of thought, and whose minds are for ever giving and reflecting the half-forgotten truths of some far-distant age.

Such persons have generally some strange destiny to complete, some work left unfulfilled by some previous race, and are as unconquerable as the truths whereof they speak.

They are like sudden stars on the horizon of humanity ; they attract the world by their leadership ; and, passing on to a higher sphere, they leave behind a world purified and made better by their presence.

The Line of Heart is long and very distinct upon the hand. It will be observed that its branches run on and touch the large Mount of Jupiter which has such power. In this manner it takes the qualities of this mount into the life, and carries them to the end.

These qualities are :—The power of leadership—the control of others—the great ambition to make all their work a success ; and the never-satisfied longing for something higher—the pride of conquering difficulties, and the never-flagging energy that knows no rest.

From the breadth and formation of the Mount, we get the softer qualities expressed. The love of helping others—the self-denial and self-sacrifice—the veneration for the aged, and the earnest cultivation of

religion—that is, as it were, the furnace of life in which the thoughts of the soul are moulded and fashioned.

Thus the Line of Heart starts; it suffers keenly and deeply, but it never turns from its high purpose; it goes on gathering strength from its trials, and is stronger at the end than at the beginning.

There is weak action of the heart indicated, which will, I fear, cause illness before the end. This could be avoided by ease and rest, but this nature will never rest; it has been given energy and ambition for some great purpose, and while that purpose is unaccomplished it will work and labour, asking for life only that it may give life to others, only praying that the work may be finished before the labourer can work no more.

The Line of Life is strongly marked; at about 15 years of age some decided change is told, probably Marriage. There is great responsibility attached to this change, and it seems to affect the whole after-life; this change does not last long, trouble and disappointment are the result. There is again an important change at about thirty, and this seems to be the real starting point of the great purpose of the heart; from that orb great success is shown, but all for the furtherance of the work that by this time lies close at hand.

Now, looking to the Line of Fate, we find that it appears on the hand with power and strength; it sends branches up to almost every finger; one to the finger of Mercury giving success in business, and of another to the third, giving dramatic power and success in a public life; while the third branch is the great line of Destiny itself, and by its termination it foretells a great future, and ambition gratified before the end of life.

There is a complete change of climate marked on this line, and also on the Line of Life; it denotes that two countries will hold the affections, but that the land in which the great work of the heart commenced will be the land destined to see its ultimate perfection.

There will be power and fame offered to these hands; money will come from almost every clime in the furtherance of the work in which they will be engaged.

There will be a high position of dignity and importance offered; there will be position and power given, but with tremendous responsibility.

These hands will govern and care for millions; their influence is extended far and wide, and before the end is reached there comes a struggle, greater than all the battles of the past, a struggle with grave issues at stake, a battle for a great purpose.

It is long; there is incessant travelling and fatigue; it is victorious;

—the highest point in life is gained; glory and honour come from all sides; the very enemies of life are humbled; they come to kiss the hands they once despised; they come too late! the hands that led to victory are clasped in death. The end is given at about seventy, the end of life; a history that will yet be written in the annals of nations; a life devoted to the people's good; a life that, passing away, will leave behind—

"Footprints on the Sands of Time."

CHEIRO, the Palmist.

106, New Bond St., London, W.

30th September, 1892.

SKETCHES

OF

Victoria C. Woodhull's Life.

THE following is taken from the *Toronto Mail*, Canada, which was published twenty-one years ago:—

Victoria Claflin Woodhull; a young woman, whose career has been as singular as any heroine's in a romance; whose ability is of a rare, and whose character of the rarest, type; whose personal sufferings are of themselves a whole drama of pathos; whose name (through the malice of some and the ignorance of others) has caught a shadow in strange contrast with the whiteness of her life; whose position as a representative of her sex in the greatest reform of modern times, renders her an object of peculiar interest to her fellow citizens. In Homer, Ohio, in a picturesque cottage, white-painted and high-peaked, with a porch running round it and a flower garden in front, this daughter, the seventh of ten children of Roxana and Buckman Claflin, was born September 23rd, 1838. As this was the year when Queen Victoria was crowned, the new-born babe was immediately christened as the Queen's namesake; her parents little dreaming that their daughter would one day aspire to a higher seat than the English throne. The Queen, with that early matronly predilection which her subsequent life has done so much to illustrate, foresaw that many glad mothers, who were to bring babies into the world during the coronation year, would name them after the chief lady of the earth; and accordingly she ordained a gift to all her little namesakes of Anno Domini 1838.

Mrs. Woodhull, who was a candidate for the Presidency of the United States, should defer her visit to receive that gift till after her election, when she will have a beautiful opportunity to invite her elder sister in sovereignty, the mother of our mother country—to visit her fairest daughter, the Republic of the West. Victoria's school-days comprised, all told, fewer than three years—stretching, with broken intervals, between her eighth

and eleventh. The aptest learner of her class, she was the pet alike of scholars and teacher. Called "The Little Queen" (not only from her name, but her demeanour), she bore herself with mimic royalty, like one born to command. Fresh and beautiful, her countenance being famed throughout the neighbourhood for its striking spirituality, modest yet energetic, and restive from the overfulness of an inward energy, such as quickened the young blood of Joan of Arc, she was a child of genius. The little old head on the little shoulders was often bent over her school book at the midnight hour. She acquired her studies, performed her work, and lived her life by the help (as she believes) of Heavenly spirits. From her childhood till now, her anticipation of the other world has been more vivid than her realisation of this. She has entertained angels, and not unawares. The gracious guests have been her constant companions. They abide with her night and day. They dictate her life with daily revelation; and, like St. Paul, she is "not disobedient to the Heavenly vision." She goes and comes at their behest. Her enterprises are not the coinage of her own brain, but of their divine invention. Her writings and speeches are the products, not only of their indwelling in her soul, but of their absolute control of her brain and tongue.

Like a good Greek of the olden time, she does nothing without consulting her oracles. Never, as she avers, have they deceived her; nor ever will she neglect their decrees. One-third of the human life is passed in sleep; and in her case a goodly fragment of this third is spent in trance. Seldom a day goes by but she enters into this fairy land, or, rather, spirit realm. She is a religious devotee—her simple theology being an absorbing faith in God and the angels. Moreover, I may as well mention here, as later, that every characteristic utterance which she gives to the world is dictated while under spirit influence, and most often in a totally unconscious state. The words that fall from her lips are gathered by the swift pen of her sister Tennessee, and published almost verbatim as she gets and gives them. To take an illustration, after her recent nomination to the presidency of "The Victoria League," she sent to that committee a letter marked by superior dignity and moral weight. It was a composition which she had dictated while so outwardly oblivious to the dictation that, when she ended and awoke, she had no memory at all of what she had just done. The product of that strange and weird mood was a beautiful piece of English, not unworthy of Macaulay; and, to prove what I say, I adduce the following eloquent passage, which (I repeat) was published without change as it fell from her unconscious lips:—"I ought not to pass unnoticed," she says, "your courteous and graceful allusion to what you deem the

favouring omen of my name. It is true that a Victoria rules the great rival nation opposite to us on the other shore of the Atlantic, and it might grace the amity just sealed between the two nations, and be a security of peace, if a twin sisterhood of Victoria were to preside over the two nations. It is true, also, that in its clear etymology the name signifies Victory ! and the victory for the right is what we are bent on securing. It is again true, also, that to some minds there is a consonant harmony between the idea and the word, so that its euphonious utterance seems, to their imaginations, to be itself a genius of success. However this may be, I have sometimes imagined that there is, perhaps, something providential and prophetic in the fact that my parents were prompted to confer on me a name which forbids the very thought of failure ; and as the great Napoleon believed in the star of his destiny, you will, at least, excuse me, and charge it to the credulity of the woman, if I also believe in the fatality of triumph as somehow inhering in my name." This (she says) she derives from the spirit world. One of her texts is : "I will lift up mine eyes to the hills whence cometh my help—my help cometh from the Lord who made heaven and earth." She reminded me of the old engraving of St. Gregory, dictating his homilies under the outspread wing of the Holy Dove. It has been so from childhood. So that her school studies were, literally, a daily miracle. She would glance at a page and know it by heart. The tough little mysteries which bother the bewildered brains of the county-school dullards were always to her as vivid as the sunshine, and when sent on errands she believes she has been lifted over the ground by her angelic helpers—"lest she should dash her foot against a stone." When she had anything to carry, an unseen hand would always carry it for her. All this may seem an illusion to everybody else, but will never be other than a reality to her. Let me cite some details of these spiritual phenomena, curious in themselves, and illustrating the forces that impel her career.

"My spiritual vision," she says, "dates back as early as my third year." In Victoria's birthplace, a young woman, about twenty-five years of age, who had been Victoria's nurse, suddenly died. On the day of her death, Victoria was picked up by the departing spirit and borne off into the spirit world. To this day Mrs. Woodhull describes vividly her childish sensations as she felt herself gliding through the air—like St. Catherine winged away by the angels. Her mother testifies that, while this scene was enacting to her child's inner consciousness, her little body lay as if dead for three hours. Two of her sisters, who had died in childhood, were constantly with her. She would talk to them as a girl tattles to dolls. They were her most fascinating play-

mates, and she never cared for any others while she had their invisible society. In her tenth year, one day, while sitting by the side of a cradle rocking a sick babe to sleep, she says that two angels came, and, gently pushing her away, began to fan the child with their white hands until its face grew fresh and rosy. Her mother then suddenly entered the chamber, and beheld in amazement the little nurse lying in a trance on the floor, her face turned upward towards the ceiling, and the pining babe apparently in the bloom of youth.

The chief among her spiritual visitants, and one who has been a majestic guardian to her from the earliest years of her remembrance, she describes as a matured man, of stately figure, clad in a Greek tunic, solemn and graceful in his aspect, strong in his influence. For many years, notwithstanding an almost daily visit to her vision, he withheld his name, nor would her most importunate questionings induce him to utter it. But he always promised that in due time he would reveal his identity. Meanwhile, he prophesied to her that she would rise to great distinction; that she would publish and conduct a journal; and that, finally, to crown her career, she would become the ruler of her people. At last, after patiently waiting on this spirit guide for twenty years, one day, in 1868, during a temporary sojourn at Pittsburg, and while she was sitting at a marble table, he suddenly appeared to her, and wrote on the table in English letters the name "Demosthenes." At first the writing was indistinct, but grew to such a lustre that the brightness filled the room. The apparition, familiar as it had been before, now affrighted her to trembling. The stately and commanding spirit told her to journey to New York, where she would find at 17, Great James Street a house in readiness for her, equipped in all things to her use and taste. She unhesitatingly obeyed, although she never before had heard of Great James Street, nor until that revelatory moment had entertained an intention of taking such a residence. On entering the house, it fulfilled in reality the picture which she saw of it in her vision —the self-same hall, stairways, rooms, and furniture. Entering with some bewilderment into the library, she reached out her hand by chance, and, without knowing what she did, took up a book which, on idly looking at its title, she saw, to her blood-chilling astonishment, to be "The Orations of Demosthenes." From that time onwards the Greek statesman has been more palpably than in her earlier years her prophetic monitor, mapping out the life which she must follow, as a chart for a ship sailing the sea. She believes him to be her familiar spirit—the author of her public policy, and the inspirer of her published words.

Without intruding my own opinion as to the authenticity of this inspiration, I have often thought that, if Demosthenes could arise and

speak English, he could hardly excel the fierce light and heat of some of the sentences which I have heard from this singular woman in her glowing hours. Previous to this there had occurred the remarkable incident which more than ever confirmed her faith in the guardianship of spirits. One day, during the severe illness of her son, she left him to visit her parents, and, on her return, was startled with the news that the boy had died two hours before. "No!" she exclaimed, "I will not permit his death." And with frantic energy she stripped her bosom naked, caught up his lifeless form, pressed it to her own, and sitting thus, flesh to flesh, glided insensibly into a trance, in which she remained seven hours, at the end of which time she awoke; a perspiration started from his clammy skin, and the child that had been thought dead was brought back again to life—and lives to this day. It is her belief that the spirit of Jesus Christ brooded over the lifeless form, and re-wrought the miracle of Lazarus for a sorrowing woman's sake. The malice of enemies, together with her bold opinion on social questions, has combined to give her reputation a stain. But no slander ever fell on any human soul with greater injustice. A more unsullied woman does not walk the earth. She carries in her very face the fair legend of a character kept pure by a sacred fire within. She is one of those aspiring devotees who tread the earth merely as a stepping-stone to Heaven, and whose chief ambition is finally to present herself at the supreme tribunal "spotless, and without wrinkle or blemish, or any such thing." Knowing her as well as I do, I cannot hear an accusation against her without recalling Tennyson's line of King Arthur—

"Is thy white blamelessness accounted blame?"

Fulfilling a previous prophecy, and following a celestial mandate, in 1869 she founded a bank and published a journal. These two events took the town by storm. When the doors of her office in Broad Street were first thrown open to the public, several thousand visitors came in a flock on the first day to see the "lady brokers," as they were called. The daily press interviewed them; the weekly wits satirised them; the comic sheets caricatured them; but, like a couple of fresh dolphins, breasting the sea side by side, they showed themselves native to the element, and cleft gracefully every threatening wave that broke over their heads. The breakers could not dash the brokers. Indomitable in their energy, the sisters won the good graces of Commodore Vanderbilt—who of all the lower animals prefers the horse, and of all higher virtues admires pluck. Both with and without Commodore Vanderbilt's help, Mrs. Woodhull has more than once shown the pluck that has the rein of the stock market as the Commodore holds his horse. Her

journal, as one seeks it week by week, is generally a willow basket full of audacious manuscripts, stunning the reader with a medley of politics, finance, and a new version of the Bible. In 1870, following the English plan of self-nomination, Mrs. Woodhull announced herself as a candidate for the Presidency—mainly for the purpose of drawing public attention to the claims of women to political equality with man. She accompanied this announcement with a series of papers in the *Herald* on politics and finance, which have since been collected in a volume entitled "The Principles of Government." She has lately received a more formal nomination to that high office by "The Victoria League," an organisation which, being somewhat Jacobinical in its secrecy, is popularly supposed, though not definitely known, to be presided over by Commodore Vanderbilt, who is also similarly imagined to be the golden corner-stone of the business house of Woodhull, Claflin, & Co. Should she be elected to the high seat to which she aspires (an event concerning which I make no prophecy), I am at least sure that she would excel any queen now on any throne in her native faculty to govern others.

One night in December, 1869, when she lay in deep sleep, her Greek guardian came to her, and, sitting transfigured by her couch, wrote on a scroll (so that she could not only see the words, but immediately dictated them to her watchful amanuensis) the memorable document now known in history as "The Memorial of Victoria C. Woodhull"—a petition addressed to Congress, claiming under the fourteenth amendment the right of women, as of other citizens of the United States, to vote in "the States wherein they reside"—asking, moreover, that the State of New York, of which she was a citizen, should be restrained, by Federal authority, from preventing the exercise of this constitutional right. The document was shown to a number of friends, including one eminent judge, who ridiculed its logic and conclusions. But the lady herself, from whose sleeping, and yet unsleeping, brain the strange document had sprung like Minerva from the head of Jove, simply answered that her antique instructor, having never misled her before, was guiding her aright then. Nothing doubting, but much wondering, she took the novel demand to Washington, where, after a few days of laughing from the shallow-minded, and of neglect from the indifferent, it suddenly burst upon the Federal Capital like a storm, and then spanned like a rainbow. She went before the Judiciary Committee, and delivered an argument in support of her claim to the franchise under the new amendments, which some who heard it pronounced as one of the ablest efforts which they have ever heard on any subject. She caught the listening ears of Senator Carpenter,

General Butler, Judge Woodward, George W. Julien, General Ashley, Judge Loughridge, and other able statesmen in Congress, and harnessed these gentlemen as steeds to her chariot. Such was the force of her appeal that the whole city rushed together to hear it, like the Athenians to the market-place when Demosthenes stood in his own and not a borrowed clay.

A great audience, one of the finest ever gathered in the capital, assembled to hear her defend her thesis in the first public speech of her life. At the moment of rising, her face was observed to be very pale, and she appeared about to faint. On being afterwards questioned as to the cause of her emotion, she replied that, during the first prolonged moment, she remembered an early prediction of her guardian-spirit, until then forgotten, that she would one day speak in public, and that her first discourse would be pronounced in the capital of her country. The sudden fulfilment of this prophecy smote her so violently that for a moment she was stunned into apparent unconsciousness. But she recovered herself, and passed through the ordeal with great success, which is better luck than happened to the real Demosthenes, for Plutarch mentions that his maiden speech was a failure, and that he was laughed at by the people. Assisted by Elizabeth Cady Stanton, Paulina Wright Davis, Isabella Beecher Hooker, Susan B. Anthony, and other staunch and able women, whom she swiftly persuaded into accepting this construction of the Constitution, she succeeded, after her petition was denied by a majority of the Judiciary Committee, in obtaining a minority report in its favour, signed jointly by General Benjamin F. Butler, of Massachusetts, and Judge Loughridge, of Iowa. To have clutched this report from General Butler—as if it were the scalp from the ablest head in the House of Representatives—was a sufficient trophy to entitle the brave lady to an enrolment in the political history of her country.

Her personal appearance defies portrayal whether by photograph or by pen. She is above medium stature, lithe and elastic, free and graceful. Her side face, looked at over her left shoulder, is of perfect aquiline outline, as classic as ever went into a Roman marble, and resembles the mask of Shakespeare, taken after death. Her countenance is variable, dependent on her moods. Her soul comes into it and goes out of it, giving her the look of a superior and almost saintly intelligence. When under a strong spiritual influence, a strange and mystical light irradiates from her face, reminding the beholder of the Hebrew Lawgiver who gave to men what he received from God, and whose face, during the transfer, shone. Tennyson, as with the hand of a gold-beater, has beautifully gilded the same

expression in his stanza of St. Stephen the Martyr, in the article of death :—

"And looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face."

In conversation, until she is somewhat warmed with earnestness, she halts, as if her mind were elsewhere; but the moment she brings all her faculties to her lips for the full utterance of her message, whether it be of persuasion or of indignation, and particularly when under spiritual control, she is a very orator for eloquence—pouring forth her sentences like a mountain stream, sweeping everything that frets its flood. Her hair, when left to itself, is as long as those tresses of Hortense in which her son, Louis Napoleon, used to play hide-and-seek. "Difficulties," says Emerson, "exist to be surmounted." This might be the motto of her life. In her lexicon (which is still of youth) there is no such word as "fail." Prescient of the grandeur of her destiny, she goes forth with a resistless energy to accomplish it. Believing thoroughly in herself (or rather not in herself, but in her spiritual aids), she allows no one else to doubt either her or them. In her case the old miracle is enacted anew—the faith which removes mountains. A soul set on edge is a conquering weapon in the battle of life. Such, and of Damascus temper, is hers.

In making an epitome of her views, I may say that she is a down-right Democrat. Springing from the old German families of the Hummels and Moyers, whose ancestors were of royal blood, Mrs. Woodhull stands in birth the equal of the highest-born. While the power of her subtle mind places her on a level with the most intellectual levers that move the earth, Mr. Claflin himself comes from one of the oldest and most aristocratic houses in England. In thus speaking of her views, I will add to them another fundamental article of her creed, which an incident will best illustrate. Once a sick woman, who had been given up by the physicians, and had received from a Catholic priest extreme unction in expectation of death, was put into the care of Mrs. Woodhull, who attempted to lure her back to life. This zealous woman, unwilling to be baffled, stood over her patient day and night, neither sleeping nor eating for ten days and nights, at the end of which time she was gladdened not only at witnessing the sick woman's re-covery, but at finding that her own body, instead of weariness and exhaustion from the double lack of sleep and food, was more fresh and bright than at the beginning. Her face, during this discipline, grew uncommonly fair and ethereal, her flesh wore a look of transparency; and the ordinary earthiness of mortal nature began to disappear from

her physical frame, and its place to be supplied with what she fancied were the foretokens of a spiritual body. These phenomena were so vivid to her own consciousness and to the observation of her friends that she was led to speculate profoundly on the transformation from our mortal to our immortal state, deducing the idea that the time will come when the living human body, instead of ending death by dissolution in the grave, will be gradually refined away until it is entirely sloughed off, and the soul only, and not the flesh, remain. It is in this way that she fulfils to her daring hope the prophecy that "the last enemy that shall be destroyed is death."

Engrossed in business affairs, she would nevertheless at any moment rather die than live—such is her infinite estimate of the outer world over this. But she disdains all common-place parleyings with the spirit realm, such as are had in ordinary spirit manifestations. On the other hand, she is passionately eager to see the spirits face to face—to summon them at her will, and commune with them at her pleasure. Twice (as she unshakingly believes) she has seen a vision of Jesus Christ—honoured thus doubly over St. Paul, who saw his Master but once, and then was overcome by the sight. The Sermon on the Mount fills her eyes with tears. The exulting exclamations of the Psalmist are familiar outbursts of devotion. For two years as a talisman against any temptation towards untruthfulness (which, with her, is the unpardonable sin) she wore, stitched into the sleeve of every one of her dresses, the second verse of the 120th Psalm, namely, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." Speaking the truth punctiliously, whether in great things or small, she rigorously exacts the same of others; so that a deceit practised upon her enkindles her soul to a flame of fire: and she has acquired a clairvoyant or intuitive power to detect a lie in the moment of its utterance, and to smite the liar in his act of guilt. She believes that intellectual power has its fountains in spiritual inspiration. And once, when I put to her the searching question, "What is the greatest truth that has ever been expressed in words?" she thrilled me with the sudden answer: "Blessed are the pure in heart, for they shall see God."

As showing that her early clairvoyant power still abides, I will mention a fresh instance. An eminent judge in Pennsylvania, in whose court-house I had once lectured, called lately to see me. On my enquiring after his family, he told me that a strange event had just happened in it. "'Three months ago," said he, "while I was in New York, Mrs. Woodhull said to me, with a rush of feeling, 'Judge, I foresee that you will lose two of your children within six weeks.'" This announcement, he said, wounded him as a tragic sort of trifling with life and death.

"But," I asked, "did anything follow the prophecy?" "Yes," he replied, "fulfilment: I lost two children within six weeks." The Judge, who is a Methodist, thinks that Victoria the clairvoyant is like "Anna the Prophetess." Let me say that I know of no person against whom there are more prejudices, nor anyone who more quickly disarms them. This strange faculty is the most powerful of her powers. She shoots a word like a sudden sunbeam through the thickest mist of people's doubts and accusations, and clears the sky in a moment. Questioned by some committee or delegation who have come to her with idle tales against a busy life, I have seen her swiftly gather together all the stones which they have cast, put them like the miner's quartz into the furnace, melt them with fierce and fervent heat, bring out of them the purest gold, stamp thereon her image and superscription as if she were sovereign of the realms, and then (as the marvel of it all) receive the sworn allegiance of the whole company on the spot. At one of her public meetings, when the chair (as she hoped) would be occupied by Lucretia Mott, this venerable woman had been persuaded to decline the responsibility, but afterwards stepped forward on the platform and lovingly kissed the young speaker in the presence of the multitude. To see her is to respect her—to know her is to vindicate her. She has faults, but were she without the same traits which produce these she would not possess the magnificent energies which make her a heroine of history. In conclusion, amid all the rush of her active life, she believes with Wordsworth that—

> "The Gods approve the depth, and not
> The tumult of the Soul."

So, whether buffeted by criticism, or defamed by slander, she carries herself in that religious peace which through all turbulence is "a measureless content." When apparently about to be struck down, she gathers unseen strength, and goes forward conquering and to conquer.

Victoria Woodhull: A Memory.

BY A CHURCH OF ENGLAND CLERGYMAN.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."
—*Prov. xxxi. 26.*

EVERY seven years—so the wise tell us—the material structure of our being is completely changed. Every atom of flesh, blood, and bone is renewed; we are, so to say, "disintegrated," and then "precipitated" afresh. If this is the case—and it is more than likely—do the impressions made from without perish with the fleshly tablet on which they were written? or is it true, as De Quincey says, that the human brain is "a mighty palimpsest" from which nothing is obliterated—only covered up and written over with subsequent impressions; but so that the older impressions may be at any time evoked by what has been so aptly termed the master-spell of memory? It is twice seven years since —I know not on what pretext—I called on Victoria Woodhull and her sister. The memory of that event is fresh, though the details are for the moment obliterated by the lapse of time. I have forgotten what we talked about, just as I have ceased to remember the occasion of my visit; but I have no doubt that both will be recalled by-and-by through an act of *anamnesis*, as Plato calls it,—of "recollection."

What I do recollect is that the merely physical beauty of the lady, of which beauty I had heard so much, was even eclipsed by the higher charm of her conversation, and that I mentally anathematised the din of the traffic in that Bloomsbury thoroughfare which rendered it so difficult for me to follow the thread of our discourse. It is often these trifling accessories that linger on the mental retina to the exclusion of more important objects. I cannot recollect what we talked about, but

I recollect it was very difficult to talk at all. Then followed a brief period of social intercourse. I used to meet Victoria Woodhull at dinner parties (I call her so rather than Mrs. Woodhull—we do not speak of Mr. Shakespeare !) ; I am even reminded that she came to my home, won the friendship of my wife, and played with my little children, now grown to be men and women and giving me grandchildren to supply their place. But this social phase has faded considerably. It has to be recalled bit by bit, as the scholar recovers from the palimpsest, letter by letter, the valuable text lying down below the "trivial, fond records" that have been superscribed upon it.

Then comes the epoch of the St. James's Hall lecture on "The Human Body, the Temple of God." I have that lecture by me in a volume which I carefully put aside unread for the moment, because I am, in this brief memoir, recording only my own impressions. Here no effort of *anamnesis* is necessary. The whole incident stands before "my mind's eye" like a picture. It was an epoch in my existence to hear a woman speak in public on those usually tabooed topics—why tabooed I never could understand—and I had never heard a woman speak at all as this woman spoke. I see that vast hall packed from floor to ceiling with eager listeners, many of whom may have come to scoff, but they stopped to applaud. I see a slight woman, who looked even more *petite* by comparison with her colossal surroundings, stepping nervously on to that platform, Bible in hand, and I hear her speaking as one inspired during hours which seemed as minutes. How well I recollect her exposition of the old Paradise-legend in the Genesis and the new Paradise-vision in the Apocalypse ! It came to me, as it must have come to a thousand others, in the light of a revelation. Again all physical attraction was merged in the mental charm. I cannot recall any details of dress or what not. But the boldness of that woman's intuition and the perfect incisiveness of her fluent eloquence have lingered by me through those twice seven years, and survive the effacements of that twofold period of "disintegration."

Then the vision faded ; again I know not how. This alone I recall. I heard that Victoria Woodhull and her sister had made wealthy marriages and retired into privacy. The incident of that St. James's Hall lecture remained only as a memory, but a fadeless memory.

Perhaps I thought, with more or less harshness, that the whole plan so ably and eloquently projected had expended itself in talk like so many others. Its originator had said her say, and there left matters. I do not know that I criticised thus. I have forgotten if I did, but it might have been so. Subsequently I listened to other women who dared to speak out—to Annie Besant, whose powers I foresaw from

the first; to Anna Kingsford, the young Hypatia whose personal charms perhaps went far to outweigh some little acerbity of manner. I sat at the feet of H. P. Blavatsky, and would not say that I gained nothing by that discipleship; but none of these latter experiences overlaid or obliterated the memory of those hours in St. James's Hall. That, however, survived only as a "memory." The oracle was dumb. "Slowly all things right themselves." The long years have come and gone, but that memory, it seems, is not the mere shadow of a shade.

Victoria Woodhull, in her mature womanhood, resolves to fulfil the promise of her earlier prime. She accepts the maxim of good old Bishop Cumberland, that "it is better to wear out than to rust out."

After long retirement she girds on her armour again and prepares for the bloodless battle. Once more I have seen her in her sequestered home. She is about to go on a lecturing tour, on fabulous terms, at the invitation of the great country where, for the truth's sake, she was more than once cast into prison. She may yet be the first woman President of the United States. That is not to my present purpose. I am thinking of her as the brave, wise woman, on whose lip, as the old proverb-monger wrote, is the law of kindness. Say, rather, who was, and is, herself the embodied Gospel of kindness; a Gospel to that great sisterhood of hers for whom ignorance has been too long made to stand as the false synonym for innocence.

How many a woman's blighted life might have blossomed into happy wifehood and motherhood had she only known what this bold, good woman would have taught her! Of course, her boldness was traduced as prurience. Where was ever the Church whose seed was other than the martyr's blood? If they said of the Master that He had a devil, must they not, to be consistent with their stern and scholastic logic, credit with *diablerie* the disciple who puts aside with firm but gentle hand the petty conventionalities of so-called "society," and speaks as only a woman may dare to speak to women, but whose womanly intuitions have a message for men also; a message which, spoken as she can and will speak it, they "cannot choose but hear"? As such a living memory do I, a man, welcome back to public life and womanly ministry one who must ever be associated in my mind with that day, "to be much remembered" in my own experience, when I first saw and heard her unfold that first page in her Gospel of kindness.

That Gospel in its fulness has yet to be written and preached to all the world.

The Apostle of Womanhood.

THIS is a day of new cults, of new dogmas and new prophets; the old landmarks are torn up and cast aside, and wherever we look around—whether in science, in faith, or in morals—we find new departures everywhere, new orders of things continually arising and pushing to the front. "The old things pass away, behold! all things shall become new!"

It is not our purpose, within the short space of this article, to dwell upon these new features in the moral and social aspects of the world; but we do intend to deal with one phase of the grand upheaval—the great awakening of the social conscience from its death-like trance—one which bears within its bosom the seeds of the greatest and most magnificent possibilities for the regeneration, the social and physical redemption, of the human race.

Not only is the crying need of some new departure in this direction widely felt, but all kinds of empirical nostrums are proposed by a host of spiritual quacks to remedy the rottenness of modern social life, most of them being founded on the sublime idea of the universal Brotherhood of Man.

But the diverse ways in which it is sought to bring about this grand result are either utterly impotent in themselves, dangerous to the well-being of society, or are, by their very essence, capable of being entered into only by the few.

An example of the first of these is the modern Spiritualism, which has been weighed in the balance and found wanting; no single addition to the moral code, nor any improved method of applying the existent one, having been vouchsafed in all the myriad *séances* which have been held around the inspired mahogany of its followers. Even supposing, for the sake of argument, that the "manifestations" were actually caused

by the spirits of those gone before (a premiss we are by no means prepared to admit), even then they have added no single stone to the cairn of human knowledge, nothing to the sum of human happiness.

Spiritualism—even if true—is only a "Dead Sea fruit."

The second proposition, that of being "dangerous to the welfare of society," is well exemplified by modern Socialism, whose followers soon become dissatisfied with even its advanced tenets and proclaim themselves anarchists.

Socialism, then, is a delusion and a snare!

The third and last phase is seen in the new "Theosophy." We do not propose to discuss either Theosophy or its professors here and now; but we may say of it that what is true is not new, and what is new is not true! It is the last and most awful Gospel of Despair!

None of these quack remedies will ever avail to save the body politic, or to elevate the soul of man; we turn from them all weary, heart-sick, and disappointed, with the haunting doubt arising in our minds—the horrible question hissing in our ears—"Is life worth living?"

A calm, serene, and silver voice, having within it a thrill of ecstatic triumph, answers us "Yes!"

We turn and see before us the apostle and prophetess of the new faith—the new cult of "Womanhood."

This is her mission—first to free her sisters from the moral serfdom in which they live to-day, and then to teach them a new and sublime interpretation of Christian morality which shall first regenerate themselves, and next—*through them*—shall purify and elevate all mankind.

This grand system is founded—as all *true* systems are—on the everlasting principles of eternal truth as contained in natural religion. And, as truth cannot oppose truth, therefore we find that nowhere is it in opposition to, but in the fullest harmony with, the divinely-revealed religion of the Bible.

Its keystone is the dogma that "the human body is the temple of God," and its prophet and apostle is Victoria Woodhull Martin, a woman who has suffered a real martyrdom for her opinions and persistent courage in declaring them.

Every single one of her teachings has been misrepresented throughout the civilised world; doctrines of which she has always had the greatest horror have been attributed to her, while falsehoods and slanders of the most fiendish malignity and cruelty have been sown broadcast. The grossest charges of immorality were brought against her and triumphantly disproved.

She has, from first to last, been mulcted in sums amounting to more

than a quarter of a million of her money; she and her sister were even thrown into prison in America through the malignity of their persecutors. They were *acquitted without being called upon for any defence*, so palpable was the injustice of the charges.

This lady, now for fourteen years the devoted wife of Mr. J. Biddulph Martin, the Lombard Street banker, was formerly well-known to both hemispheres as "Victoria Woodhull," and her sister (the wife of Sir Francis Cook, Bart., Marquis of Montserrat, of Doughty House, Richmond Hill) as "Tennie C. Claflin."

Shattered in health, reduced in pocket, almost heart-broken, she came to England, with the instinct of a wounded deer, to hide in solitude. Victoria Woodhull found the heart and the home of a great-souled English gentleman open to receive her, and afford her a haven of rest and peace.

But now, having recovered her old energy, her Divine mission presses on her once more, and urges her to resume her public labours for the welfare of humanity.

There has been a perfect revulsion of feeling in the United States with regard to this injured lady, who at one time enjoyed such a wealth of popularity that she was actually nominated as a candidate for the Presidency of the Republic by the "Equal Rights Party"—a nomination supported by 509 delegates, representing twenty-six States and four territories.

There is no doubt—judging from the utterances of the American papers—that her tour through the States will be one long triumphant "progress," more like the return of a long-exiled queen to her devoted subjects than anything else under the sun.

The Americans feel—and say that they feel—that they have done the purest-minded and most philanthropic woman whom God ever made, an incalculable and irreparable wrong, and they mean to atone for it by their welcome back. And when the impulsive, warm-hearted Americans do make the *amende honorable*, they do it in no half-hearted way. Americans are "thorough," or they are nothing at all. But Mrs. Martin, for herself personally, cares for none of these things; she is too high-souled for that. Of course, it is always more pleasant to hear cheers than to be hooted at; but she will accept the ovations awaiting her, not as a personal tribute, but as homage to her mission. She will hail them simply as signs that her countrymen and countrywomen are at least prepared to throw off the chains in which they have hitherto been bound, and to take to their inmost hearts the life-giving message of the naked truth which she brings, as an apostle, to their shores.

This, and this alone, will repay her for the exhausting effort which

she is about to make, and for the long years of suffering under which her vigorous vitality was all but crushed.

A divine pity and forgiveness for her countrymen and countrywomen fills the whole soul of this tender, brave-hearted woman, and she believes, nay, she feels, that the long-delayed harvest of her tears and prayers is about to be abundantly reaped, and they will enter into the "glorious and perfect freedom of the Kingdom of God."

As Mrs. Martin will, in the course of a very few months, dominate public interest on the other side of the Atlantic, and excite a reflected one of more or less intensity on this side, and as, so to speak, a new generation has arisen since she vacated the arena of debate, a very brief outline of her history and a short exposition of *real* doctrines becomes now advisable.

We need scarcely say that the sisters are Americans—of the German-American type—everyone knows that much; but it will be news to many that some of the bluest blood in Britain flows in their veins.

They are the daughters of Mr. Claflin, of Sandersfield, in the State of Massachusetts, who was the grandson of Thomas Hamilton, an officer in the king's navy, who settled in the then colony; and, after the Revolution, became the first Senator from Massachusetts. Thomas Hamilton was a *direct descendant in a straight line* of Lord Hamilton and the Princess Mary, daughter of King James II., from which couple also descend the Dukes of Hamilton. James II. descended from King Robert I. (Robert Bruce), of Scotland.

Therefore, it is evident Victoria C. Martin shares the blood, not only of the ducal houses of Hamilton and Sutherland, but of the royal line of Stuart and the Bruce; and is, by consequence, entitled to quarter the ancient royal arms of England upon her shield, in addition to those just mentioned. Her husband, Mr. J. Biddulph Martin, is the great-grandson of Michael Biddulph, the brother-in-law of Washington.

The "Father of his country" married Martha Dandridge, and Michael Biddulph wedded her sister Penelope.

At all events, the warmth of the reception by the American nation will not be likely to be lessened by the fact that Mr. and Mrs. Martin are the representatives of America's first President.

So much, then, for Mrs. Martin's origin. As to her appearance, that is simply impossible to describe. Ask a painter to reproduce faithfully for you the flash of sunlight in a translucent dew-drop, or a sculptor to render you in marble the aërial effect of the fleecy clouds of June, or a musician to give you an exact repetition, in all its liquid

melody and purity of tone, of the song of a nightingale; and when they can do those things, then, and not *until* then, will it be possible for pen to describe or pencil delineate Victoria Woodhull Martin.

She is beautiful beyond dispute, but it is a mystic beauty which, when you come away from her presence, leaves you in doubt as to where it lies.

It is *there*—whether or not you can detect it with your bodily eye—you feel its presence, the presence of a beautiful soul gleaming through the mortal clay which enshrines it, but cannot present its manifestation. A figure above medium height, graceful in its free movements, and queenly in its pose.

Eyes that *look;* and, looking, *read;* magnetic, earnest, candid eyes. Mystical eyes, which—whatever their passing change of expression according to the feeling of the moment—have ever in their depths a far-off look which tells of mysterious experiences too sacred for utterance, of knowledge and "illumination" too divine to pass the portals of the lips.

Such a look one well might bear who had gazed within the opened gates of pearl, and carried thence a holy memory which should never die nor fade away.

The balance of the head and every gesture convey the idea of latent "power," not the sense of vulgar material power which is borne in upon one's consciousness by the stately bearing of some of the great ones of the earth.

It is something far different from this, it is not of the earth earthy.

In her presence you at once instinctively recognise a perfectly true nature; one which hides nothing, because it has nothing to conceal.

It is like gazing into the depths of a clear mountain lake, where the eye of the observer gradually loses its power of discerning in proportion as the depth increases, and fails to see the bottom. There is no cloudy or muddy water; but the gazer feels that, however deeply his eye may pierce them, yet that there is still something more beyond his ken.

To few men is given the wondrous power of vision to see all; but those who possess this power to the fullest extent would find nothing there but a sublime purity.

Like some of the prophetesses of old, Mrs. Victoria Woodhull Martin has the power of instantly detecting falsehood, no matter how carefully disguised or wrapped up in fragments of truth. Her unerring instinct pounces at once on the joint in the armour, and the most plausible liar would feel himself quailing and obliged to own his deception; for she seems to hold in her hand the touchstone of truth.

A mouth that expresses ineffable sweetness and tenderness, with a

rare capacity for enjoying all that is truly exquisite in the realms of sound, sight, or sensation.

She has a very highly-strung nervous organisation, like that of a racehorse, with a terrible capacity for suffering through its very tenderness. Feelings sensitive as a child, often deeply wounded, but betraying no sign; combined with a power of passionate indignation which could, on occasion, culminate in a whirlwind.

A chin whose modelling shows a firmness and unshakeable resolution which is simply unalterable, a courage which nothing can daunt and no consequences deter, together with a magnetic atmosphere surrounding her which proclaims her individuality, are some of the chief characteristics of this last and greatest High Priestess of Nature.

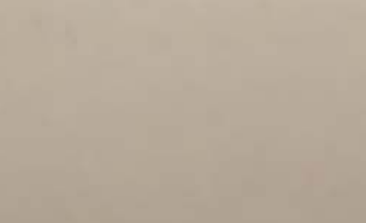
That she has a mission from on High, that she has a new message to mankind, which she has not yet herself fully received or understood, is as certain as that she herself exists.

But, whether the new gospel—never even hinted at hitherto in any of her writings or speeches—will be communicated to the world, or whether it will be (for a period, at all events) reserved as esoteric truth to be confided only to the chosen few, to the initiated souls who are now and for all time emancipated and partakers of "the Kingdom," time alone can tell. She herself knows not yet.

We shall now conclude this brief notice by a few lines descriptive of the prophetess from an occultist point of view, which were written by "Tantria-delta," an initiate of the Hermetic Lodge at Alexandria.

ROSLYN D'ONSTON.

"VICTORIA VITRIX."



A wheel of fire; a never-setting sun;
A lava flood which shall for ever run;
A healing balm; and a devouring sword:
These all contrast, and yet they all accord.
Who reads this myst'ry right hath surely been
Within the radiance of "the living sheen."

A DISCOURSE

DELIVERED BEFORE THE

WILLIMANTIC SPIRITUALIST SOCIETY,

BY JOHN HOOKER.

The Fowler & Miller Company, Printers.

A DISCOURSE

DELIVERED BEFORE THE

Willimantic Spiritualist Society,

AT WILLIMANTIC, CONN., ON SUNDAY, MARCH 21, 1886,

BY JOHN HOOKER,

HARTFORD, CONN.

Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.—*Psalm lxxiii. 25.*

I HAVE some serious and earnest words that I wish to speak to Spiritualists, and in coming before you at this time as such, and with the message that I wish to bring, I am sure that you will listen to me with a patience and confidence that I should not meet if I had no sympathy with you in your spiritualistic views. I have, therefore, a certain vantage ground in addressing you, and the fact that I can go before Spiritualists sure of this patient hearing makes me feel that I have a special duty to address them wherever I have the opportunity, and speak the earnest word that they might take in a more kindly way from me than from some others. And I thank God for the privilege and opportunity.

I have spoken of myself as agreeing substantially with you in your spiritualistic views. There may be a variety of views that would be called by that name. Let me say, then, that I believe in the reality of communication between the spirits of the departed and those of us who are still in earth life. There have undoubtedly been frauds, which all Spiritualists condemn, and honest delusions, which all must deplore. But allowing for all these, there is left a great mass of phenomena that not only must be regarded as genuine, but, it seems to me, can

not be explained upon any other theory than that of actual communication between human beings that have departed this life and those who are still in it. The subject was brought to my reluctant attention, some ten years ago, in a way that compelled me to consider and finally examine it, or give up all pretense of honest-mindedness and respect for truth; and from that time, as I have had opportunity, I have most critically studied and tested its phenomena. For a long time I held tenaciously to the theory that they might be explained by what is known as "mind-reading," or by some reflex influence from the mind of the person receiving the supposed communication; but I found that there were facts that this theory could not explain. My whole life has been spent in the practice of the legal profession, where it has been my constant employment to study and apply the laws of evidence, and to determine whether certain facts would warrant and establish a certain conclusion, and with this training I could not well doubt the correctness of my own mental operations in applying the phenomena of Spiritualism to the theory to be deduced from them. Actual facts are *God's facts*, and have a place in the divine economy; and God cannot respect, and we ought not to respect, the man who sneers at them, or thinks them unworthy of his serious consideration.

One of the most eminent naturalists of the day is Alfred Russell Wallace of England. One of our leading religious papers says of him that he is "an acute and accurate observer, and a man in whom the candor of the scientific method is conspicuously illustrated." Mr. Wallace gave the subject of Spiritualism a candid and thorough investigation, and became, and has continued to be, a Spiritualist, and has written an able work in its defence. In a recent article in an English journal he speaks of the subject as follows:

"The fact that Spiritualism has firmly established itself in our skeptical and materialistic age; that it has continuously grown and developed for nearly forty years; that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy; and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and pains-taking investigation, and

has never lost a convert thus made — all this affords a conclusive answer to the objections so commonly urged against it."

To the Christian investigator it comes with a peculiar claim to respect. The culture of the world is very much running to materialism — to the old Sadduceeism which said there is no spirit, and Spiritualism comes in to antagonize this deadliest foe to Christianity. Many is the man who has been converted to a belief in immortality by it; many a man has been brought by it within the Christian fold. Lord Brougham said: "Even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand. It is modern Spiritualism." Joseph Cook said, in one of his public lectures, that he was not sure but Christianity, in its struggle with prevailing unbelief, would have to appeal to it for help. Then again, the Bible is full of Spiritualism. The argument against Spiritualism is an argument against the Bible. Thus a leading scientist, in writing against Spiritualism, declares that there never has been, in all time, a manifestation that has appeared to come from the spiritual world that could not be explained upon natural principles. To his clear mind there was no use in denying a part unless the whole was denied. Then again, we are told in the New Testament that there will be a great spiritual outpouring and experience — in other words, great spiritual phenomena — in the last days. I refer to all these considerations in support of my statement that this subject has a special claim on the Christian investigator.

Some of the opponents of Spiritualism, unable to deny the genuineness of the phenomena, take the ground that the communications come from *evil spirits*. But what sort of a father is God, if, with all the disadvantages that we labor under, he lets loose evil spirits upon us, and keeps back the good? I can hardly conceive a greater libel upon God. It is as if a father should send his son to a distant school, and direct the master to give evil companions free access to him, but to keep away all the good. Such a father would be a monster. And what less would be such a God? The preaching of such a doctrine could only make infidels. I verily believe that the enemy of all good delights in having it preached. It will not do to say that God's ear is ever open to those who seek his protection and

guidance. Alas! how many of the children whom God has created never heard of him! How many who have heard his name, yet have never learned to pray to him! To how many, to what a vast majority of the people of the earth, is he not a far-away, unknown, unreal being, clothed with a certain terror, but without anything to attract their love? It is as if, in the case I was supposing, the father who placed his boy in a distant school, had never disclosed himself to his son, but had communicated with him only through an agent, and was known to the boy only as some mysterious personage who supplied his wants. Against this horrible impeachment of the fatherliness of God, I, as one who loves him, and desires to bring others to the knowledge and love of him, protest, with all the emphasis of which my nature is capable.

But I did not come before you to convince you of the truth of Spiritualism, or of its claims on honest minds. You believe all this already. I came to make an earnest appeal to you, as Spiritualists, on certain points, as to which I have strong convictions and feel strongly, but as to which it is very likely that some of you, perhaps many, will differ from me.

1. And first, I wish to say to you that, in becoming a Spiritualist, there is no need that a man should give up his religious faith, if he has any. I have many times heard it objected to Spiritualism that it leads religious men, good orthodox Christian men and church members, to abandon their churches and religious associations, and apparently their religious faith. I not only cannot see the need of this, but it seems to me that all that is truly religious in a man's character would only be quickened and elevated and intensified by it. Look at the matter for a moment. The question whether spiritualistic phenomena are genuine is wholly a question of fact, as much so as any question of fact that was ever tried in a court of justice. The question of fact being settled in favor of their genuineness, then comes the question how they are to be explained; that is, by what theory. This is purely an intellectual operation. There is nothing religious in it. It is not even a moral question. It is a question for the honest exercise of one's best judgment. Now all these inquiries can be carried on by an earnest Christian man, or by a man of no religious belief; by a Roman

Catholic, an Episcopalian, a Congregationalist, a Baptist, a Unitarian, a Universalist, or a Jew. And when, after full investigation, each arrives at the conclusion that the spiritualistic theory is the true one, the whole being a mere intellectual inquiry, why should either be any less of a Christian, or of any particular kind of Christian, or any more of one, than he was before? And why should even the total disbeliever, by this mere intellectual exercise, be made a different man from what he was before? It is true that all may get impressions from communications which they suppose they receive that may modify the religious or non-religious views which they had previously held. I will speak of these by and by; but I am now speaking of the effect on their general religious views or character, of their arrival at the intellectual conclusion that there are communications from disembodied spirits. I am sure that I found no such effect upon my own religious character. I had been for nearly forty years a member of a Congregational church, and for over twenty a deacon. I have not only found no reason or desire to withdraw from the church, but I have never, in all my life, been so fond of attending upon its religious services; never so fond of the weekly prayer-meeting, in which I almost always take a part; never, I am sure, did I have a stronger hold upon divine things; never did the life and teachings, and death and resurrection, and present help of Christ, seem more to me; never did I live more as "seeing Him who is invisible." I hope you will pardon me for thus referring to my own experience. It is too serious a matter for one to let his delicacy stand in the way of his making the most effective possible appeal. But this is not alone my experience. I could fill pages with like testimony from earnest Christian men, who have examined the claims of Spiritualism, and been compelled to accept them. They have declared themselves made better Christians by their belief in it. And why should it not be so? Is not everything a spiritual benefit that makes the spiritual world real and near to us? Is it not morally wholesome to be brought under "the power of the world to come"? Is it not well to be lifted above this evil and transitory world into a higher atmosphere?

Thus, Prof. Barrett, a British scientist and a Fellow of the Royal Society of Edinburgh, says: "I know, and rejoice in,

the blessing Spiritualism has been to my own faith, and that of several dear friends of mine." An American clergyman, in a recent letter which I have seen, says: "To this subject [Spiritualism] I have devoted much study for several years, and in as candid and teachable a spirit as I could attain; and I am satisfied that I have obtained from this study the most valuable knowledge, and especially an aid to my religious faith, of which I would not, on any account, be destitute." Another Christian writer speaks of it as "shedding a new and glorious light upon his pathway, and opening his eyes to clearer and higher perceptions of God's truth, his wisdom, and his wonder-working providence." The well-known English writer, S. C. Hall, the founder and editor of the *Art Journal*, says: "As to the use of Spiritualism, it has made me a Christian. I humbly and reverently thank God that it has removed all my doubts. I could quote abundant instances of conversion from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name, that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism." Pages of like citations might be given.

It may be said that it is impossible for one who believes in Spiritualism to hold to all the dogmas that he has been taught in the churches, and that so a departure from his old beliefs becomes unavoidable. Well, there are dogmas that commanded the general Christian belief a century ago that the best religious sentiment of the day has discarded, and some are still professed and perhaps largely held that are losing their hold upon thoughtful Christian men; but I hardly know a doctrine now fully adhered to which a thorough Spiritualist may not hold. My own belief had been considerably modified before I gave any attention to Spiritualism, and I have had no occasion to modify it further since I became a Spiritualist. I ought, in candor, to go into particulars a little. I had long been settled in the belief of a future probation. Spiritualism confirmed me in that belief, but did not give it to me. I meet few intelligent Christian men, outside of the theological schools, and perhaps I should say (qualifiedly) outside of the ministry, who do not hold the same view. The doctrine of a final and unending

punishment of all who die impenitent has lost its hold on the Christian mind. If this be an error, Spiritualism is not the originator of it. But you will say: You cannot still hold the doctrine that Christ was divine, and that by his death he appeased an angry God, who would otherwise have consigned the whole human race to perdition. I think, my friends, that the life and death and resurrection of Christ are the greatest factors in rescuing the world from the power of sin, and in the salvation of men, but I think he came to reconcile the world to God, rather than to reconcile God; and I am not able to make him merely a man. Such communications as I have had, or supposed I had, from friends in the other world, have told me, in reply to my earnest inquiry about what they could say as to Christ, that he is at the head of the spirit world, not wearing a crown or royal robes, but known only by the radiance of his countenance, and working, working, as here on earth, among the low and wretched spirits of that world, to raise them up and bring them to the light; — a most entrancing conception of him, far beyond any that puts him upon a gorgeous throne, with myriads prostrating themselves before him; a conception of him that seems most in accordance with what we know of his character, preserving still the human nature and aspect which he bore on earth, and with which he ascended. I verily believe that it will be in that form that we shall see our Lord, and engaged in that saving work; and it is the constant comfort of my heart that I shall, before long, be permitted to engage in that same loving and rescuing work with and under him.

I say then that we can accept Spiritualism and yet retain, in our belief and in our affections, all that is vital, all that the Christian intelligence of the age will continue to accept, of what has been taught as Christian truth. Our hold must still be on God; our trust must still be in him; and for him our love. We must still be able to say, in the words of our text, "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee."

2. My second word of caution and counsel to Spiritualists is this:

Do not accept communications from spirits in the other world as coming with anything more than *human authority*. I believe

that there is often a feeling among Spiritualists that everything said from the other side has about it a certain superhuman, almost divine quality. It seems reasonable to suppose that our friends over there have a higher wisdom than ours; or, at least, that, with their larger knowledge, they are better able to advise us wisely; but many Spiritualists go far beyond this, and forget entirely that they are merely human, with limited knowledge, knowing perhaps no more than we of the mysteries of God, and certainly having nothing of his foreknowledge, and nothing of the power of prophecy. They have larger data to act upon and to judge of, but this is all. It is only human judgment after all. Their talk about the future is little more than human conjecture, or, if more than that, it is only a more enlightened human wisdom, dealing with probabilities.

In this view, it will never do for us to build up a system of theology on what they say to us. They only tell us what they think about it. And what one thinks about it often differs from what another does. Their idiosyncracies, even their old prejudices, affect their views. They have not got beyond the region of human imperfection. Especially is this so of those who have been but a little time in that world. Truth, in its fullness, does not burst upon them. They learn it gradually. It is one of the delights of that world that we shall always be exploring and learning there. There must be a vast difference in the mere matter of knowledge between the childhood of spirit life and its mature age. I have no doubt that many a spirit who went over with little spiritual experience is often, even after months and years, behind some people in earth life in spiritual experience and attainment.

There is perhaps nothing that persons holding communication with departed spirits more often seek to obtain than advice as to their action in some matter of practical importance. Perhaps there is no serious objection to this, if we accept it only as the advice of a friend, and exercise our own best judgment in the matter. But I believe that God never meant that we should relax at all our hold on him for guidance. The true way to obtain guidance is still the old way. Go to God, in prayer, and trust, and he will, in some way, impress his will upon us. And it is *his will* that we want, even if it leads us into disaster,

or what we call disaster. If he leads us into disappointment and trial and sorrow, it is because disappointment and trial and sorrow are what we need, and anything else would be a real calamity to us. It may be that the very way he adopts for reaching our minds is through the spirits of our departed friends.

Let us, then, go to him with our wants. Even if our friends advise us, let us still carry their advice to him for confirmation or rejection. With the spirit world full of friends, with whom we have the most loving communion, let us still be able to say: "Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee."

3. And thirdly. Do not let us get the impression that we may lead irreligious lives and all will go well with us. I have never had the direful effect of sin impressed upon me so strongly as it has been by what I have learned through Spiritualism. I have never had the transcendent importance of character so impressed upon me. The old view, put before a wicked man, of a hell that was inevitable, whose tortures were inconceivable, and whose duration was endless, used to fill me as a boy with a vague horror, but as I emerged from childhood it grew more and more vague and unreal to me, and long before I began to confess even to myself any doubt about it, I can see that it was not making the impression of an actual truth upon me. But Spiritualism teaches that if a man descends into the pit of sin here, he has got to work his way out of it over there, by slow and most painful struggles upward, perhaps for long years. The hell is in the man's own soul. And no picture of a material hell has ever overdrawn the horrors of that inward hell. And one of the agonies of that world will be, over work here left undone—opportunities neglected—wealth used only for selfishness—a life of indolence and uselessness where the world needed so much done. A few years ago I had a long conversation with a very wealthy man about the duty of using his wealth for good. I saw that I made no impression upon him. Not long after the conversation he died. After his death I was in another city and was asked by a friend living there to go with him and see a medium in whom he had great confidence. I did so, and to my surprise the spirit of the man of whom I

have spoken announced himself and addressed me. It was indeed an entire surprise to me, as I had not thought of him. I at once welcomed him, and soon after alluded to my conversation with him. "Yes (said he), I remember it well. You was right and I was wrong. Yes, you was right and I was *wrong*—WRONG—WRONG. To be happy here we must be good on earth." Early in life I knew intimately a young man of rare talent, who was brought up in a christian home, but who had become irreligious and profane in the last degree. In the hope of rescuing him I repeatedly remonstrated with him, and in his last illness labored by his bedside to bring him to a change of feeling. He died after a few years, and died as he had lived. More than fifteen years after his death I was sitting in a room with the wife of a clergyman in Boston, who (the wife) had remarkable mediumistic gifts, which she used occasionally for her friends, and wholly without compensation. She was a sweet, motherly, christian woman. She had been talking with a lady who sat near (we three being the only persons present), when suddenly she seized my hand in a most convulsive manner, and in an almost shrieking voice, called out "Help me! help me! You did help me in life. You can help me." I at once knew who it was and I said, "A——, is it you?" He said, "Yes—Help me, help me." I began to say something, when with a failing voice he said "All gone—all gone"—and that was all I ever heard from him.

I could give other recitals, equally dreadful, but I intended to give only illustrations of the fact that our sins will find us out. Spiritualism teaches us this, and that there is no evasion of them. The Scripture still holds true, and awfully true, which saith: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." There is no law more sure than this law of retribution.

Let us not forget this in the hymns which we sing of "The sweet By and By." Those hymns are well enough in their place and full of comforting power. But let us sing also some of those grand and heroic hymns that have given strength to our fathers in their conflicts with temptation and the powers of darkness. Such hymns as

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

Oh, watch and fight and pray!
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

The wages of sin are death; not necessarily death eternal, but with all the horrors of such a death while it lasts. It may be escaped from by repentance and reformation, and I fully believe that Christ labors for the repentance and reformation of such lost souls. No words of doom were ever uttered more terrible than those uttered by the loving and compassionate Christ. He saw what this terrible penalty was, and his words, I verily believe, were in no way words of exaggeration. To an unrepentant sinner there is an endless hell. When he repents his hell ceases; but not till then. He never reaches the point where repentance will not save him. Christ came "to seek and save the *lost;*" and he is "the same yesterday, to-day, and *forever.*" And God's mercy, the Psalmist tells us, is "*everlasting.*"

Now in this world of temptation, where it is so easy for one to go astray, Spiritualism, while it leaves us all the divine help that we ever had, teaches us this great lesson, really taught in the Gospel, but so emphasized by Spiritualism as to make a new impression upon us, that if we open our hearts to good spirits, they come in and help us, and if to evil spirits that they come in their demoniacal power and possess and curse us. We must keep ourselves pure if we would have the help of pure spirits. We must be unselfish, and upright, and truthful, if we would make our hearts a castle that devils cannot enter. And if we open the door and let in devils, the good spirits cannot abide there and we become the prey of the evil ones. I cannot conceive how the lesson of virtue and godliness can be better taught than it is by Spiritualism.

Spiritualists therefore, who seriously and earnestly accept its true teachings, should be better men and women than others around them who do not share their belief. I say they *should be.* Are they so? I believe there is a common impression that

they are not. I must say that among those whom I know are some of the most truly christian people in the sweetness and unselfishness of their lives, in what I may even call a consecration to all that is good, that I have ever known. Yet my knowledge of the mass of Spiritualists is very limited. Whatever they are in fact, they are most utterly failing to apply their own principles, if they are allowing themselves to live below the highest standard of virtue.

We must remember that God reigns—that all power rests with Him—that to Him we must give account. But we may comfort ourselves with the thought that He is our Father—ever ready to help us—asking for our trust and our love. And after we have wandered in imagination over the whole universe, we ought not only to be able to say, but to love to say, "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee."

NOTE.—I wish to add a few words upon a point that I had not time to dwell upon in the foregoing address. I have repeatedly heard it charged against Spiritualism that the believers in it are often immoral men. I think there may be a basis of fact for the charge. But it is no more of an argument against Spiritualism than it would be against Christianity that many men believe in it and are yet immoral in their lives. In neither case has the thing believed in wrought its legitimate work. It is obvious that a man may have an intellectual belief in either without its affecting his moral character. It ought to do so, but it does not. The belief in spirit communication is wholly an intellectual belief, founded on evidence—on an investigation of facts. One may reach that point and be wholly unmoved by the great truth that it teaches him. It does not discredit the cause that he has come to believe in, that the belief has failed to do its proper moral work on him. It is to his own personal discredit, and that is all. Look at Paul's description of the Corinthian church, especially in the 5th chapter of his first epistle to the Corinthians. Their conduct was a disgrace to themselves, but it did not prove Christianity false.

A singular argument against Spiritualism was addressed to me by a clergyman in a recent conversation. He said there were a great many more non-religious people, than religious, that believed in it. I said to him that, in the first place, a fact could not be any more or less a fact from the character of the persons who believed or disbelieved it. In the next place, that with the clergy condemning it, and the constant assertion that it was a demoralizing belief, it could not be expected that church members would very largely look into it, or be ready to accept it, and where they had come to believe in it that they would make proclamation of the fact, though I believed there were

a great many more than he suspected who were really believers in it. And finally, that it would naturally be so with any new truth that was not acceptable to the churches. I adduced the case of the discovery by science early in this century that the world was not created in six days, by so many successive fiats of God, as we had been taught to understand the Bible as teaching. The church was shocked at this attack upon the Bible, and threw itself into antagonism to it. In thirty years from that time it could probably be truthfully said, that there were ten believers in the new theory outside of the churches where there was one within them. Yet these outsiders had the truth with them and the insiders had the delusion. And this truth that the "infidels," as they were regarded, were championing, was God's truth, and is now accepted as such by all the Christian world.

The church I believe is making a great mistake in denouncing Spiritualism, and doing what it can to bring into discredit and odium those of its members who come to believe in it. It made the same mistake in its treatment of the early anti-slavery movement. The writer came upon the stage soon after Garrison had begun to strike his first blows at the system of slavery. No one much younger than he can have a conception of the position of the churches at that time towards him and his followers. It has been well said by a writer on the subject that "it was a few fanatics on one side and all the churches and society on the other." Yet these hated and ostracised abolitionists were in the right, and the churches and society in the wrong. If the churches as a body had stood by the abolitionists instead of denouncing them, they would never have become a hostile organization, denouncing the unfaithfulness of the churches. They did many extravagant and offensive things. But so do all reformers. The world would never move if there were not some men so zealous as to go too far. It is the more the duty of men who have some leaven of conservatism in their constitutions, to join in the reform, that they may secure a better average of decorousness in the conduct of its advocates. Benjamin Du Plan, the "Gentleman of Alais," who lived in the South of France a hundred and fifty years ago, was a noble specimen of a true reformer in the highest social position joining with extravagant zealots because he knew they were on the Lord's side. The Hartford *Courant*, in an editorial notice of his life, recently published, says: "To be a Protestant was to be an outcast in every way. It was this lot that young Du Plan chose for his worldly portion. The reader will not be surprised to learn that there was Protestant fanaticism as well as Catholic bigotry, and that there were abnormal developments of religious zeal. Many women and girls took up the character of prophetesses and preachers, fell down in ecstacies, and went through all the scandals of fantastic demeanor and imposture. Du Plan was deterred from his choice neither by the extravagance of some of the sect nor by the persecutions. *It is largely owing to his labors that the French Protestant Church is alive to day.*"

Truth almost always makes its first appearance in a despised form. Christ was born in a stable. When he began to preach he was called a glutton and wine-bibber. The old prophets with their long hair, their heads covered with

ashes, their garments of sack-cloth, and their denunciatory proclamations in the market-places, were the "cranks" of their time, and very repulsive ones, too; yet God made them his mouth-piece. What more uncouth than John the Baptist, wearing a goat skin and living on locusts and wild honey as he wandered about, and yet he was the forerunner and herald of Christ. So it is through all history. The question with every soul is, shall I espouse the cause of God's truth in its poverty and shame, or shall I wait till it has made its way to public recognition and "society" has put its stamp of approval upon it? Christ was willing for the sake of truth to become "of no reputation." Are we? I believe no soul is dearer to God than the one which, whatever religious or non-religious name it bears, stands fearlessly for God's despised truth, and that our Lord's warmest welcome is given to such a soul as it enters the spirit world.

"In that world Truth clasps her adorer to her breast,
Saying—Remember that on earth I was thy guest."

"Not many wise after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world that He might put to shame them that are wise; and God hath chosen the weak things of the world that He might put to shame the things that are strong; and the base things of the world and the things that are despised, that He might put to naught the things that are." 1 Cor. i. 26, 27, 28.

What more humble instruments were ever employed than those whom Christ chose for his apostles!

Shall we stand with those whom the world counts wise and mighty and noble, or with God and those despised ones who, perhaps in a very imperfect way, perhaps half blindly, are yet the bearers of his truth, and his commissioned messengers to men?

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God will take account of the selfishness of wealth and His quarrel has yet to be fought out.—*Rev. F. Robertson.*

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"All for each and each for all."

A WAVE of unrest seems to be passing over the world. Uneasiness prevails on every side. We walk gingerly as though on the edge of a precipice. Discontent is spreading everywhere. The struggle between capital and labour threatens to reach unheard-of proportions. . . . . What is the meaning of the general restlessness? What are its causes? Is the world growing old and effete? Is the human race worn out? Is this generation incapable of the great achievements of the past? Does its materialism clog its powers and prevent its progress? Is the world going wrong for want of an ideal? A people which does not believe in its lofty mission will never accomplish it. Science has made gigantic strides in our days; but have its discoveries added much to the sum of human happiness? It has contributed to our material comfort in various ways, but it has not done much for the federation of the world. The great growth of luxury is not a good, but an evil, if it rob us of our belief in our great destiny and if it weaken our endeavour. If "the time is out of joint", is it not possible that worship of wealth is responsible for it? "He who makes haste to be rich shall not be innocent." Ours is emphatically the age in which men "make haste to be rich", without much regard to the means. Capital has profited unduly at the expense of labour; employers have attained to fortune too quickly for the welfare of the employed. Commerce has forsaken the path of safety to indulge in rash and reckless speculation. Businesses have been converted into companies more for the benefit of vendors and financial houses than for the public. Company promotion has been carried to reckless lengths, and schemes for getting rich rapidly—schemes of the South Sea bubble order—have multiplied in every part of the civilized world. The Nemesis has come in the shape of restlessness, discontent, paralysis of trade, strikes, disorganisation of finance, demoralisation of Bourses, and general insecurity.

Galignani's Messenger.

"The first seal is being broken in the book of vibratory philosophy; the first stepping-stone is placed toward reaching the solution of that infinite problem, the origin of life."—*John Ernst Worrell Keely*, 1890.

"The seals are opened, as it were, under the sign Leo—as believing that such an age is coming on in which prophecy may be fulfilled that the earth be filled with the knowledge of the Lord, which shall cover it with wisdom and understanding in the deep mysteries of God."—*Jane Lead*, 1699.

———

"Evils bear in themselves the causes of their own extirpation. Providence is bringing the old order of things to a close in order to provide place for something better and higher."—*Julian Hawthorne.*

———

Professor Rowland, in his paper on the "Spectra of Metals", which he read at Leeds, says that the object of his research is "primarily to find out what sort of things molecules are, and in what way they vibrate". The primary object of Mr. Keely's researches has been to find out all that he could about the laws that control vibrations, and on this line of research he made his discoveries, as to "what sort of things molecules and atoms are, and in what way they vibrate". One of the editors of the *Times*, in London, in January, 1891, wrote out this question for Keely to answer:—"What impulse led you primarily into the research of acoustic physics?" Keely replied, "An impulse associated sympathetically with my mental organism from birth, seemingly, as I was acutely sensible of it in my childhood. Before I had reached my tenth year, researching in the realm of acoustic physics had a perfect fascination for me; my whole organism seemed attuned as if it were a harp of a thousand strings, set for the reception of all the conditions associated with sound force, as a controlling medium, positive and negative; and with an intensity of enjoyment, not to be described. From that time to the present, I have been absorbed in this research, and it has opened up to me the laws that govern the higher workings of nature's sympathetic, hidden forces; leading me gradually on to the solution of the problem relating to the conditions that exist between the celestial and terrestrial out-reaches, *viz.*, polar negative attraction." Another question asked by the same editor (in January, 1891):—"What is the main difficulty to be overcome before completing the system for commercial benefit?" Answer:—"The principal difficulty rests in equating the thirds of the thirds of the transmitters (*i.e.*, the gold, silver, and platina sections of which the transmitting wires are composed) to free them of molecular differentiation. The full control of this force can never be accomplished, until pure molecular equation is established as between the nodal interferences (that result in their manufacture) and the chord mass of their sectional parts. When this has been done, the chasm between the alternation of the polar forces, which now exists, preventing the inducing of polar and depolar conditions, will be bridged over and commercial benefits at once established as the result. The devices for inducing these conditions, primarily, are perfect: but the pure, connective link on trans-

mission has to be equated, before continued mechanical rotation and reversion can be attained."

As has already been said, Keely's researches have all been on the line of vibrations; and it was while pursuing them that he "stumbled over", to use his own words, the inter-atomic sub-division of the molecule, which released the Geni that for years thereafter was his master. Keely's attention not having been turned to molecules and atoms, he was not able, in the earliest years of his discovery (of the existence of a "force of nature more powerful and more general even than electricity") to form any opinion as to the origin of the force. He was as one who, in the thick darkness of an underground labyrinth, found himself face to face with a giant, whose form even he could not see, to lay hold of in a death grapple; but when a germ of the knowledge that he needed fell on his mind, he was quick to seize it, and the acorn grew into an oak. Here again, to use his own words:—"I was as a boulder resting on the summit of a mountain, until an introductory impulse was given to start it on its course; then, rushing onwards and carrying all before it, its concussion, when the goal is reached, will produce the crash that will awaken a sleeping world."

Priestley proclaimed it as his belief that all discoveries are made by chance; but "Providence sends chance", and the man of genius is he who is able to improve all opportunities and mould them to his own ends. In a discovery, says Edison, there must be an element of the accidental, and an important one too: discovery is an inspiration, while an invention is purely deductive. The story of the apple dropping from the tree, and Newton starting with a species of "Eureka", he rejects absolutely. Maintaining that an abstract idea or a natural law may, in one sense, be invented, he gives it as his opinion that Newton did not discover the theory of gravitation, but invented it; and that he might have been at work on the problem for years, inventing theory after theory, to which he found it impossible to fit his facts. That Keely claims to have discovered an unknown source of energy has not seemed to disturb the equilibriums of some of the men of science who have witnessed the demonstrations of the force, as much as that he should have invented theories in regard to the operation of the laws that control it. For a man who had lived more than half-a-century without troubling himself as to the existence of molecules and atoms to suddenly awaken to the knowledge of their existence, and to invent theories as to "what sort of things they are and how they vibrate", was sufficient proof, in their eyes, that he invented his discovery; but men who are, in thought, reaching out into unknown realms, are the very men who are most likely to lay hold of a discovery;—as did Bell, who, speculating upon the nature of sound, filed an invention for his telephone before he discovered that articulate speech could be conveyed along a wire. It was in the same way that

Keely, speculating upon the nature of vibration, was led into the field of invention ; and while experimenting with one of his inventions, he suddenly stepped into that great unknown territory which lies beyond the horizon of ordinary matter. It took him nearly a score of years to find out where he was. Years of experiment followed before he was able to summon the Geni at will ; for when his lever first registered a pressure of 2000 lbs., while subjecting water to the action of multiplied vibrations, he had no idea how to proceed, as far as the number of vibrations was concerned, to repeat the operation. Commencing at a certain point, he increased the vibrations day by day ; until, six years later, he was able to affect the dissociation at will. But at that time Mr. Keely had too much mechanical work to do to give any of his time to theorizing. He was in the clutches of a speculating Keely Motor Company, whose cry was, " Give us an engine ! " and day and night this toiler fought his way in the underground labyrinth, thinking only of a commercial engine. It was not until Macvicar's " Sketch of a Philosophy " fell into Mr. Keely's hands that he realized he had imprisoned the ether. This was in 1884, and, four years later, in 1888, Prof. Hertz of Bonn announced that we were using the ether, without knowing it, in all electro-magnetic engines. By this time, Keely's researches, in vibratory physics, had led him well on his way in the construction of hypotheses as to " what sort of things molecules are, and in what way they vibrate ". An hypothesis treats a supposed thing as an existing thing, for the purpose of proving, by experimental demonstration, whether the supposition is correct or not. At a critical juncture, Mrs. J. F. Hughes (a grand-niece of Charles Darwin), hearing of Keely's researches, became interested in his work ; and her book on " The Evolution of Tones and Colours " was sent to Mr. Keely. An expression used by Mrs. Hughes in that work brought a suggestion to Mr. Keely. The veil of darkness was rent asunder which had enveloped him in what he called " Egyptian blackness ", and from that time he worked no longer in the dark.

Pythagoras taught that the same law which underlies harmonies underlies the motion of the heavenly bodies, or, as Mrs. Hughes has expressed it, " The law which develops and controls harmony develops and controls the universe." Mr. Keely, nothing daunted by the vast extent, the stupendous " outreach " of the domain, the boundary line of which he had thus crossed, concentrated all his energies upon " the situation ;" thinking, thereafter, not alone of the interests of commerce as before, but of the developing of a system, which he could give to science in the same hour that he should hand over, to those whose thoughts were only on financial gain, the inventions which our age is demanding, in the interests of humanity, with the stern voice of the master necessity ; a voice which never fails to make itself heard in " the voice of the people ". Experiment after experiment justified

his hypotheses and converted them into theories. To keep pace with the wants of humanity, invention must now walk side by side with philosophy. It took half a century for the "Principia" of Newton to tread down the contempt and opposition that its publication met with; and now progressive knowledge is overshadowing Newton's vast attainments. Faraday, after discovering electro-magnetic conditions, as related to latent or hidden energy, did not pursue his researches far enough to establish a theory as to the mode of transference of magnetic force, though, in some of his speculations on the line of force, he hit upon truths now advanced in Keely's theories. The physicists of Faraday's time could not reach up to him. They complained of his "obscurity of language", of his "want of mathematical precision", of his "entertaining notions regarding matter and force altogether distinct from the views generally held by men of science". It is not then to be wondered at that modern physicists took up lines of research more in accordance with their own views. The experiences of one age are repeated in another age; and the same charges that were brought against Faraday are now brought against Keely, with shameful attempts to prove him to be "a fraud"; a man "living upon the credulity of his victims"; "a modern Cagliostro"; "an artful pretender". The question is often asked, "Is he not an ignorant man?" Yes, so ignorant, that he knows how ignorant he is; so ignorant, that he asserts, with Anaxagoras, that intelligent will is the disposer and cause of everything; and not satisfied with asserting this great truth, he has devoted the remnant of his days to finding out and demonstrating how this cause operates throughout nature. But ignorant as Keely has always confessed himself to be, he knows more of the mysterious laws of nature which hold the planets in their courses and exert their dynamic effect upon the tides, more of the "shock effect" which, brought to bear upon molecules, causes their disruption and supplies the fine fluid thus liberated, which extends the "shock effect," as Frederick Major has conjectured, to the atoms that compose them. Ignorant as Keely is, he knows that "out of the strife of tremendous forces, which is ever going on in nature, is born a creation of law and harmony"; that from atomic recesses to the farthest depth there is naught but "toil co-operant to an end," that "all these atoms march in time, and that it is no blind cause which originates and maintains all." Admitting his ignorance, Keely claims with Dr. Watson that "the many who are compelled to walk should not scoff at those who try to fly." All who agree in believing that "the advance of the modern school of natural philosophy affords no justification for the intolerant and exclusive position taken by certain physicists," will be ready to examine Keely's theories, in the light of his demonstrations, even although they have been stigmatised as fallacies. Science owes large obligations to many fallacious theories.

Canon Moseley has said that the perfecting of the theory of epicycles

is due to the astrologers of the middle ages; and that but for them the system of Copernicus would have remained a bare speculation, as did that of Pythagoras for more than two thousand years. In the same way that astrology nurtured astronomy, chemistry was cradled by alchemy.

Keely welcomes criticism of his theories, and is able to answer all who come to him, with criticisms, in a proper spirit; but to quote one of his own expressions, "as far as a physical truth is concerned I never throw up the sponge for any one". Of Professor Crookes, Keely wrote quite recently: "Your friend is wrong in saying that I dabble in chemical heresies. There must be some misunderstanding on his part, for I have never asserted that nitrogen is a necessary constituent of water. I only said that, after a thousand experiments had been conducted, there was a residual deposit, in one of my tubes, of a resinous substance, that showed nitrogenous elements, which I could not account for. I consider Professor Crookes one of the greatest of discoverers, and, when he understands my system, he will be one of the first to endorse it."

A philosophical journalist says of the force discovered by Keely, that "it is harder to believe in than either steam or electricity, because it has no visible manifestation in nature. It does not rise in white clouds from every boiling kettle or flash with vivid light in every thunderstorm. It does not show itself in the fall of every loosened body to the earth, like gravitation, nor can it be discovered, like oxygen, by chemical investigation. If it exists at all, it is in a form entirely passive, giving no hint of its presence until it is brought out by the patient investigator, as the sculptor's chisel brings out the beautiful statue from the shapeless mass of marble.

"Working thus entirely in the dark, with an intangible, imponderable, invisible something whose nature and attributes are all unknown, and whose characteristics differ essentially from those of any other known force, what wonder if the inventor's progress is slow and his disappointments many? Mr. Keely may be deceived or he may have discovered an actual force which he is unable to harness; but the fact that he is very slow in perfecting whatever discovery he may have made is no proof that he has not made a very great one.

"Far be it from us to say in this age of scientific marvels, that any proposition whatever is impossible of accomplishment; but while we wait for Mr. Keely to make his alleged discovery public before we become enthusiastic over it, we would not set it down as a fraud and the reputed discovery as a humbug. It is the nature of inventors to be enthusiastic, and to think that they are on the eve of success when, in fact, a great deal remains to be done.

"Especially is this the case in the development of a hitherto unknown force. James Watt had a comparatively straight road to travel from his mother's tea-kettle to his first steam-engine, but it took him many

years to traverse it. More than a lifetime elapsed after Franklin drew electricity from a cloud before Morse sent it over a telegraph wire, and Morse himself worked for years to make it available for business purposes, while men are still constantly finding new adaptations of the mysterious force of which that was the first practical application."

But, as Frederick Major has said, "Science at present is too full of its own erroneous theories to accept or even notice theories outside of science, until practically proved, and, probably, not even then, unless they can foist them upon the public as partially their own." These words are not applicable to all men of science. There are some, among those most eminent, who, in the spirit of true science, are quite prepared for other roads to knowledge than those of our three hundred years old induction school. The late Professor W. K. Clifford, F.R.S., was one of those men who, in their earnest desire for "truth at any cost", was ready to advance in every direction open to him. No "fear of a false step" held him back. He did not belong to the category of philosophical sceptics whom Dr. Stoney has so well classified as damping all advance, unless it can be carried on, from the beginning, under such conditions of perfection as are impossible in the early stages of every discovery and of almost every inquiry. Professor Stoney has well described Keely's method of work in these remarks: "In the scientific method of investigating the validity of our beliefs, we take our existing beliefs as our starting point, or a careful selection of those which are fitted to enable us to advance. After the legitimate consequences of these have been worked out, the inquirer finds himself in a better position to return and test the validity of the bases on which he proceeded. After these revisions, and such corrections as he finds possible, he makes a step of a like kind farther forward: after which another revision and another advance. Thus real progress is accomplished. Probabilities acquire strength and accumulate; and in the end a state of mind is attained replete with knowledge of the realities within and around us. The sea of knowledge on which man makes his brief voyage is for the most part unfathomable. He cannot hope, except near shore, to measure the *whole* depth, and thus attain philosophical certainty. But the scientific student may diligently use such a sounding line as he possesses—that of probability—and with it explore wide expanses under which there are no rocks or shoals within the utmost depth that he can plumb, and over which he may securely sail. Compare this with the situation of the philosophical sceptic, groping among rocks along the shore, and not venturing beyond the shallow margin which he can probe with his little pole."

Professor Clifford struck out boldly in this unfathomable ocean of knowledge, when he admitted the infinite divisibility of the atom, which is one of the bases of Keely's theories. And how exquisitely did his penetrating vision pierce the mists of materialism when he wrote: "Every time

that analysis strips from nature the gilding that we prized, she is forging thereout a new picture more glorious than before, to be suddenly revealed by the advent of a new sense whereby we see it—a new creation, at sight of which the sons of God shall have cause to shout for joy. What now shall I say of this new-grown perception of Law, which finds the infinite in a speck of dust, and the act of eternity in every second of time? Shall I say that it kills our sense of the beautiful, and takes all the romance out of nature? And, moreover, that it is nothing more than a combining and reorganising of our old experiences; that it never can give us anything really new; that we must progress in the same monotonous way for ever. But wait a moment. What if this combining and organising is to become first habitual, then organic and unconscious, so that the sense of law becomes a direct perception? Shall we not then be really seeing something new? Shall there not be a new revelation of a great and more perfect cosmos, a universe fresh-born, a new heaven and a new earth? *Mors janua vitæ*, by death to this world we enter upon a new life in the next.

"Doubtless there shall by-and-by be laws as far transcending those we now know as they do the simplest observation. The new incarnation may need a second passion; but, evermore, beyond it is the Easter glory."

In these words there is the true ring of divinely inspired prophecy to those who know of the pure philosophy which Keely's system unfolds; teaching the "wondrous ways of Him who is perfect in knowledge.' Professor Clifford was one of those whom Ernest Renan has classified as "scouts in the great army, who divine beforehand that which becomes ere long patent to all. In their rapid and venturesome advance they catch sight before the others of the smiling plains and lofty peaks." The student of nature has been compared to a hound, wildly running after, and here and there chancing on game, "universal exploration, a beating up of the game on all sides, that and that only is the sole possible method." And this is the spirit of those who pursue their researches in a scientific frame of mind: while those who enter the field in a sceptical mood, are indisposed to step out of the beaten track where they feel sure of their footing.

They have no ambitions to meet the fate of the trilobites in Professor Clifford's amusing apologue. "Once upon a time—much longer than six thousand years ago—the Trilobites were the only people that had eyes; and they were only just beginning to have them. Some of the Trilobites, even, had as yet no signs of coming sight, So that the utmost they could know was that they were living in darkness, and that perhaps there was such a thing as light. But at last one of them got so far advanced that when he happened to come to the top of the water in the daytime he saw the sun. So he went down and told the others that in general the world was light,

but there was one great light which caused it all. Then they killed him for disturbing the commonwealth; but they considered it impious to doubt that in general the world was light, and that there was one great light which caused it all. And they had great disputes about the manner in which they had come to know this. Afterwards another of them got so far advanced that when he happened to come to the top of the water, in the night-time, he saw the stars. So he went down and told the others that in general the world was dark, but that, nevertheless, there was a great number of little lights in it. Then they killed him for maintaining false doctrines: but from that time there was a division amongst them, and all the Trilobites were split in two parties, some maintaining one thing and some the other, until such time as so many of them had learned to see that there could be no doubt about the matter that both of the savant Trilobites were right."

Bacon has compared the mind of man to a prisoner in a cave with his back to the light, who sees only shadows of the events passing outside.

Dr. Stoney, in his paper on "Natural Science and Ontology", frames a working hypothesis, which leads up to Keely's theory that "the laws of the universe are the laws of thought". "This is a very different thing," says Dr. Stoney, "from saying that they are the laws of human thought. The laws of human thought bear to them the same small proportion which the laws of the action of the wheels of a watch upon one another bear to the entire science of dynamics. . . . Natural science is thus, as it were, the study of an ever-changing shadow cast in a special and very indirect way by the mighty march of actual events."

"The history of philosophy", writes Ernest Renan, "should be the history of the thoughts of mankind. Hence we must look upon philology, or the study of ancient literatures, as a *science* having a distinct object, *viz.*, the knowledge of the human intellect."

The philologist and the chemist, because of the results of the researches of the one, and of the nature of the researches of the other, are the students who are best able to comprehend the discoveries of Keely. "It is the characteristic and the pride of modern science to attain its most lofty results only through the most scrupulous methods of experiment, and to arrive at the knowledge of the highest laws of nature, its hands resting on its apparatus. If the highest truths can, as it were, emanate from the alembic and the crucible, why should they not equally be the result of the study of the remains of the past, covered with the dust of ages? Shall the philologist who toils on words and syllables be less honoured than the student of chemistry labouring in his laboratory? It is impossible to guess beforehand what may result from philological researches, any more than one can know, in digging a mine, the wealth it may contain. We may be on our way to the discovery of a new world. Science always presents

itself to man as an unknown country. The most important discoveries have been brought about in a roundabout way. Very few problems have been deliberately grappled with at the outset, 'taken at the core'. There is nothing more difficult to foretell than the importance with which posterity will invest this or that order of facts; the researches that will be abandoned, the researches that will be continued. In looking for one thing one may stumble upon another; in the pursuit of a mere vision, one may hit upon a magnificent reality.

When a result has been attained, it is difficult to realise the trouble its attainment has cost.—Ernest Renan in "The Future of Science".

Of this nature have been the researches of the present distinguished Professor of Chemistry in the Royal Institution, leading him into a discovery, the great importance of which the future alone can unfold.

Professor Dewar's brilliant success in producing liquid oxygen will be remembered by all who had the privilege of witnessing it last year, on the occasion of the celebration of Faraday's Centenary. Its production is attended with the greatest difficulties; so great that Professor Dewar even felt doubts as to his being successful in his attempt at that time, which made his complete success all the more gratifying to him. When produced, it is difficult to hold and difficult to manipulate; but nothing daunted by these difficulties, Professor Dewar continued his researches, subjecting it to tests which no mind less penetrating than his own would ever have thought of, with the result that, most unexpectedly to himself, he has "hit upon a magnificent reality". The ordeal to which, with consummate skill, he subjected this unstable fluid, disclosed its marvellous affinity for the magnet; and iron is now no longer able to claim the distinction which it has hitherto enjoyed, of monopolizing the affections of the magnet. Sir Robert Ball, L.L.D., F.R.S., in commenting upon this important and most interesting addition to our knowledge of the properties of oxygen, says:—"Seeing that water, which is so largely composed of oxygen, is not attracted by a magnet, it might certainly have seemed unlikely that a liquid which was nothing but pure oxygen should be affected to any noteworthy degree. I suspect, however, that Professor Dewar must have had some sagacious reason for anticipating that the magnet would treat liquid oxygen with much more attention than it bestowed on water. At all events, whether he expected it or not, the result as described was of the most extraordinary character. The liquid oxygen was vehemently attracted by the great magnet; it seems to have leaped from the vessel, to have clung round the poles, and continued to adhere to them until it had all evaporated and resumed the form of gas. The appreciation of this discovery will be shared not alone by chemists, but by all who are interested in the great truths of nature."

When Mr. Keely hit upon his discovery of an unknown force, he had

not the faintest conception of the infinite extent, nor of the nature, of the territory he had invaded. Step by step he had been led on through years of patient and persistent research, yet even now feeling that he has but lifted one corner of the veil of the goddess of nature, and that a lifetime is too short to do more than this. The physicists whom Keely, in the earlier years of his discovery, invited to confer with him as to the origin of the force which was generated by the disintegration of water, preferred rather to pronounce him an impostor, after witnessing his demonstrations, than to admit that such a result should have escaped the penetration of their all-powerful methods. "It indicates," says Dr. Watson, "a mistaken apprehension of the basis of our own so highly valued system of enquiry, that we should arrogate to it absolute exclusiveness, and deride, as though they were searchers after proved impossibilities, all those who choose to make the trial whether truth may be sought by any method besides our own."

History repeats itself, but on new planes. It is not those who are mighty in their own eyes whom Providence chooses as instruments to reveal new truths to the world when the needs of humanity require "a new order of things". The evolution of the human race is slow but sure. If in one century some backward steps are taken, in the next with giant strides all is regained that seemed to have been lost. Each age answers the need of its own time. "The condition of mankind, during the last quarter of the fifteenth century, bore some curious analogies to its state at present," writes Julian Hawthorne, under the heading, "The New Columbus". "A certain stage or epoch of human life seemed to have run its course and come to a stop. *The impulses which had started it were exhausted.* Once more it seems, we have reached the limits of a dispensation, and are halted by a blank wall. There is no visible way over it, nor around it. We cannot stand still; still less can we turn back. What is to happen? What happens when an irresistible force encounters an impenetrable barrier? That was the question asked in Columbus' day; and he found an answer to it. Are we to expect the appearance of a new Columbus to answer it again? What Columbus can help us out of our dangers now? The time has come when the spirit of Columbus shall avouch itself, vindicating the patient purpose of Him who brings the flower from the seed. Great discoveries come when they are needed; never too early nor too late. When nothing else will serve the turn, then, and not till then, the rock opens and the spring gushes forth. Who that has considered the philosophy of the infinitely great and of the infinitely minute can doubt the inexhaustibleness of nature? And what is nature but the characteristic echo of the spirit of man? A prophet has arisen, during these latter days, in Philadelphia, who is commonly regarded as a charlatan; but men cognizant of the latest advances of science, admit themselves unable to explain upon any known principles the effects he produces."

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"What we are to expect is an awakening of the soul; the rediscovery and rehabilitation of the genuine and indestructible religious instinct. Such a religious revival will be something very different from what we have known under that name. It will be a spontaneous and joyful realization by the soul of its vital relations with its Creator. Nature will be recognised as a language whereby God converses with man. The interpretation of this language, based as it is upon an eternal and living symbolism, containing infinite depths beyond depths of meaning, will be a sufficient study and employment for mankind for ever. Science will become, in truth, the handmaid of religion, in that it will be devoted to reporting the physical analogies of spiritual truths, and following them out in their subtler details. Hitherto the progress of science has been slow, and subject to constant error and revision. But as soon as physical research begins to go hand-in-hand with moral or psychical, it will advance with a rapidity hitherto unimagined, each assisting and classifying the other.

"The attitude of men towards one another will undergo a corresponding change. It is already become evident that selfishness is a colossal failure. . . . . Recent social theorists propose a universal co-operation, to save the waste of personal competition. But competition is a wholesome and vital law; it is only the direction of it that requires alteration. When the cessation of working for one's livelihood takes place, human energy and love of production will not cease with it, but will persist and must find their channels. But competition to outdo each in the service of all is free from collisions, and its range is limitless. Not to support life, but to make life more lovely, will be the effort; and not to make it more lovely for one's self alone but for one's neighbour. Nor is this all.

"The love of the neighbour will be a true act of divine worship, since it will then be acknowledged that mankind, though multiplied to human sense, is in essence one; and that in this universal one, which can have no self-consciousness, God is incarnate.

"The divine humanity is the only real and possible object of mortal adoration, and no genuine sentiment of human brotherhood is conceivable apart from its recognition. But, with it, the stature of our common manhood will grow toward the celestial. Obviously, with thoughts and pursuits of this calibre to engage our attention, we shall be very far from regretting those which harass and enslave us to-day. Leaving out of account the extension of psychical faculties, which will enable the antipodes to commune together at will, and even give us the means of communicating with the inhabitants of other planets, and which will so simplify and deepen language that audible speech, other than the musical sounds indicative of emotion, will be regarded as a comic and clumsy archaism,—apart from all this, the fathomless riches of wisdom to be gathered from the commonest

daily objects and outwardly most trivial occurrences, will put an end to all craving for merely physical change of place and excitement. Gradually the human race will become stationary, each family occupying its own place, and living in patriarchal simplicity, though endowed with power and wisdom that we should now consider god-like. . . . . We have only attempted to indicate what regions await the genius of the new Columbus; nor does the conjecture seem too bold that perhaps they are not so distant from us in time as they appear to be in quality."

If we turn, from this seemingly Utopian forecast, to the matter-of-fact utterances of Ernest Renan, we will find that he anticipates nothing less as the destiny of humanity, than the perfecting of it as a unity. Asserting that the nineteenth century is preparing the way for the enfranchisement of the mind, he proceeds logically to show how this evolution is to be brought about, strong in his faith that Providence will not fail in its design to secure the ultimate happiness of the human race. To quote, at length, from Renan:—"It is the law of science, as of every human undertaking, to draw its plans on a large scale and with a great deal that is superfluous around them. Mankind finally assimilates only a small number of the elements of its food. But the portions that have been eliminated played their part in the act of nutrition. So the countless generations that have appeared and disappeared like a dream, have served to build the great Babel of humanity which uprises toward the sky, each layer of which means a people. In God's vast bosom all that lived, will live again, and then it will be true to the very letter that not a glass of water, not a word that has furthered the divine work of progress will be lost. That is the law of humanity; an enormous and lavish expenditure of the individual; for God only sets himself the large, general plan; and each created being finds subsequently in himself the instincts which make his lot as mild as possible. All help on, accelerate the day when the knowledge of the world shall equal the world, when the subject and the object having become identified, God will be complete. Philosophy up till now has scarcely been anything but fancy, *à priori*, and science has only been an insignificant display of learning. As for us, we have shifted the field of the science of man. We want to know what his life is, and life means both the body and the soul; not placed facing one another like clocks that tick in time, not soldered together like two different metals, but united into one two-fronted phenomenon which cannot be divided, without destroying it. It is time to proclaim the fact that one sole Cause has wrought everything in the domain of intellect, operating according to identical laws, but among different surroundings.

"The lofty serenity of science becomes possible only when it handles its imperturbable instrument with the inflexibility of the geometrician, without anger and without pity. True science, the complete and felt science will

be for the future, if civilization is not once again arrested in its march by blind superstition and the invasion of barbarism, in one form or another. But it is contended that the inferiority of philosophy of science consists in its being accessible to the small minority. This is, on the contrary, its chief title to glory, showing us that we should labour to hasten the advent of the blessed day in which all men will have their place in the sunshine of intelligence and will live in the true light of the children of God. It is the property of hope to hope against hope, and there is nothing which the past does not justify us in hoping from the future of humanity. Perfect happiness, as I understand it, is that all men should be perfect. I cannot understand how the opulent man can fully enjoy his happiness while he is obliged to veil his face in presence of the misery of a portion of his fellow-creatures. There can only be perfect happiness when all are equal, but *there will only be equality when all are perfect*. Thus we see that it is not a question of being happy; it is a question of being perfect; a question of true religion; the only thing which is serious and sacred. Inequality is legitimate whenever inequality is necessary for the good of humanity. Rights create themselves like other things. The French Revolution is not legitimate because it has taken place, but it took place because it was legitimate; the freeing of the negroes was neither achieved nor deserved by the negroes, but by the progress in civilization of their masters. Right is the progress of humanity; there is no right in opposition to this progress, and, *vice versâ*, progress legitimizes everything. Never, since the origin of things, has human intelligence set itself so terrible a problem as the one which now menaces our age. Upon the one hand, it is necessary to preserve the conquests already secured for civilization; while upon the other, all must have their share in the blessings of this civilization. It took centuries to conceive the possibility of a society without slavery. The traveller who looks only at the horizon of the plain risks not seeing the precipice or the quagmire at his feet. In the same way, humanity when looking only to the distant object is tempted to make a jump for it, without regard to the intermediate objects against which it may not improbably dash itself to pieces. Socialism is, therefore, right to the extent of discerning the problem, but solves it badly; or rather socialism is not yet possible of solution. Reforms never triumph directly; they triumph by compelling their adversaries to partially adopt them in order to overcome them. It might be said of reforms as of the crusades: "Not one succeeded: all succeeded." As one sees the tide bringing the ever collapsing waves upon the shore, the feeling aroused is one of powerlessness. The wave arrived so proudly, and yet it is dashed to pieces against the sand, and it expires in a feeble career against the shore which it seemed about to devour. But, upon reflection, one finds that this process is not as idle as it seems; for each wave, as it dies away, has its effect; and all the waves

combined make the rising tide against which heaven and hell would be powerless. Humanity, when it is fatigued, is willing to pause; but to pause is not to rest. The calm is but an armistice and a breathing space. It is impossible for society to find calm in a state when it is suffering from an open wound such as that of to-day. The age is oppressed by this inevitable and seemingly insoluble problem. We barricade ourselves in one party, in order not to see the reasons of the other side. The conservatives are wrong, for the state of things which they uphold, and which they do right to uphold, is intolerable. The revolutionists are wrong; for it is absurd to destroy when you have nothing to put in place of what you destroy. At these epochs, doubt and indecision are the truth; the man who is not in doubt is either a simpleton or a charlatan. Revolutions must be made for well-ascertained principles, and not for tendencies which have not yet been formulated in a practical manner. They are the upheavals of the everlasting Enceladus turning over when Etna weighs too heavily upon him. It is horrible that one man should be sacrificed to the enjoyment of another. If it were merely a question of self-indulgence, it would be better that all should have Spartan fare than that some should have luxuries and others go hungry; but as long as material ease is to a certain extent the indispensable condition of intellectual perfection, the sacrifice is not effected for the enjoyment of another individual of the luxuries of life, but it is made upon behalf of society as a whole. A society is entitled to what is necessary for its existence, however great may be the apparent injustice resulting for the individual. It is the idea of the ancient sacrifice—the man for the nation. If the object of life were but self-indulgence, it would not be unreasonable that each one should claim his share, and from this point of view any enjoyment which one might procure at the expense of others would be in reality an injustice and a robbery: but the object of life, the aim of society, should be the greatest possible perfecting of all. The State is neither an institution of police, as Smith would have it, nor a charity bureau and a hospital as the Socialists would have it. It is a machine for making progress. In the state of things which I should like to see, manual labour would be the recreation of mental labour. The immense majority of humanity is still at school: to let them out too soon would be to encourage them in idleness. Necessity, says Herder, is the weight of the clock which causes all the wheels to turn. Without the idea of progress, all the ideas of humanity are incomprehensible. We must keep our machines in order, if we would bring down paradise upon earth; and paradise will be here below when all have their share in light, perfection, beauty, and therefore in happiness.

"It matters little whether the law grants or refuses liberty to new ideas, for they make their way all the same; they come into existence without the law, and they are all the better for this than if they had grown in full

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legality. When a river which has overflown its banks pours onward, you may erect dykes to arrest its progress, but the flood continues to rise; you may work with eager energy and employ skilful labourers to make good all the fissures, but the flood will continue to rise until the torrent has surmounted the obstacle, or until, by making a circuit of the dyke, it comes back by some other way to inundate the land which you have attempted to protect from it."

These are the advanced views of Ernest Renan, who still sees nothing before us but a fresh cataclysm, a general upheaval and chaos, terrible disturbances when human intelligence wlll be checkmated, thrown off the rails, so to speak, by events as yet unparalleled. We have not yet suffered sufficiently, he says, to see the kingdom of heaven. When a few millions of men have died of hunger, when thousands have devoured one another, when the brains of the others, carried off their balance by these darksome scenes, have plunged into extravagances of one kind and another, then life will begin anew. Suffering has been for man the mistress and the revealer of great things. Order is an end, not a beginning; but out of respect for the rights of bears and lions are we to open the bars of a menagerie? Are these beasts to be let loose upon men? No, for humanity and civilisation must be saved at any cost. But these problems, which make up the capital question of the nineteenth century, are, in a speculative sense, insoluble; they will be solved by brute force, says Renan. "The crowd behind is ever pressing forward; those in the foremost ranks are toppled over into the yawning gulf, and when their bodies have filled up the abyss, the last comers pass over on the level."

But let us suppose that what pseudo-science has wrested from us, true science is ready to restore; ready to offer all that Renan himself tells us is necessary to open the way for the elevation of the people, by giving all men a share in the delights of education; thus widening the basis of the brotherhood of humanity, and making room for all at the banqueting-table of knowledge, enabling men to be "*perfect in their measure*," for "absolute equality is as impossible in humanity as it would be in the animal reign. Each part is perfect in the hierarchy of the parts when it is all that it can be, and does well all that it ought to do."

Let us suppose that true science offers confirmation of all that our holy men have taught of the attributes of the Creator of all things, reiterating the promise of a time when this knowledge shall be spread over the face of the whole earth and made known to all men. Let us imagine that, in addition to the opening of these floodgates of knowledge, the time is drawing near when machinery, unknown now, will be employed to help the workman in his task, and abridge his hours of labour, leaving leisure for the cultivation of his mind. Aristotle has told us what would be the result, "if every instrument could work of its own accord, if the spindles worked of them-

selves, if the bow played the violin without being held, the contractors could do without workmen and the masters without slaves." Man would so master nature that material requirements would no longer be the supreme motive, and human activity would be directed towards the things of the mind. In such a state of existence men of intelligence would "conquer the infinite."—Schlegel.

We are living in a period of wondrous revelations of the power of God and the crowning discovery of this epoch promises the fulfilment of Scripture prophecy in a dispensation of harmony and peace, that will restore to mankind that measure of faith in God and immortality, which can alone give strength "to endure the evil days without feeling the weight of them" that lie between the present time and the realisation of our hopes for the perfection of humanity. With the knowledge that lies in this new revelation of the power of the All-Mighty, no hopes seem chimerical or Utopian. We shall all be as gods, when the fulness of the love of God and the power of God is made known to, and understood by all men. Tossing as we are in a seething whirlpool of scepticism, threatened as are the nations with dangers on all sides, if we were bereft of our God as the leading lights of science would have us believe, there would be no hope for humanity. But though the anchor of ancient faiths has been swept away by materialism, the sheet-anchor of faith by science has been let down from heaven, as it were, in our hour of peril, for the saving of the peoples: teaching as often before that the world lies in the bosom of God, like a child in its mother's arms, who with watchful solicitude ministers to its wants as they arise.

Religion, as revealed to us by our Holy Master, Jesus Christ, is to know and to love the truth of things. When this religion is understood and practised, then, and not before, will the earth be full of the knowledge that it is God who is, and that all the rest only appears to be. If anarchy and disorder would but wait for this time to arrive, no devastating cataclysms, no destroying whirlwinds, will come as forerunners to prepare the way, as in the past, for progress. The light now dawning will usher in "the new order of things", and we may expect that an era of material prosperity will soon set in, such as the world has never dreamed of; arresting the outbreak of barbarism which seems near at hand. There are some who contend that this revelation of an unknown force will, in the hands of anarchists, put back the progress of civilisation and enlightenment for centuries; there are others who proclaim that it will take the bread from the mouths of the hungry and swell the sums amassed by capitalists. But history shows that discovery heralds progress, and walks with it hand in hand. With the costless and unlimited power which will be made available, in every direction where power is required, all works of improvement will be carried out on a far grander scale than has ever been anticipated. The great polar stream, with its exhaustless supply of energy, places at our disposal a force

as harmless as the current that draws its keeper to the magnet. We have but to "hook our machinery on to the machinery of nature", and we have a safe and harmless propelling and controlling force, the conditions of which when once set up remain forever, perpetual molecular action the result. Another step made toward the conquering of the material world which must precede the advent of the reign of the spirit.

Schlegel foresaw that the only hope for a brotherhood of humanity lay in the thorough religious regeneration of the State and of science, and that through these combined powers the underlying purpose of Eternal Mind is to be made known, covering the earth with the knowledge of God as the waters cover the beds of the seas, obtaining a complete triumph for Christianity.

It would fill with despair the hearts of those who are working to bring about this end (so slow, so retrograde at times, does the evolution seem to be) did they not know that they have an Invincible Power working with them.

History has again repeated itself, and truth has once more had its birth in a stable. A star has arisen in the West which heralds to all races what the Star of Bethlehem heralded in Judea, *viz.*, the coming of the time when the earth shall be filled with the knowledge of the Lord. There are both Magi and shepherds now, as of old, who have watched for the rising of this star, and who were the first to behold the gold and crimson light of the approaching dawn, in which the faith that modern science crucified and laid away in its sepulchre, will have its resurrection and dwell on earth for evermore, the tabernacle of God with men.

The Dawn.

I believe the dawn is fast approaching when all scepticism will be wiped from the face of the earth and true science will become the religion of mankind.—John Ernst Worrell Keely.

Dante called his lifetime, "the time of my debt."

Have I not paid my debt, O God,
  What have I left to give?
Blest is my life in rendering all
  To help the nations live
In harmony, in peace, in love,
  As nations all will be,
When knowledge true shall cover earth
  As waters cover sea.

Nailed to the cross are all my hopes—
  Thou hast not spared me aught:
Yet, raised thereby above the world
  Its treasures count as naught:
Empty its titles and its show,
  Its honours and its fame;
Better the love of God to know
  Than riches, rank or name.

Two avenues there are, 'tis said,
From paltry passions vile—
From all calamities of earth—
From artifice and wile.
Science and Art their votaries lead
From quicksands and from shoal ;
Their guiding torches held aloft
Will light us to our goal.

When ended this—my " time of debt "—
'Tis only Thou canst know ;
But when the longed-for quittance comes
I stay not here below.
Till then give me the torch of Art
To light my pathway drear,
Let Science lift my thoughts to Thee
My lonely hours to cheer.

But when my life-long debt is paid—
My soul from body free—
No bondage can enslave me more,
For I shall go to Thee.
Haste, haste the hour when summons comes,
And takes me to my home ;
Here have I lived an exile's life,
An exile forced to roam.

The face of love was turned from me
When most I felt its need,
And in the wilds my feet were set
To plough and sow the seed.
Ashes and tears to me were given ;
I sat not by the way,
With folded hands to make lament
But laboured day by day.

Thou hast not dealt one useless blow,
What time I worked in field :
Each tear of blood, each hour of toil,
Increases harvest yield ;
And now the furrows all are ploughed,
If I have paid my debt,
By waters still, in paths of peace,
Thou wilt my footsteps set.

Æons may pass before my hopes
For earth are all fulfilled ;
But let " *the dawn* " approach, I pray,
Before my lips are stilled !
And let true knowledge cover earth
As waters cover sea—
Knowledge of truth, knowledge of love,
Knowledge, dear God, of Thee !

I wait the music of the spheres,
The rhythmic pulse of earth,
Which, when Death's angelus doth ring,
Announce immortal birth :
In that blest home beyond the veil
No discord rends the air—
The law of harmony prevails
And love reigns everywhere.

CLARA JESSUP MOORE.

"A NEW CREED."*

(HUMAN AND HUMANE.)

"The Bible is the word of God to man: the Creed is the answer of man to God. The Bible is the book to be explained and applied; the Creed is the Church's understanding and summary of the Bible."—*Philip Schaff, D.D.*

"There is but one Deity, the Supreme Spirit; he is of the same nature as the soul of man."—*Vedic Theology.*

"It was in India that man first recognised the fact that force is indestructible and eternal. This implies ideas more or less distinct of that which we now term its correlation and conservation. The changes which we witness are in its distribution."—*Professor Draper.*

"As for truth it endureth and is always strong, it liveth and conquereth for evermore."—*Esdras.*

"One eternal and immutable law embraces all things and all times."—*Cicero.*

"When the truth is made known, it will unwarp the complications of man's manufacture; and show everything in nature to be very simple."—*David Sinclair, author of "A New Creed."*

"KNOWLEDGE," said Lord Beaconsfield, "is like the mystic ladder in the Patriarch's dream. Its base rests on the primeval earth—its crest is lost in the shadowy splendour of the empyrean; while the great authors who, for traditionary ages, have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, maintaining, as it were, the communication between man and heaven."

This beautiful imagery holds within it that seed of truth, which is said to exist in the wildest fable; for, although all great discoveries, pertaining to the material world, have been made gradually, with much starting on the wrong track, much false deduction and much worthless result, spiritual truths can be revealed to man in no other way than by that spiritual influence which maintains communication between the terrestrial and the celestial, or the material and the spiritual. "Truth is attained through immediate intuition," say the Aryan teachers; but only by those who have educated their sixth sense; as will be seen in Mr. Sinclair's new work, "Vera Vita; or, the Philosophy of Sympathy". While the imaginative scientist is puzzling himself about new natural forces and the apparent

*By David Sinclair. Digby Long and Co., 18, Bouverie Street, Fleet Street, London.

suspension of old and hitherto invariable laws, Sinclair, in his writings, shows us that it is because we do not recognise the elements of nature that their influences remain mysterious to us.

The *Wigan Observer*, in its issue of September 3rd, under the heading of "A Remarkable Work by a Local Author", prints a review of "A New Creed", which recently appeared in the columns of "Invention".

"A NEW CREED," AND KEELY'S WORK.

A remarkable work this "New Creed." It should put those who will give it attentive reading on a new path of thought—a path which, at the present day, though pursued by some, is by very far the greater number ridiculed without being understood or without even an effort being made to understand the subject. The secrets of nature have ever had a huge attraction for a large number of the human family; and still more so the secrets of human thought and will—the propelling power which moves the world and actuates all that is in it. To deal with such a subject in ever so cursory a manner were a tremendous task indeed, and for the masterful yet lucid way in which the nameless author of this metaphysical treatise has grappled with the task, we have only the most unbounded praise. As may be imagined from the full title of the volume, the author examines his subject from the purely human and natural standpoint, taking as his axioms the incontrovertible facts that all men suffer, all men worship, and that all men believe "union is strength," while the key-notes of his argument are supplied in the two following brief quotations:—"The fundamental belief is that, 'in the creator is that sympathy which the creature, by created means made known to him, must imbibe as the requisite motive power for producing true human happiness;" and "that 'man was made to mourn' is to me a mere mythology. I do not believe it." Starting on these theses the author proceeds to show how, in a natural and proper state, man was not meant, nor made by his creator, to be miserable; that this condition was nought but an accident of life, an acquired habit of mankind; and that this is so is very ably and painstakingly demonstrated. Passing on to the next division of the work, which takes as its basis the fact that all men worship, that mankind, no matter how intellectual or how depraved, pays divine honours to what they consider superior beings or gods, there being no such being as a non-worshipper in the world, albeit among some Christians the line between belief and unbelief is a very thin one indeed; we come in due course to the third division of the book, which deals with the axiom that union is strength and all men believe it so to be; the hoary truth of which we know from ancient history, the necessity for society having been acknowledged from the very earliest times, there being no people, either past or present, who have been or are so utterly uncivilised

as not to see the necessity for combination, while, as events march, the necessity becomes still more marked. Having set forth the ground, the author proceeds to show how these three self-evident axioms had one and the same origin, and to demonstrate and prove the truth of his assertion the author is occupied. This originating element is of a more universal kind than any of those already known to science, which has not even been recognised, and yet which is the most widely spread and most powerful in all creation. "It is a volatile and spiritual-like substance pervading the realms of soul and body," so says the unknown author of what we cannot but consider a most ill-named work, "which is highly sensitive to every emotion and thought, a latent force in which lurks all the psychological secrets of nature." This is the matter with which the volume under notice deals, and in a manner convincing, thorough, demonstrable, and learned, which brings us face to face with a new factor in human thought. The following explanation thereof may well be quoted:—"It is not sympathy, yet it is that element in which sympathy can alone live, and is as essential to our true being as water is to a fish or air to birds and animals. It is an element existent everywhere, less substantial, but as real as air. As air is the medium of sound, light, and heat, so this element is a medium of great subtility, conveying even the unexpressed emotions of the mind, and transmitting instantaneously the pulsations of one soul to another. It is in all beings as certainly as there is electricity in the air. It is the immediate environment of all, and beyond it none can get. Through it the lower animals give their confidences and affections to mankind, and by it the soul communes with God." This may really be taken as the author's broad confession of faith, and upon it he proceeds to deliver a sermon, in which his reasons for this belief are given, to which those who are interested more particularly in metaphysical and psychological subjects are referred, conscious that they will find therein very much to impress. Our object, beyond paying our meed of praise to the work, is rather to place the matter of which it treats in line with the lifelong work of Keely, the Philadelphia scientist, and its present position. Perhaps no searcher in the fields of science has ever been so roundly abused as Keely, but followers and believers in the man and his work have always solaced themselves with the reflection that it has ever been thus with discoverers, from Galileo onwards. Thus the author of "A New Creed" says:—"The current of sympathy is a constant quantity in the *etheriform element* in every particle of human nature, just as there is electricity in everybody, but as electricity is only utilised by human instrumentalities, so must this sympathy be. . . . When men have this high belief in this *elemental* force, they will use their senses and prove it the greatest power in human life. This treatise claims for it greater power in the moral and spiritual world than is claimed for electricity in the material world." Keely thus writes on the same subject:

—"The action of Nature's sympathetic flows, regulates the differential oscillatory range of motion of the planetary masses as regards their approach toward and recession from each other. These flows may also be compared to the flow of the magnet which permeates the field, existing between the molecules themselves, sensitising the combined neutral centres of the molecules without disturbing, in the least, the visible molecular mass itself. In the planetary masses—balanced, as it were, in the scales of universal space, floating like soap bubbles in a field of atmospheric air, the concentration of these sympathetic streams evolves the universal power which moves them in their oscillating range of motion to and from each other. This sympathetic triple stream focalises and defocalises on the neutrals of all such masses; polarising and depolarising, positive and negative action; planetary rotation, &c. It is thus that all the conditions governing light, heat, life, vegetation, motion, are all derived from the velocity of the positive and negative interchange of *celestial sympathy with the terrestrial*." The italics are ours, and a comparison of the two quotations will show that, unconsciously, in all probability, the author of "A New Creed" and Keely are travelling the same paths of metaphysical research. Speaking of this universal ether, the former says:—"This etheriform agent is an invisible, but a great and wonderful power in creation, known to all by its influence and effects." Man must recognise that the wonderful mechanism of his life requires some motive power that is not in himself, and yet that will connect him with the divine source of his being, and with Him in whose image he is made. It is not a question to be settled by higher education or extraordinary scholastic intelligence, but one for common humanity. It is more than passing strange that two men—for we presume the author of the book under notice belongs to the sterner sex—placed in different hemispheres, should, unknown to each other, have started and travelled for some distance on the same track; and we unhesitatingly say that those who would rightly understand Keely and his work will find a study of "A New Creed" a very considerable help in that direction. We shall bring these somewhat lengthy notes to a conclusion, by quoting one of the latest utterances of Keely respecting his work, looked at from the mechanical, as apart from the metaphysical, point of view. He says: "From twelve drops of water a force can be developed that will fill a chamber of seven pint volume no less than six times with a pressure of ten tons to the square inch." And again:—"All molecular masses of metal represent in their intersticial molecular spaces incalculable amounts of latent force which, if awakened and brought into intense vibratory action by the medium of sympathetic liberation, would result in thousands of billions more power in foot pounds than that necessary to awake it. The resultant development of any and all forces is only accomplished by conditions that awaken the latent energy they have carried with them during

molecular aggregation." Those who have taken any interest in Keely and his work will find in this remarkable book—"A New Creed"—much that will help them to a better understanding of the nature of the element which Keely has been researching for many years, in his endeavours to utilise the unknown force in mechanics.

As Keely's work and Mr. Sinclair's are so closely associated in this criticism, it will be interesting to know that Keely himself, after reading Mr. Sinclair's book *twice*, writes in a private letter :—I consider it the most philosophical work I have ever read. In my estimation it conveys sound sense in its every line, and accords faithfully with every truth associated with sympathetic outflow and its environments."

The author of "A New Creed" had never heard of Keely's theories, nor of his existence even, when this book was issued, last June, which makes the similarity in their views of cerebral radiation and of sympathetic association the more striking. The same month an orthodox scientist, in "The Arena," touches upon these subjects, reasoning that if mental action is accompanied by molecular motions of any sort, it follows that there must be corresponding ether waves; and, therefore, that similarly constituted molecules in other bodies must, as necessarily, move in consonance with the first as if the source were heat-motion upon a similar molecule; drawing the inference that such phenomena as thought-transference would be looked for and explained as simply as the phenomena of the exchange of heat." Those who are familiar with Keely's claims, as a discoverer, know that he asserts there is a cerebral flow, or stream of will-force; and that the great universe of planetary masses, associated as it is with the celestial etheric sympathetic flows, bears the same relation to the physical organism, that celestial radiation bears to the will-force current emanating from the brain; illustrating the control which celestial mind has over terrestrial matter. The one fountain head of power is none other than the Omnipotent and All-pervading Will-Force of the All-mighty, which creates, upholds, guides and governs the Universe.

Were it not for this will-force eternally flowing into all created forms, the entire universe would disappear. In Keely's researches into the operation of the laws governing sympathetic etheric influence, he has found that the sympathetic flow, emanating from the normal human brain, comes in on the order of the seventh position of atomic-subdivision; compound inter-etheric sympathy the resultant: a condition of subtlety that readily and instantaneously permeates all forms of aggregated matter, from air to solid hammered steel.

With this explanation of what sympathetic association, or a flow of sympathy, implies, the reader of "A New Creed" will be better able to understand the nature of the unknown element which is therein declared to be more universal than all others. The writer says,—"It is a volatile

and spiritual-like substance pervading the realms of soul and body, and is highly sensitive to every emotion and thought; a latent force in which lurks all the psychological secrets of nature. It is not confined to any particular part of creation, not an adjunct of nature only, but an element diffused through the whole universe; terrestrial and celestial, corporeal and spiritual; animal, vegetable and mineral. Its existence is as capable of proof as any scientific theory."

Again, taking up Keely's theories, we find confirmation in sympathetic physics of Mr. Sinclair's views, in these words:—"Sympathetic association which governs all the solids, holds the same control over all liquids; and again from liquid to solid, embracing the three kingdoms, animal, vegetable and mineral. If metallic mediums are brought under the influence of this sympathetic flow, they become organisms which carry the same influence with them that the human brain holds over living organisms. The composition of metallic and that of physical positions are the same; although the molecular arrangement of the physical may be entirely opposite to the metallic, on their aggregations. The harmonious chords, induced by sympathetic, positive vibration, permeate the molecules in each, notwithstanding, and bring about the perfect equation of any differentiation that exists; thus making them one and the same medium for sympathetic transmission."

Mr. Sinclair is as firm in his belief as is Mr. Keely that this element is the great connecting link between the Creator and the created, and that it is capable of rendering more marvellous services to man than all the discovered uses of electricity.

The coincidences in the theories of these two philosophers are the more remarkable, inasmuch as Mr. Sinclair's have their origin, as set forth in "A New Creed," in metaphysics; while "Keely's wide and far-reaching philosophy" (to quote the words of a distinguished physicist), "has a physical genesis, and has been developed by long years of patient and persistent research." But it is an undisputed fact that, in countries far distant from each other, different men have fallen into the same lines of research; and have made correspondent discoveries, at the same time, without having had any communication with each other: and never has there been a time when so many were testing all things that appear to give proof of the super-sensual element in man. "There is a very general impression all over the world," says Marie Correlli, "that the time is ripe for a clearer revelation of God and 'the hidden things of God' than we have ever had before."

It would seem, by an article in the *Franklin Institute Journal* for June, on "Cerebral Radiation", that its writer, Professor Houston of Philadelphia, is in danger of falling into Keely's tracks, as in that paper he sets forth, very timidly it is true, some conjectures of his own, which Keely has been

for years demonstrating as theories, in his system of philosophy. Professor Houston's advance in this direction is the more remarkable as it is scarcely two years since he expressed his conviction that Mr. Keely was working with alternate currents of electricity. Within three months after this assertion had been made, Professors Brinton and Koenig, of the University of Pennsylvania, and Professor Tuttle, a Baltimore physicist, tested the force handled by Keely and pronounced it to be neither electricity nor magnetism nor compressed air.

All persons who are interested in Keely's discoveries and the nature of the unknown element discovered by Keely and Sinclair, will find in the writings of the latter a more lucid explanation of sympathetic association than Keely himself has ever been able to give in writing.

"There is no conductivity in the ether lines," writes Sinclair, "for selfish desires and motives; for they are not of the soul, but are only sounds of the lips" (or wishes of the material part of us), "so that the established connecting-rod between the living soul and the source of life is insulated from desires that are not begotten in sympathy, and they at once run to earth. Where there is no connection there can be no communion. Without the natural sympathetic etheric connection between the Source of Life and the soul, there can be no communication." "A New Creed", like the sympathetic etheric philosophy of Keely, reveals the connecting link between the finite and Infinite, and teaches us that the primal law of evolution and of progress is slowly but surely preparing our race for the time when Christianity will be something more than a mere profession, and the brotherhood of humanity will no longer be the meaningless phrase that it now is. We are led to see, by this pure philosophy, that "our solar system is a type of a healthy social system; that in it each one affects, binds, controls, sustains, helps, makes free each other; that no star lives for itself alone; that man was not made to mourn; and that our sufferings arise from our ignorance of the laws governing the innate motive power within us.

"*The times are not degenerate!* Men's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul its need
Of something greater than itself. The wraith
Of dead belief, we cherished in our youth,
Fades but to let us welcome new born truth.
Man may not worship at the ancient shrine,
Prone on his face, in self-accusing scorn.
That night is passed; he hails a fairer morn,
And knows himself a something half divine!
No humble worm whose heritage is sin,
But part of God—he feels the Christ within!
No fierce Jehovah with a frowning mien
He worships. Nay, through love, and not through fear,
He seeks the truth, and *finds its source is near!*
He feels and owns the power of things unseen,
Where once he scoffed. *God's great primeval plan*
Is fast unfolding in the soul of man."—ELLA WHEELER WILCOX.

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FEED YE MY SHEEP.

Forward, move forward, ye guards of the fold;
My sheep ye are starving, while seeking for gold:
Their pastures are barren, their sufferings deep;—
Again I come Earthward, at wail of my sheep.
Their lands ye have fenced with your parchmental scroll,
And thus their life-serving supplies ye control;—
With Earth's richest viands your tables ye heap,
While begging for crusts at your doors are my sheep.

CHORUS.

Crushed to the earth by the tasks ye impose—
Hopelessly bearing their burdens of woes—
Helpless the wolf from their portals to keep—
Feed ye my sheep, leaders! feed ye my sheep.

Ye palaces rear at the cost of the fold,
And gorgeously line them with crimson and gold;
Fine linen and purple your wardrobes embrace,
With costliest textures of handwoven lace—
Produced in low hovels, through toil and through tears;—
Your dress for a day costs the labor of years;—
Your households in comfort on downy beds sleep,
While out in the storm-blast are shivering my sheep.

With 'promise to pay' for the substance ye gain,
Delude ye my people, your power to retain;
Through usury, taxes, and duties, and fees,
Ye rob them, affecting necessity's pleas;
Yet treasures untold in the earth lie concealed,
Awaiting your mandate their substance to yield.
Must Justice's whirlwind awake ye from sleep?
Feed ye my sheep, leaders! feed ye my sheep.

—o—

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3. Perception—Nerves—Postal operators, Telegraphers, Newsmongers, &c. Organ, Spleen—National Postal Centre.

4. Knowledge—Skin—Judicial operators—Judges, Police, Sheriffs, &c. Organ, Stomach—National Distributing or Exchange Centre. (Receiving food matter in rough form.)

5. Wisdom—Air Cell—Educators, &c. Organ, the Lungs—National Educational Centre. (Preparing to assimilate.)

6. Justice—Bones—Scientists, &c. Organ, the Brain—National Executive Centre. (Practical guiding Mind.)

7. Love—Fat—Religious operators, leaders in charitable movements, humanitarians, searchers after spiritual truths, exemplars of moral beauty, refinement and exaltation. Organ, the Crystal in the head of man, the seat of the human soul—National Governing Centre—a refuge for those who have outgrown all practical pursuits, and become receptive to mental impressions of truths which are new to the people of Earth, which new truths are sent to the brain for mental digestion, and thence through the body for practical application. (Connecting link or spiritual line between God and man. Jesus of Nazareth was a germinal representative Soul-cell of the Race.)

'Life' has heretofore ruled the Nation. Labor Conventions, International Societies, &c.—now steps forward in turn to demand supremacy. The muscles hold the physical power, but need direction. To prevent anarchy, and produce harmony, the seven departments should all be fairly represented in a co-operative National Convention to nominate a union candidate for next President of the United States.

FEED YE MY SHEEP.

Forward, ye brave guards of the fold;
My sheep ye are shearing while seeking for gold:
Their pastures are barren, their sufferings deep:—
Again I come Daniel, and, at peril of my sheep,
Their fault ye have heeded with your pitchpenual scroll,
And thus their life-saving supplies ye control;—
With Earth's fields at hands your tables ye heap.
While begging for crusts at your doors are my sheep.

Crushed to the earth by the tasks ye impose—
Hopeless by bearing their burdens of woes—
Helpless the wolf from their portals to keep—
Feed ye my sheep, leaders! feed ye my sheep.

Ye palaces rear at the cost of the fold,
And gorgeously line them with crimson and gold;
Fine linen and purple your wardrobes embrace,
With costliest textures of handwoven lace—
Produced in low hovels, through toil and through tears;—
Your dress for a day costs the labor of years;—
Your households in comfort on downy beds sleep,
While out in the storm-blast are shivering my sheep.

Ye promise to pay for the substance ye gain,
Delude ye my people, your power to retain;
Through usury, taxes, and duties, and fees,
Ye rob them, affecting necessity's pleas;
Ye riches untold in the earth lie concealed,
Awaiting your mandate their substance to yield.
Must Justice's whirlwind awake ye from sleep?
Feed ye my sheep, leaders! feed ye my sheep.

The great need of the age is a motherly and fatherly government, which will impartially provide for all the natural wants of the people, as loving parents provide for the wants of their children. Would one-half of the labor which is now expended in isolated efforts be required to produce ten times the amount of wealth, through nationally organized and unitized action, with the powerful machineries and other appliances which only a Nation could bring to bear upon its undeveloped treasures? If time and opportunities are lost for National salvation, who shall be held responsible, the leaders or the led? Sleep ye over volcanos, nor heed their ominous rumblings?

Two women wanted, to conduct this periodical—one with physical, the other with mental wealth sufficient therefor.

MRS. ETTA ROBERTS,

THE SO-CALLED CAGE MEDIUM.

HER STRANGE CAREER OF DECEIT,

WITH VARIATIONS.

IF there were not so many blind dupes of fraudulent mediums, the exposure which follows would not be given to the public. Exposure has proved the most effective means of circumventing the arts of imposters. It has driven into obscurity many of the more prominent frauds who used to thrive on the credulity of the simple-minded.

Not a great while ago, Mrs. Roberts began a marauding campaign in Florida, under the patronage of the well-known spiritualists, "Dr." and Mrs. Whitney, which, alas for her, ended ingloriously. The final catastrophe came at a seance held in the private house of her friends at St. Augustine. The guests assembled. If there had been among them no persons of ordinary sanity, perhaps the results would never have been known; but most of them sat waiting in trembling expectation that the ghosts of the dead would put on again their well-known earth forms, and appear to entrance or paralyze the beholder.

Mrs. Roberts entered the cabinet to entice the spirits to "revisit the glimpses of the moon." The manager called for music, and the sitters raised their voices in "Nearer, my God, to Thee," and "Over the River." But the spirits were vainly called from the "vasty deep"; they put in no appearance. But something else happened of mundane origin, not so *inspiring* as the sitters hoped for. After considerable waiting, certain sounds were heard; but they were unlike as could be to the "music of the spheres." Alas! they were the eructations of a human stomach disordered by potations of alcohol. The sounds heard and the odors that attended them were not like those of "Araby the blest"; but this was not the worst. The revolt of the stomach was followed by the rebellion of the intestines. Other sounds were heard, and the involuntary evacuations which followed produced a stench which compelled the opening of the windows to save the sitters from fainting.

But the interested manager was equal to the emergency. It was gravely announced that a "wicked spirit" had controlled the medium, and they must sit perfectly still and not "break the circle," if they would not imperil the life of the "sensitive." And sit still they did for five mortal hours. If a wicked spirit had taken possession of the "sensitive," it must have been such a one as Shakespeare described, "Oh thou invisible spirit of rum! if thou hast no name to be known by, let us call thee devil."

The seance broke up in disorder at one o'clock next morning. Mrs. Roberts and her friends saw that St. Augustine would not be a profitable place to produce her "full forms," and made haste to depart. But she did not go alone. At the same time a man by the name of Jennings was missing, who left wife and children without resource except the kindness of charitable neighbors.

Mrs. Roberts then appeared in New York, in company with Jennings, who, in the meantime, had been "developed" into a shining medium by a transformation as sudden as that of St. Paul on his journey to Damascus. Jennings now assumed the high-sounding title of "Prof. Souter." Mr. Henry J. Newton, the most "accurate, patient and critical investigator of spirit mediums," as we are told by Mr. Clegg Wright, in several columns of the *Banner of Light*, and also that Mrs. Roberts was the most extraordinary "sensitive of all the mediums," gave these wandering pilgrims from Florida a warm welcome. Mr. Newton had, before this, given proof of the "critical" nature of his investigations by introducing to the public those renowned "sensitives," Carrie Sawyer and Mary Ann Wells,—those persecuted "instruments of the spirits" so often shown up by the wicked press. Under his patronage and endorsement Jennings and Roberts were enabled to thrive in this new field of their exploits. It was heralded of them that they demonstrated the "immortality of the soul," and "brought consolation to many grief-stricken ones."

When, in the presence of Mr. Newton, one McDonald, a sculptor, caught Jennings and stripped him of his disguises in personating one of Mrs. Roberts' spirits, that trifling circumstance did not disturb Newton's faith in either of these mediums; in fact, it would seem that Newton is never so firmly convinced of the genuineness of a spirit medium as when that medium is exposed in a trick and shown to be thoroughly rotten in character. With him a medium needs no better credentials.

On another occasion Newton's daughter was materialized, and he promenaded the seance room, his arms clasped about her. When this daughter kissed him he "smelt whiskey"; this he afterwards confessed in public, but whether the other St. Augustine odors "materialized" at this time he did not say. Mr. Newton is the most hospitable of men. He takes to his house and family the maimed warriors or soiled doves of mediums, and shelters them from the cold blasts of an ungrateful world. Slade, the slate-writer, who has just been detected at Duluth in nameless vicious practices, thrashed and kicked out by his landlord into the street, was one of Newton's guests. So Jennings and Roberts were invited to the same sumptuous retreat; yet it is not known if, in his intimate association with her, he had opportunity to witness any of the St. Augustine phenomena.

There was one other stage on which they exhibited their great gifts. The Onset Camp is the Mecca to which mediums of all varieties and of every degree of fame annually flock. Newton took his Florida proteges to this famous resort, and introduced them to the throngs of the faithful. For once those old standbys in the art of raising the dead, Ross, Bliss, Fay, and George T. Albro, celebrated as oft-exposed mediums, went into temporary eclipse under the more brilliant blaze of "Prof. Souter" and Mrs. Roberts. These new lights gained the applause and endorsement of Dr. Storer, president of the camp, as well as the approval of the ranks of the believers. "Dr." Storer ranks with Newton in the extent of his knowledge and intimacy with mediums. He carried on a thriving business in mediums, under the taking title of "Bureau of Mediums." His particular star for the materialization phase was Mrs. Bliss, whose "Billy, the Bootblack," has been the admiration of thousands, and whose "spirit raiment" of black cambric and dirty bosom piece are still preserved, a unique relic of that famous spirit. Mrs. Bliss is a reformer, and once had a free-love "contract" union with the lamented "Dr." James A. Bliss, medium and dealer in magnetized brown paper. Mr. Bliss and several Mrs. Blisses were converts to the "contract" system advocated and exemplified by Mrs. Lake, of "Ayer's Temple," Boston. Mrs. Lake practised the free-love "contract" system with a Catholic priest, and subsequently with a Mr. Peck, who abandoned without support his lawful wife and children, to live and travel with her. Mr. Peck was, in California, a medium for materializing spirits under very crucial conditions. He allowed himself to be stripped to nudity before entering his cabinet, and was smart enough to elude his investigators many times. Finally the never-failing method was tried: he was *grabbed*, and between his legs was discovered a small flesh-colored pouch, containing the white material so convincing of the "return of spirits in materializing circles. Mr. Peck is now known as "Prof. Peck," an accredited lecturer for "the cause" in New England, and especially at Onset Camp. Mrs. Lake recently annulled her "contract" with Prof. Peck, by a clause in it to the effect that they should live together only so long as they liked. Her faith in the free-love plan is unshaken, for she has told the public she may make another experiment if she chooses. It will be noticed that the courts of Massachusetts, in considering Mrs. Lake's case, took an adverse view of her example, and ruled "free-love contracts" illegal, and of the same

nature and form as verbal contracts for a day or night, commonly in vogue in the slums of large cities.

This slight explanation of the moral status of other noted mediums seemed necessary before continuing our account of Mrs. Roberts' exploits at Onset. "Dr." Storer was a witness to the "manifestations" of Roberts at a "test seance" on the camp grounds, and, with others, certified to their genuineness in the columns of the *Banner*. Another big "doctor," not far from three hundred pounds in weight, in the cage with Roberts, was landed in a twinkling outside of a locked and sealed wire cage. Still further, "Dr." Storer promenaded arm in arm with a female spirit that came through the cage in "full form," without a scratch. If "Dr." Storer "smelt whiskey, or had his olfactories assailed with the odors of Mrs. Roberts' seance in the ancient city, he did not tell of it. Perhaps he has not the ingenuous candor of Newton.

The crowning event in the career of these mediums at the camp was the public marriage of Jennings and Roberts, "under the direction of the spirits." The spirits of those who have passed over are evidently far more liberal than the hard-hearted denizens of the "earth plane." Though Jennings had at least one loving wife, and Roberts had been many times under "contract," the spirits are so fond of human happiness that they authorized and directed the public nuptials of this man and woman. How much kinder they are than any ordinary earthly tribunal would be! And so the ceremony came off amid immense satisfaction and delight.

But soon there came from a "spirit convention" held on "the other side," the decree that this newly-wedded pair were to separate at the close of the camp, and take different paths. This is inexplicable. Did the spirits find that they had made a mistake in joining these two hearts and hands? or had they some other object in view? Did they intend to bring these parties together by spirit influence at some other camp, and in the presence of enraptured believers, have them married again, to the glory and grace of spiritualism? It is not possible to determine this till the "spirits" will solve the mystery for us.

Of Mrs. Roberts' stay in Boston after the celebration of the nuptials at Onset, little is known. "Dr." William A. Hale, "physician and surgeon,"* and leader of the "Echo" spiritualists, became her manager. The "doctor" was to share in the profits for his services. After a few weeks' run of the business, Dr. Hale found that the "spirit" medium outwitted him in the financial speculation, and he was forced to relinquish managership. The "doctor," with more candor than his co-laborer, "Dr." Storer, reported he "smelt rum" and other odors which, with all his medical knowledge, he could not define. The landlady of Roberts was very pronounced on the subject. Her best rooms were made unfit for human habitation, and an overpowering stench pervaded her whole house, making the fumigating process indispensable before re-letting her rooms. In addition to these horrors, the poor woman was cheated out of her rent by this master instrument of the "unseen powers." But, seriously, how long will people not in every case deprived of their native wits, allow themselves to believe in such transparent humbugs as Jennings and Roberts? or that it is possible for women who are prostitutes and liars, or men smirched all over, to be instruments of communication between the spirit world and earth?

* The reader must not infer from our frequent use of "Dr." and "Prof." that it implies the least right or qualifications for these titles. It has been the custom of spiritualists, in entering that field to gain a living, to assume a title.

with the Compliments of

PHYSICAL PROOFS

OF

ANOTHER LIFE,

GIVEN IN

Letters to the Seybert Commission;

BY

FRANCIS J. LIPPITT.

—o—

And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. *Acts V:*–38, 39.

Celui qui, en dehors des mathématiques pures, prononce le mot IMPOSSIBLE, manque de prudence. *Arago: Annuaire* 1853.

—o—

WASHINGTON, D. C.:
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LETTER I.

YOUR REPORT REVIEWED.

It is a *crime* to laugh and jest about thievery, and to impute it idly to others as if it were a light matter.—*Echegarray in the new play of "Galeotto."*

GENTLEMEN OF THE SEYBERT COMMISSION:

Your report of the séance of Pierre L. O. A. Keeler ("Preliminary Report," pp. 22 to 24 and 82 to 87) shows on its face an entire willingness, not to say a predetermination on your part to convict him of fraud without the slightest regard to the facts observed.

The trust you accepted was "to make a thorough and impartial investigation of all systems of morals, religion, and philosophy which assume to represent the truth, and particularly of 'Modern Spiritualism.'"

The acceptance of this trust imposed upon you a threefold duty—a duty to the creator of the trust; a duty to the medium, upon whose honesty you were to publicly pronounce judgment; and last, but not least, to the sacred cause of truth. Thousands, here and abroad, were anxiously awaiting your decision as to whether the so-called "spirit manifestations" are mere jugglers' tricks, or whether they afford certain and tangible proof of another life after the death of the body. And, considering that until now the world has had no such proof, but only a *hope* founded on argumentative reasonings, it is impossible to conceive of a more solemn and important inquiry, or of one demanding a more entire freedom from prejudice, or a more candid and faithful report of the facts observed.

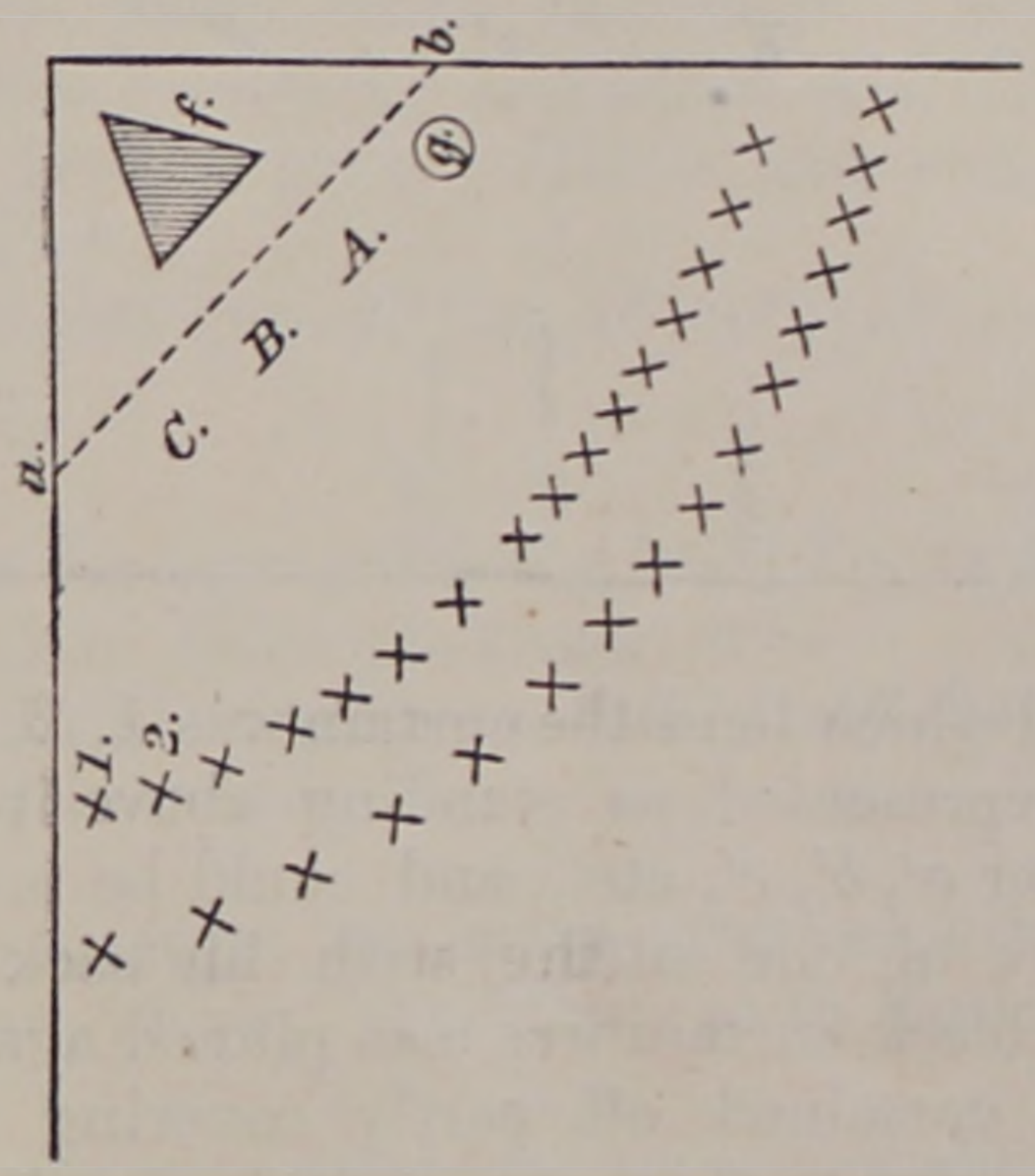
Your Report is far from satisfying these requirements.

At the very outset there is a circumstance inviting comment. Three of your ten members, Messrs. Leidy, Thompson, and Mitchell, were absent from the Keeler

séance (p. 82). Yet these gentlemen certify (p. 25) to the facts recorded in the minutes of *all* the séances, the Keeler one included, and express their concurrence in the conclusions based upon them. Now, how did they know but that, had they attended the Keeler séance, they would have disagreed with the other seven, both as to the facts witnessed and as to their conclusions from them? The question to be settled was whether the manifestations were genuine or were the result of trick. In other words, Mr. Keeler was personally on trial, and the verdict was to be either Guilty or Not Guilty of fraud; and the three absentees join in a verdict of Guilty (pp. 23, 25, 26) without having witnessed a single one of the facts on which it was founded. In a trial at law for an offence of the most trifling nature, on its appearing that a single member of the jury had been absent when any portion of the evidence was given, a verdict of Guilty would instantly be set aside. If three absent members of your Commission could properly base their decision on the statements and opinions of others who were present, there was no need of more than one or two attending the séances at all. Indeed, your report could have properly been made on what Professor Fullerton saw or thought alone.

Before examining your Report in detail it will be necessary to clearly set forth the conditions under which the manifestations occurred. For this purpose I copy verbatim from your Report the following description on pp. 83, 84, including the two diagrams appended. The diagrams are correct, *except* (as I shall submit hereafter) *as to the location of the table in the first one.* In this diagram, for greater distinctness, I have substituted for the letters (*c*) (*d*) (*e*) (showing the positions of the medium and of the two sitters on his right) the capital letters C, B, A; the letter A marking the position of the medium.

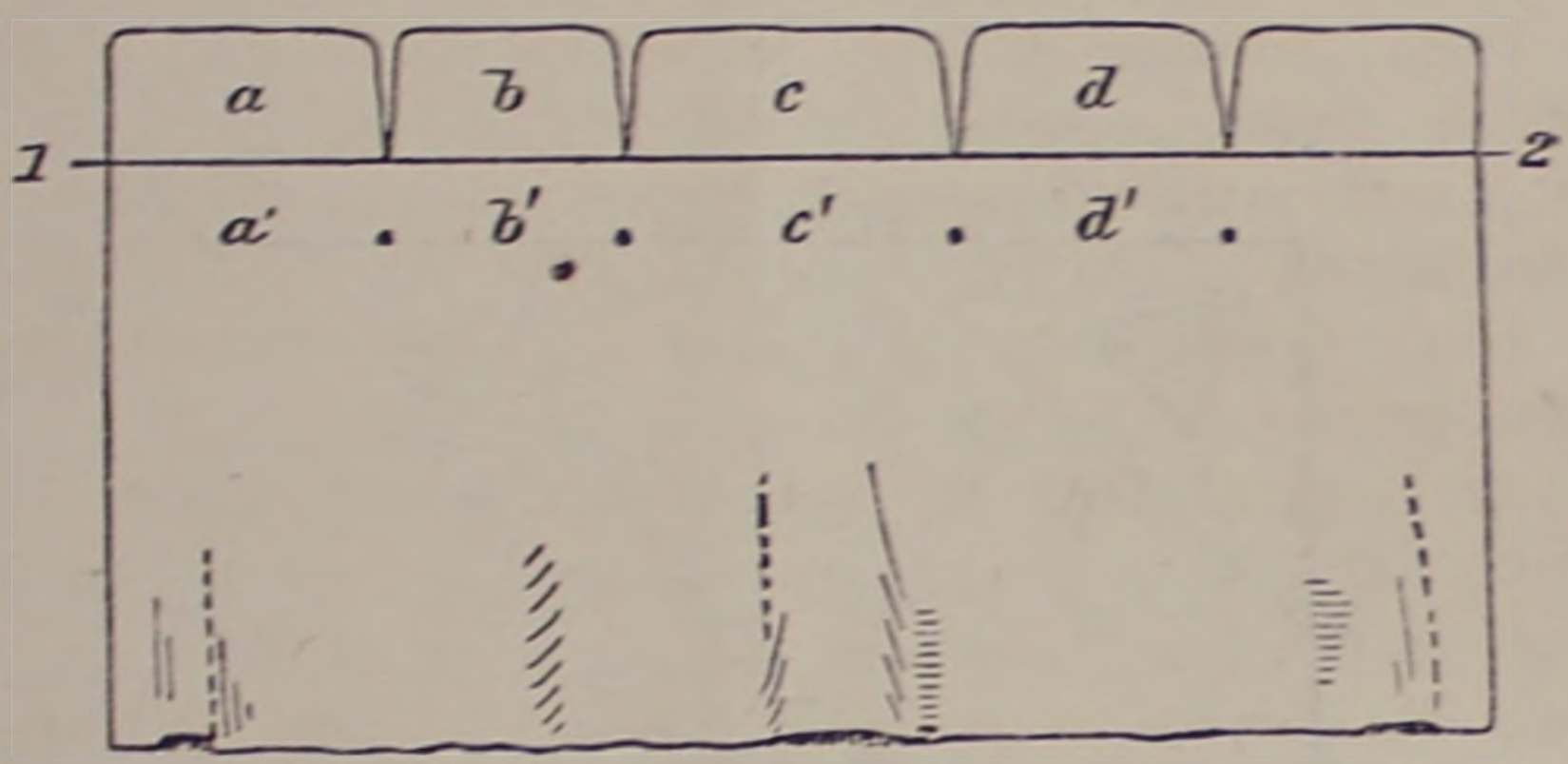
"The séance was held in Mr. Furness's drawing-room, and a space was curtained off by the medium in the north-east corner, thus:



"The curtain is represented by *a*, *b*; *c*, *d* and *e* are three chairs placed in front of the curtain by the medium, in one of which (*e*) he afterwards sat; *g* denotes the position of Mrs. Keeler; *f* is a small table placed within the curtain, and upon which were a tambourine, a guitar, two bells, a hammer, a metallic ring. The asterisks show the positions of the spectators, who sat in a double row; the two marked (1) and (2) indicate the positions taken by Mrs. Kase and Colonel Kase, according to the directions of the medium.

"The curtain, or rather curtains, were of black muslin, and arranged as follows: There was a plain black curtain, which was stretched across the corner, falling to the floor.

Its height, when in position, was 53 inches. It was made thus:



"The cord which held the curtain was 1, 2, and the flaps which are represented as standing above it (*a*, *b*, *c*, etc.) fell down over *a'*, *b'*, *c'*, etc., and could be made to cover the shoulders of one sitting with his back against the curtain. A black curtain was also pinned against the wall, in the space curtained off, partly covering it. Another curtain was added to the one pictured, as will be described later.

"The medium then asked Colonel Kase to say a few words as to the necessity of observing the conditions, need of harmony, etc. And then the medium himself spoke a few words of similar import. He then drew the curtain (shown on the preceding page) along the cord (1, 2,) and fastened it; placed three wooden chairs in front of the curtain as indicated in the cut, and saying he needed to form a battery; asked Miss Agnes Irwin to sit in chair (*d*), and Mr. Yost in chair (*c*), the medium himself sitting in chair (*e*). A black curtain was then passed by Mrs. Keeler over Mr. Keeler, Miss Irwin, and Mr. Yost, being fastened at *g*, between *e* and *d*, between *d* and *c*, and beyond *a;* thus entirely covering the three sitting in front of the stretched curtain up to their necks; and when the flaps before mentioned were pulled down over their shoulders, nothing could be seen but the head of each.

"Before this last curtain was fastened over them the medium placed both his hands upon the forearm and wrist of Miss Irwin, the sleeve being pulled up for the purpose, and Miss Irwin grasped with her right hand the left wrist of Mr. Yost; his right hand being in sight to the right of the curtain.

"After some piano music, the medium said he felt no power from this "battery," and asked Mrs. E. D. Gillespie to take Miss Irwin's place. Hands and curtain were arranged as before."

In your Report (pp. 23, 24, 86, 87) you make two distinct charges:

1. That Keeler surreptitiously freed his right hand from contact with Mrs. Gillespie's arm; and
2. That with his right arm thus freed he produced all the manifestions witnessed.

Both these charges are mere reckless assertions, as I shall proceed to show. And first, as to Keeler freeing his right hand.

Mrs. Gillespie was one of your own invited guests (p. 82), and you adduce her statements in support of your assertions (p. 87). She is therefore your own witness. She was seated at B (see diagram), on Keeler's right. You report (pp. 84, 85) that "Mrs. Gillespie said she felt taps, but declared that, to the best of her knowledge, she still felt the medium's two hands on her arm." And afterwards, when "the tambourine was played in the curtained space and thrown over the curtain, bells were rung," and "the guitar thrummed a little," you state that "upon being asked again [she] said she thought she still felt two hands upon her arm."

Upon this you attempt to discredit her testimony by suggesting that she may have been mistaken (p. 87).

But when the same Mrs. Gillespie makes another statement, that would seem to favor the other side of the question, it did not occur to you to suggest that in this also she may have been mistaken. Instead of this, you use it

as a fact proved, and you lay special stress upon it. I quote the entire passage:

> It is especially worthy of note that Mrs. Gillespie declared that when the medium first laid hold of her arm with his right hand, before the curtain was put over them, it was with an under grip, and *she felt his right arm under her left.* But when the medium asked her if she felt both his hands upon her arm and she said yes, she could feel the grasp, but no arm under hers, though she moved her elbow around to find it. She felt a hand, but not an arm, and at no time during the séance did she find that arm.

Of this statement there is no reason to doubt the entire truth. A moment's reflection will show that the "under grip" at the commencement might cause the sitter at B to feel not only the hand, but also the wrist, and even a little of the medium's arm; and that if the position of his hands should be so changed as to become an *upper* grip, the sitter would no longer feel the medium's arm. Now, why Keeler should change the position of his hand during these séances, usually lasting two hours or more, is easily explained. One reason is that it is in order to rest the muscles of his arm. I venture to assert that not one of you gentlemen would consent to sit under the conditions described for any considerable length of time, if debarred the privilege of resting your arm held in a constrained position by slightly changing it, though without relaxing its hold.

There is still another reason for this change of position.

The theory of skeptics, and your own, is (pp. 23, 87) that, should the medium, after a firm grasp of the sitter's forearm for a certain time, release it by quietly removing his hand, the sitter might still continue to feel the pressure and thus suppose the hand to be still there, though the medium's arm is then free. Now, an honest medium would naturally desire to refute this theory in the only way possible; which is by repeatedly relaxing and renewing the pressure, and occasionally shifting a little the position of his hand, but without removing it entirely. I can speak of this from my own personal experience, having often sat by Keeler at his séances, occupying the position of Mrs. Gillespie in the séance.

Zeal in the detection of fraud is so praiseworthy that I have no fault to find with your perceiving indications of it, even in such insignificant matters as a change of position of the medium's knee (p. 84), and the sitting of the medium and Mr. Yost without their coats (p. 87).

On pages 86 and 87 you say:

> The only thing worthy of consideration, as opposed to a natural explanation of the phenomena, was the grasp of the medium's hands on Mrs. Gillespie's arm.
>
> The grasp was evidently a tight one above the wrist, for the arm was bruised for about four inches. There was no evidence of a similar pressure above that, as the marks on the arm extended in all about five or six inches only. The pressure was sufficient to destroy the sensibility of the forearm, and it is doubtful whether Mrs. Gillespie with her arm in such a condition could distinguish between the grasp of one hand, with a divided pressure (applied by the two last (*sic*) fingers and the thumb and index) and a double grip by the two hands.

And here again, to suit your purpose, you reject the testimony of your own witness. But apart from this, the merest tyro in anatomy will inform you that "to destroy the sensibility of the forearm," the pressure must be made at the elbow, and not at the wrist.

Your first charge, then, of a surreptitious withdrawal of the medium's right hand, so far from being supported by the evidence, is flatly contradicted by it. The charge is therefore a mere reckless assertion.

This brings us to your second charge, that the manifestations were all within the reach of Keeler's right arm. You say (p. 86):

> It is interesting to note the space within which all the manifestations occurred. They were, without exception, where they would have been had they been produced by the medium's right arm.

This assertion is grossly untrue, as I shall proceed to show.

For the sake of clearness, I shall call the curtain of black cambric stretched across the corner of the room the *screen*, and that covering the persons of the medium and the two sitters in front of it, the *curtain*.

There were manifestations in front of the screen, and manifestations in the triangular space behind it. Your

assertion is that these were *all* within reach of Keeler's right arm. And to make out your case of fraud you were compelled to say "all," because, if, in a single instance, this were not so, there would exist an awkward fact, the only sufficient explanation of which might turn out to be the "spirit" theory.

If all the manifeftations witnessed were indeed within reach of Keeler's arm, the fact would undoubtedly be important; not, however, as proving that Keeler produced them, but as justifying an inference that he *might have* produced them; which is obviously a very different thing. And here are your statements on this point:

> When the guitar was held up, and when the tambourine was made to whirl, both of these were to the right of the medium, chiefly behind Mrs. Gillespie; they were just where they might have been produced by the right arm of the medium, had it been free (p. 85).
>
> Nothing happened to the left of the medium, nor very far over to the right. The sphere of activity was between the medium and Mr. Yost, and most of the phenomena occurred, as for example, the whirling of the tambourine, behind Mrs. Gillespie (p. 86).
>
> The three chairs which were placed in front of it were side by side, and it would not have been difficult for the medium to reach across and touch Mr. Yost (p. 86).

It is self-evident that whether all the manifestations were or were not within reach of Keeler's arm depended upon two facts: 1, The length of his arm. 2, The distance from him to the most distant point where any manifestation occurred; and that until these two elements were accurately ascertained there were no certain data for decision. To offer a conclusion of this sort based on mere guess or opinion is an insult both to science and to common sense; and a committee honestly investigating would have been sure to make these facts certain by actual measurements, which they would have recorded in their report. But if, on the other hand, not truth, but support for a particular theory were what they were in quest of, and they had some doubt whether actual measurements would verify that theory, they would carefully avoid making them; and in their report would confine themselves to indefinite statements and mere assertions.

And this is precisely what you have done. Such vague statements as "Nothing happened to the left of the medium, *nor very far over to the right*" (p. 86); And "*most* of the phenomena occurred, as for example, the whirling of the tambourine, behind Mrs. Gillespie" (p. 86); and "when the guitar was held up, and the tambourine was made to whirl, both of these were to the right of the medium, *chiefly* behind Mrs. Gillespie," (p. 85); all these are non-committal on their face. The expressions I have italicised may all be truthful statements, and yet entirely consistent with the supposition that some of the manifestations were not within reach of the medium's arm.

Nevertheless, I do find one point where a manifestation occurred distinctly located, and which calls for special comment. On page 84 you state that "Mrs. Gillespie declared she felt a touch, and soon afterwards so did Mr. Yost." In the touch felt by Mrs. Gillespie there could be nothing decisive, since she was seated at B, at the medium's side. *But not so as to Mr. Yost*, who was at C; because whether one seated at that point was or was not within reach of Keeler's arm could not be settled by mere guess, but only in one or two ways: By measuring the length of Keeler's arm, and also Mr. Yost's distance from him: Or else by requiring Keeler to extend his arm horizontally to its full length without moving his body, and then noting the exact location of his hand. Neither of these courses was adopted by your Commission, who preferred to take for granted the correctness of their opinion without using the most obvious means of verifying it. Your Report says (p. 86): "The three chairs which were placed in front of it [the screen] were side by side, and it would not have been difficult for the medium to reach accross and touch Mr. Yost."

A mere assertion without proof. "Mr. Yost felt a *touch*." But where? And what sort of a touch?

During the last ten or eleven years that Mr. Keeler has been holding these séances in our principal cities and in various parts of the country they have been attended and talked about by thousands of persons of all classes and conditions. And it is a notorious fact, of which it is hardly

supposable all of you to have been ignorant, that at all these séances the person seated at C (Mr. Yost's position) has declared that he felt pattings and pressures (and occasionally pinchings), of human hands; sometimes on his head and neck, and sometimes on both his shoulders at once. Certainly you were not bound to accept these statements as facts; but, under the circumstances, the public had a right to know from you the kind of "touch" felt by Mr. Yost; whether it was one that might have been made by the end of a stick, or by the tip end of a finger, or was that of a human hand, or of two human hands. And further, they were entitled to know whether the "touch" was felt only on the left shoulder, the one nearest the medium, or on the right shoulder, the one furthest from him, because this point had a decisive bearing on the question whether the "touch" could possibly have been made by the medium himself.

Let three persons sit in three ordinary chairs side by side, and it will be seen at once that the sitter on the left of the line (at A), unless gifted with a right arm of a most abnormal length, cannot possibly touch the *right* shoulder of the sitter on the right (at C) without such a decided leaning over to the right as would be plainly visible to all. If you had perceived such a leaning over of the medium, it goes without saying that you would have mentioned it. Therefore (I repeat it) was the "touch" felt by Mr. Yost on his right shoulder? And what sort of a touch was it?

You assert (p. 84) that the medium's body was "distinctly inclined" toward Mr. Yost at the time. Here is another of your vague statements that may mean everything or nothing at all. It cannot refer to such a leaning over as to enable the medium to touch Mr. Yost's right shoulder; for in that case, as I have just observed, you would have mentioned it. Obviously, if both the medium's hands were grasping the arm of the sitter at B, this would naturally cause a slight *facing* of his body to that side; but this would have been no leaning over in that direction. Unless you preferred to leave this matter in the dark, why did it not occur to you to settle the ques-

tion on the spot, by first learning from Mr. Yost the locality of the "touch"; and afterwards, before the three seats were vacated, inviting the mediüm to stretch out his arm to its full length! You would then have had other proof than a mere guess as to whether the manifestation was within the medium's reach or not.

In regard to the manifestations in front, I shall cite one more instance of reckless assertion.

I copy from page 85 of your Report:

> The guitar was then thrust out, at least the end of it was, at the bottom of the curtain, between Mrs. Gillespie and the medium. Mrs. Keeler drew away the curtain from over the toes of the medium's boots, to show where his feet were; the guitar was thrummed a little. Had the medium's right arm been free, the thrumming could have been done quite easily with one hand (p. 85).

Bear in mind that the guitar, while being thrummed, was on the floor, and that the medium and the two sitters were kept in an erect position by a curtain fastened round their necks, so that "nothing could be seen but the head of each" (p. 84). Now, in such a position (as any one can verify for himself) the ends of the sitter's fingers, unless he be a gorilla, will reach only to his knees; and he cannot possibly thrum a guitar on the floor without bringing the upper part of his body forward at an angle of about 45 degrees. Apart from the impossibility of the medium's thus stooping over without breaking the fastening under his chin or being choked by it, it is most certain that, had there been the slightest stooping over of the medium while the guitar was being thrummed on the floor, you would have mentioned it in your Report, and have made the most of it.

Next, as to the manifestations in the corner behind the screen, described on pages 85, 86 of your Report.

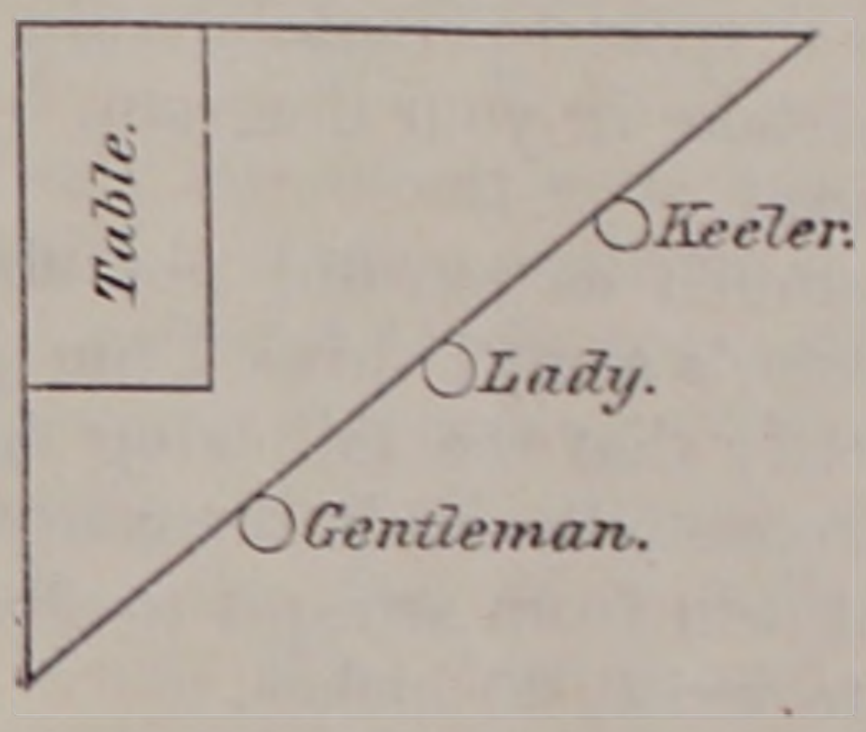
On the little table behind the screen were a tambourine, a guitar, bells, &c. (p. 83). These manifestations were as follows: Playing of the tambourine, which was afterwards thrown over the curtain; ringing of the bells; thrumming of the guitar; thrusting of the guitar under the screen between Mrs. Gillespie and the medium; elevation of the

guitar above the screen; whirling of the tambourine on a stick; drumming to piano music by two clothes-pins, afterwards thrown over the screen; notes written on paper that had been passed over the screen, which were then thrown over it; appearance of an arm thrust through the sleeve of a coat that had been passed over the screen; thrusting of a hand from under the flap, and writing by it on a tablet held by Mr. Furness, who was then allowed to grasp it.

Let me observe in passing: Your remark that the hand that appeared was always a *right* hand has no bearing on the issue, for the hand producing these manifestations would naturally be a *right* hand, whether belonging to a physical or to a spiritual body (for the existence of which we have the authority of St. Paul).

Your assertion is that all these manifestations may have been produced by Keeler's right hand, once freed from contact with Mrs. Gillespie's arm. As the tambourine and other objects were lying on the little table, on which also the notes were written (p. 85), it is important to know just where the table was; for, if it was beyond the reach of Keeler's hand, the objects mentioned could not have been manipulated by him, nor could the writings have been made by him. Inasmuch as in all the séances of Keeler's I have been attending for the last seven years the location of the table has been close up in the corner or else but a few inches from it, I did not understand, on examining your diagram, why its position had been changed at the séance in question. I accordingly wrote to Col. S. P. Kase (one of the three Spiritualists admitted to your séance; the others being your Committee and their fourteen friends), referring him to your diagram and merely asking him to state as to its correctness in regard to the position of the table. I received from him the following answer:

I CERTIFY AS FOLLOWS:—1. That the following diagram shows the real position of the table at the séance held by Mr. Keeler at Mr. Furness's own house on the 27th of May, 1885; being the same séance described in Seybert Commission Report, pages 82 to 87.



2. That at this séance the distance from Keeler to the edge of the table was certainly 2 feet 6 inches.

3. That [during] this séance Mr. Furness held an upright staff, sitting by it [the curtain], neither [did] Keeler move during the ringing of the bells and playing on tambourine back of this curtain.

4. At this séance ten or twelve pieces of paper on which messages had been written, evidently on the table, were thrown over the curtain to various persons comprising the Committee.

5. That after the séance I requested that these messages should be read, but that the Committee declined to read them, saying they would publish them in their coming Report.

6. I could not see that Keeler moved during the time these physical manifestations were taking place, and our friend Furness made no report of any movement of Keeler during the manifestations.

Philadelphia, February 11, 1888.

S. P. KASE,
1601 North 15th Street.

The hypothenuse of the triangle in your diagram is 85 inches, (Rep. p. 83.) This would give about 60 inches for the length of each of the two sides, (which I have verified by actual measurement). On these data, supposing Col. Kase's diagram to indicate the real place of the table, a simple trigonometrical calculation will show his statement as to its distance from Keeler to be correct; and its correctness I have verified by actual measurement.

Personally, I am confident that the misplacement of the table in your diagram (if there be one) was owing to some

oversight or mistake. But in order to support your theory that all the manifestations in the corner were within reach of the medium's arm, it was so important that the table should be near the curtain, you will not think it strange that uncharitably disposed persons should believe not only that there is a mistake in your diagram, but that the mistake was intentional.

And here, inasmuch as you did not choose to measure the length of Keeler's arm, I think I am justified in stating it. I can certify that the following measurements are accurate, having repeatedly made them myself :

Length of right arm from arm-pit to elbow, 10 inches.

From arm-pit to wrist, 20 inches.

From wrist to tip of middle finger, 7 inches.

Total length of arm to tip of middle finger, 27 inches.

To handle the instruments and to make the writings on the table the whole hand would obviously be necessary. Therefore, when the edge of the table is at a greater distance from Keeler than 20 inches, the manifestations behind the screen cannot be produced by Keeler's arm. Now, unless Col. Kase's statement is incorrect, and moreover, the position of the table at your séance was entirely different from its customary one, its distance from Keeler was *thirty* inches.

To make your Report of the slightest scientific value (for science ignores mere guesses), you should have yourselves taken and reported these measurements, though you could have arrived at the same result by causing the medium to stretch out his right arm without moving his body. Either one of these things was the obvious and proper thing to do. Why did you not do it? Were you afraid that too much accuracy in details might spoil your theory?

But the screen in front of which the medium was sitting extended all the way down to the floor (p. 83). How, then, there being no aperture in it, could he pass his arm behind him to reach the table?

You answer this by *assuming* that the medium raises the screen from the floor and then passes his hand under it

to produce the manifestations in the corner. This is your statement :

> To have produced the phenomena by using his right hand, the medium would have to have passed it under the curtain at his back. This curtain was not quite hidden from the front one at the end near the medium, and this end both Mr. Sellers and Dr. Pepper saw rise at the beginning of the séance (p. 86).

It is most unlikely (assuming your supposition of trick to be correct) that the trickster would be so careless in full view of twenty-one pairs of Argus eyes watching his every movement, as to permit his raising of the screen to be seen. But supposing the gentlemen not to be mistaken as to what they saw, the fact is immaterial. The first person to sit at B was Miss Irwin; and after a certain time, no manifestations having occurred, Miss Irwin was released and the curtain was removed, leaving the screen in full view. Mrs. Gillespie then took Miss Irwin's place and the curtain was replaced (p. 84). Now it was not till after this that any manifestations occurred. Had the screen been seen raised after the change had taken place (which is not pretended), the fact might have had some significance; but seen only "at the beginning of the séance," when no manifestations followed, it has none; the alleged raising of the screen having no connection with the manifestations whatever,

As to the drumming (not surpassed, though you do not mention it, by that of the most skilled expert in the art), I quote your account of it on page 85:

> Two clothes-pins were then passed over the curtain, and they were used in drumming to piano music. They could easily be used in drumming by one hand alone, the fingers being thrust into them.
>
> The pins were afterwards thrown out over the curtain. Mr. Sellers picked one up as soon as it fell and found it warm in the split, as though it had been worn. The drumming was probably upon the tambourine.

Your attempted explanation of the drumming is another instance of reckless assertion. No professional drummer can be made to believe that the long roll (invariably given at these séances) can be executed by one hand. But I need not dwell upon this; because no finger of any full

grown man's hand can be thrust through the split of an ordinary clothes-pin, and kept in it while being used as a drumstick; and more especially the fingers of Mr. Keeler's hand, which are unusually broad and thick, as shown by your own description on page 83. You could yourselves have verified this on the spot. In this instance, also, you chose to take for granted what would best tally with your theory, regardless of what the real fact might be.

I shall terminate this review of your Report of the Keeler séance by showing that it is open to the charge of a *deliberate suppression of evidence.*

The fact is notorious that these "Light Séances" of Mr. Keeler consist of two distinct parts: first, the physical manifestations already described; and secondly, after some characteristic writings by "George Christy," written messages to members of the circle, differing from each other as widely as possible in the handwriting, the turn of thought, and literary execution. And it is a fact equally notorious that the contents of these writings and their signatures are often such as to make converts to the extramundane theory of these phenomena of those whom the physical manifestations had failed to convince.

Here is your statement in regard to these written messages. I copy from page 85:

> Paper was passed over the curtain into the cabinet and notes were soon thrown out. The notes could have been written upon the small table within the enclosure by the right hand of the medium, had it been free.

And this is all you have to say on the subject of the writings, that "notes were thrown out." Now there are certain particulars as to which the public had a right to be informed, as for instance, how many of these notes there were, to whom they were addressed; whether they were in different handwritings, or all in the same handwriting; by what names they were signed; what they contained; whether there was anything in the handwriting, the signature, or the contents of a single one of them indicating that it came from some person no longer in the flesh, or at

all events, that it could not have emanated from the medium.

Colonel Kase states (*see ante*) that ten or twelve of these written messages were thrown over the screen "to various persons composing the Committee"; and that, at the close of the séance, he requested that these messages should be read; but that the Committee declined to read them, saying "they would publish them in their coming Report." And in another letter I have from him he states that "the Committee were scanning the contents of these messages."

In excluding from your Report all particulars whatever relating to these writings you have been guilty of a deliberate suppression of material evidence; material, because had these particulars been given, they would have either tended to prove your assertion that the "notes" were written by the medium, or at least, *might* have been written by him—in either of which two cases you certainly would not have suppressed them—or else they would have tended to show that they had emanated, not from the medium, but from some extramundane source.

It is a well established principle of public law, recognized by all civilized nations, and based on universal experience, that whenever there has been a spoliation or a suppression of documents, it is to be assumed that, if produced, they would have been found to contain something the party did not desire to be known. The language of the maxim is "All things are to be presumed against the party guilty of the suppression." *Omnia præsumuntur in odium spoliatoris.* No words are needed to show the applicability of this maxim to the present case.

To sum up:

You report, substantially (pp. 25, 26, 27), that the manifestations at the Keeler séance were produced by fraud; and you base this conclusion on two propositions:

First. That Keeler "might have" surreptitiously got his right arm free.

But the evidence reported, so far from proving this proposition, goes to prove the exact contrary.

Secondly. That once the medium's right arm disengaged, every one of the manifestations "might have" been produced by himself.

This proposition, also, is flatly contradicted by the evidence.

Thus your charge of fraud is merely a reckless assertion, without a particle of evidence to sustain it.

For your condemnation on mere suspicion I have found, indeed, one precedent; but it occurred two hundred years ago. In the "Compendium of Ancient Blue Laws," published in the "Massachusetts Magazine" of February, 1791, I find this record:

> Thomas Petit, for *suspicion* of slander, idleness and stubbornness, is censured to be severely whipped, and to be kept in hold.

There is an old story (I do not vouch for its authenticity), how that, about the year 1602, a new theory known as the "Copernican System" had been for some time talked about and even believed in by many persons, some of whom were distinguished for their ability and learning. How that, this theory being opposed to all the doctrines of the Church on the one hand and of Philosophy on the other, the most severe measures had been adopted to put the new heresy down. How that, with this view, it had been found necessary by the Church, two years before, to burn one of its supporters, named Bruno, at the stake. How that, about this time, a wealthy old physician who had been one of the deluded ones died, after making a gift of 60,000 scudi to the University of Padua to found a chair of Philosophy, on condition "that the incumbent of the chair should, either individually or in conjunction with a Commission of the University Faculty, make a thorough and impartial investigation of all systems of morals, religion and philosophy which assume to represent the truth and particularly the Copernican System;" and how that the University accepted the gift with its accompanying trust. How the philosophers scouted the idea of an investigation of such self-evident absurdities; among them one Faradeo, who laid it down as a maxim that "before

entering on any investigation of alleged facts, it is necessary first to decide what is possible and what is impossible." How that one Galileo had invented an instrument called a telescope, by looking through which he pretended to have found proofs of the truth of the Copernican theory, one of which was that the star Jupiter had four moons revolving round it. How that, in execution of the trust that accompanied the gift of 60,000 scudi, a commission of ten members ~~are~~ was appointed by the University to wait upon Galileo and request of him a view through his telescope of Jupiter's alleged moons; and how that Galileo acceded to their request. How that the Commission made and published their report, to the effect that they had, indeed, seen what appeared to be small stars in the neighborhood of Jupiter; but that these appearances *might have* been caused by specks of phosphorus secretly dropped on the object glass of the telescope by Galileo himself; and concluding, therefore, that the Copernican System was a mere delusion. And how that the whole matter resulted in great satisfaction to all parties concerned: to the University, which had secured the gift of 60,000 scudi; to the Church and to the philosophers, because a pestilent heresy both in theology and in philosophy had been extinguished; and finally, to the members of the Commission themselves, who, it was rumored, had been half afraid there might be some truth in the new discoveries, and were only too glad to escape so easily from mixing themselves up with a heresy so unpopular, and so dangerous to one's standing in the Church, and with the philosophers.

Respectfully yours,

FRANCIS J. LIPPITT.

LETTER II.

SHOWING WHAT FURTHER INVESTIGATION WOULD HAVE DEMONSTRATED.

Spiritualism is a question, in the first place, of evidence; it then follows to explain, so far as we can, such facts as have been established.—*W. E. Gladstone.*

The most trifling physical manifestations are of overwhelming importance, since they prove the existence of human beings in another state.—*Baron Hellenbach's "Geburt und Tod als Wechsel der Anschauungsform."*

GENTLEMEN OF THE SEYBERT COMMISSION:

The result of your investigation of the phenomena occurring through Keeler was merely your gratuitous assumption that all the manifestations witnessed *might have been* produced by the medium himself. But your duty did not end there. The question before your Commission was not how the so-called spirit phenomena may be, but how they *are* produced. The trust you accepted was to make a "thorough" as well as an impartial investigation of Modern Spiritualism. Your belief that the manifestations witnessed at that one séance of Keeler's might have been produced by the medium, even had it been well founded, did not satisfy this requirement, or dispense with all further investigation. Any equity lawyer will tell you that such an execution of such a trust annexed to a gift would be held to be what is technically termed "illusory"; entitling the heirs of the donor to recover it back. It is true, you call your Report a "preliminary" one; but let me observe that it is virtually a final one. For you cannot expect to obtain any more séances from mediums, public or private, who all now believe that however honest they may be, and however palpably genuine the manifestations occurring through them, no fair report of them can be expected at your hands.

But by what authority have you published a "preliminary" report? The pecuniary gift imposed upon you the

duty of a "thorough" investigation; and certainly no report could have been contemplated of an investigation just begun, and therefore imperfect, and so, unreliable and probably misleading. Your duty plainly was to follow it up to some positive result. Such a result you would have obtained even at the one séance of Keeler's that you report, had you chosen to adopt such mode of inquiry as common fairness and common sense dictated; and any one who shall read my foregoing letter to you and the statement I am about to present will be justified in asserting that one séance more with Keeler ought to have sufficed to settle definitively the question whether the phenomena occurring through him, at least, are of mundane or of extramundane origin.

In order to show what would have been, nay, what must have been the result of such further investigation, I now propose to give as brief an account as possible of some of the many manifestations I have myself witnessed at Keeler's "Light" séances during the last seven years; selecting from those only that cannot possibly be accounted for, so far as I can see, on the supposition of trick.

It would be in the highest degree presumptuous in me to suppose that my individual testimony as to facts of so extraordinary a character, taken by itself, should have any but the slightest possible weight with skeptics. Nevertheless, I have decided not to withhold it; remembering that it is only by a *consensus* of many individual testimonies similar to my own that such facts can be established at all.

Obviously, if the manifestations were produced by Keeler's right arm, it is the two persons seated at B and C that would have the best opportunity of discovering the fact. Sometimes he invites any two of the sitters present who may be so disposed to occupy those two seats; at other times, at the beginning of the séance, he himself selects these two persons from the sitters present; and it is while these two persons are seated by him that most of the physical manifestations occur. Now, it is a fact of some significance that, instead of choosing them from among the frequenters of his séances and known believers in the

genuineness of the manifestations, he almost invariably invites in preference strangers and skeptics to occupy these two seats. Is it likely that a trickster would do this? Moreover, he invariably requests the sitter at B to immediately notify the circle if at any time he should relax the grasp of either hand, or should perceive any agency on his part in causing the manifestations.

Now, all this certainly raises a presumption of some weight of honesty and good faith on Keeler's part; and it is only just that this presumption should be borne in mind in judging as to the genuineness of what follows.

Again, it is certainly a fact of some weight that in all these "light" séances I have attended of Keeler's (a hundred, I suppose, or more), there has not been a single instance where the sitter at B, whether believer or skeptic, has expressed the slightest doubt that during all the manifestations, *both* of Keeler's hands were distinctly and continuously felt on the sitter's arm. As for myself, I have often sat at these séances on Keeler's right at B, and I can positively state that I have never known him to remove either of his hands from my arm *but once*. As the experience was a curious one, I will relate it.

It was at the séance of March 22, 1886. When I had taken my seat Keeler grasped my arm at the elbow with his right hand and my wrist with his left, according to his invariable custom. The usual manifestations had been going on for some time, when suddenly Keeler withdrew his left hand from my wrist, exclaiming: "My hands are cramped!" I said at once, in a loud voice: "It is due to the circle that I should state——" I was here interrupted by being violently shaken by a pair of strong hands on my shoulders. Twice I repeated these words, and each time I was prevented from finishing by being violently shaken again. On my fourth attempt to make my announcement, two large hands, visible to all, were thrust through the curtain and held over my mouth. On their being withdrawn I completed my announcement of the momentary withdrawal of the medium's hand, and instantly the hands patted me in the most friendly manner

on the back of my neck. I must not omit to state that during the few seconds that Keeler's hand was detached from my arm, no manifestation whatever occurred. The incident tested my own honesty and also indicated an approval of it, and was perhaps brought about by the invisible operator for that very purpose.

As to the supposed freeing of the medium's hand from the sitter's arm:

You will admit that this would be impossible if each of his hands were held by a person on either side of him. Now, at a séance of Keeler's in 1881 (I have lost or mislaid my memorandum showing the exact date), at my request, he took his seat at B, between myself and another sitter; I at C, on his right, and the other sitter at A, on his left; and during the whole time the usual manifestations were occurring, I was firmly grasping his right hand and the other sitter his left. And again, on January 18, 1888, Keeler sat in the same position, between Mr. Robert A. Whitehand at C, on his right, and myself at A, on his left. The following certificates show what then occurred:

I certify that in the evening of January 18, 1888, I attended a seance of Mr. P. L. O. A. Keeler at his lodgings, No. 416 Twelfth Street, n. w. in this city: that, during the seance, by direction of the controlling intelligence (supposed to be George Christy, of the "Christy's Minstrels") Mr. Keeler took a seat in front of a curtain drawn across a corner of the room between Mr. Robert A. Whitehand seated on his right, and myself, seated on his left, a black muslin sheet covering our persons, but leaving our heads exposed: that while I was firmly grasping Mr. Keeler's left arm with my right hand and his left wrist with my left hand, certain manifestations occurred, chiefly as follows:

1. A tambourine behind the curtain was shaken and thumped against each of us, keeping time with the piano.

2. A human hand repeatedly showed itself over the curtain, directly over Mr. Keeler's head and patting it.

3. A guitar was brought from behind the curtain, thrust between Mr. Keeler and myself, and placed and thrummed on in my lap, and afterwards withdrawn behind the curtain again.

4. Mr. Charles O. Pierson handed over the curtain to a hand which (he said) he saw and felt, two halves of a common clothes-pin that had been split in two. A drumming was then heard from behind the curtain which lasted several minutes, keeping perfect time with the piano.

5. I repeatedly felt a large hand, coming evidently from behind the curtain, pressing and pulling my right wrist and hand.

6. A slip of paper was handed over the curtain to Mr. Pierson, on which was written "Damn the Seybert Commission."

I certify most positively that during these manifestations I never relaxed my hold of Mr. Keeler's arm for a single instant.

FRANCIS J. LIPPITT.
1827 Jefferson Place.

Washington, January 19, 1888.

I have read the above statement of Gen. F. J. Lippitt, and testify to its truth in every particular; except as to his continuous grasp of the medium's arm, and his feeling of a hand touching his own under the covering; as to which, of course, I cannot testify of my own personal knowledge. But I can state positively that during every moment of the time the manifestations were occurring, Mr. Keeler's right hand was firmly grasped by my left.

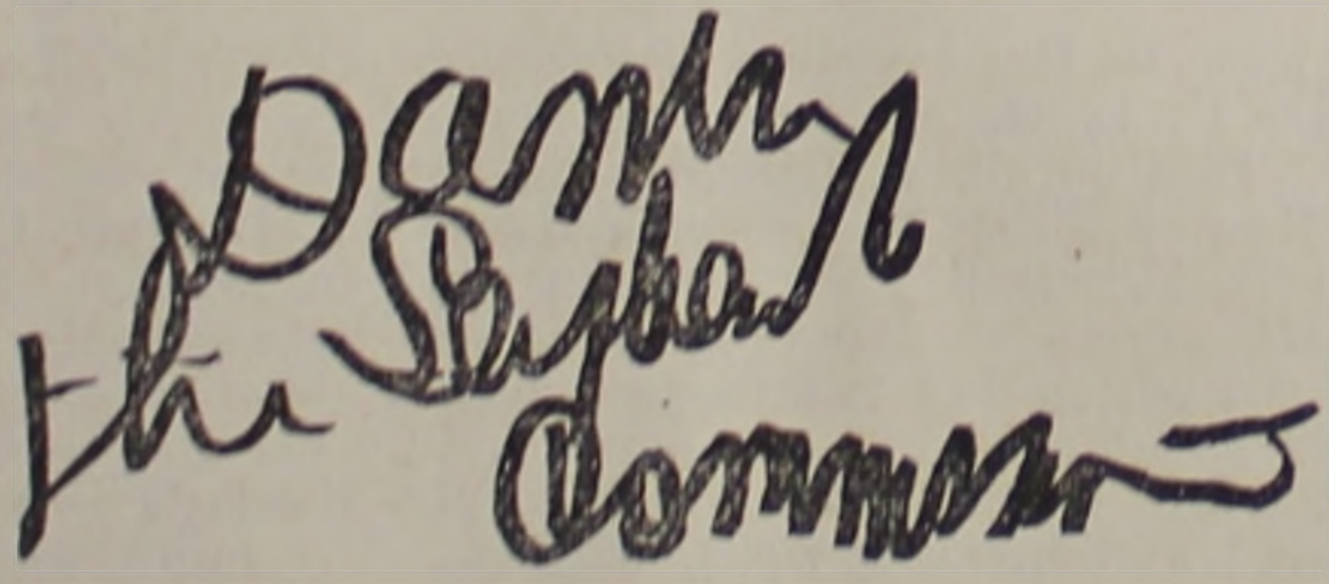
R. A. WHITEHAND,
804 D st., n. w.

Washington, Jan. 19, 1888.

I certify that I was present at the seance mentioned in Gen. Lippitt's statement, which I have read and certify to be true in every particular, except as to the continuous grasp by the two sitters of Mr. Keeler's hands under the covering in front, and Gen. Lippitt's feeling of a hand touching his own; of which I cannot, of course, speak from my own personal knowledge. It is true, as stated, that I both saw and felt the hand that received from me the two halves of a clothes-pin.

CHAS. O. PIERSON,
Office Secy. of War.

Washington, Jan. 19, 1888.



Fac-simile of the writing referred to in the foregoing certificates.

I have not kept back G. C's. profane expression of disapprobation, because the ethics of scientific inquiry imperatively forbid the suppression of any fact whatever connected with the subject of the inquiry. It is natural to suppose that great physical energy would be the chief characteristic of the agents employed by the spirit world in producing and conducting physical manifestations, and such energy is not always accompanied by a calm temper

or much refinement of language. But considering G. C. as engaged in the noble and unselfish work of convincing mankind that there is really no death, may we not hope that the recording angel has dropped a tear on the objectionable word?

The truth of the facts testified to in these certificates once admitted, it is demonstrated that the manifestations that then occurred were produced by some other agency than Keeler's arm. But as you may hesitate to give credence to the above testimony, I shall proceed to fortify this conclusion by selecting from my diary a number of other facts that I carefully noted down immediately after the respective séances at which they occurred; and I shall submit that in not a single one of these cases was it physically possible for the manifestations to have been produced by Keeler's arm, supposing it to have been free.

Nothing is more common than his being suddenly divested of his coat while seated in front of the screen. The fact is known only by its being passed over the top of the screen by a human hand.

The sitter at B, often a stranger, and sometimes a skeptic, declares in every instance that the medium's double grasp had not been released for a single moment. Not the slightest movement of the medinm had been visible to those seated with him or a few feet in front of him. The coat, on being examined, discloses no contrivance in its make to enable this to be done by trick; and on the curtain being removed the medium is seen to be coatless. Even should you suppose him to have got both his hands free, it is difficult to conceive how such a manœuvre could be executed without its being betrayed by the medium's movements, both to the sitter at B, and to the sitters in front.

But sometimes it is the medium's *vest* that is stripped from him and passed over the screen.

Séance of February 14, 1887. A hand appeared over the screen, beckoning to one of the sitters (Mr. Haddaway). On his approaching, it handed over to him Keeler's cloth vest, buttoned up to the top, with his watch chain dangling from one of its pockets. On the curtain being removed

Keeler was seen seated with his coat on, but without a vest. He had on both when he took his seat. The lady seated at B declared that he had not removed either of his hands from her arm for one moment; and no movement of the medium had been perceptible to those in front.

Séance of February 25, 1887, at which Mr. Alfred Russel Wallace was present. The manifestation just described was repeated under precisely the same conditions; as also afterwards at the séance of December 19, 1887; and again, at the séances of April 16, May 30, and June 11, 1888.

Manifestations at B.

The sitter at B feels not one hand only, but two hands patting both shoulders, head or back. To the best of my recollection this is almost invariable. I have often sat at B, and it has never failed to be my experience. I have already referred to a curious instance of this experience of two hands at B. I shall now cite another:

At the séance of June 17, 1887, the heat being oppressive, I had taken off my coat before seating myself at B. For some minutes I felt two hands tugging at my vest straps. Then suddenly there came a hand through the screen that unbuttoned my vest buttons under the curtain. Then came another tugging of the two hands at my vest straps. This ceased in a few moments, and I felt nothing more that was unusual during the rest of the séance. When it was over and the fastening of the curtain in front was undone, I stood up and was about to walk away, when I found to my surprise and the general amusement, that my chair had risen with me, my vest straps having been tied in a knot on one of its rounds.

At the séance of December 17, 1887, Mr. Jacob Mayer, a man of large and heavy frame, weighing, as he states, 240 pounds, while seated at B, suddenly found his chair withdrawn from under him, compelling him to stand up, while both Keeler's hands were grasping his arm.

His statement is as follows:

I certify that I was present at the "Light" or "Corner" seance held by P. L. O. A. Keeler, in this city, on the evening of January 18, 1888; that one of the writings then thrown over the curtain was the one which, at Gen. Lippitt's request, I have lent to him for publication, and beginning "Darling Jakob," and signed "Susannah;" that the name of my deceased wife was Susannah; that she died about eight years ago; and that I recognize the communication as being in her own handwriting, and in every respect characteristic of her. I further certify that I am positive that neither the medium nor any one connected with him had ever known her or heard of her, or could have known her name.

I further certify that, at Mr. Keeler's seance of December 19, 1887, while I was seated next to him in front of the curtain, a powerful force drew my chair from under me, compelling me to stand up: and this while I was distinctly feeling my left arm firmly grasped by both of Mr. Keeler's hands, and that my weight is 240 pounds.

THEODORE J. MAYER,
214 B st., s. e.

Washington, February 20, 1888.

Manifestations at C and Beyond.

We have seen that not one hand only, but two hands are manifested at B. Let us now pass to manifestations made at C and to the right of C. In order that we may know whether these are beyond the medium's reach, it must be borne in mind that, as shown by actual measurement (*see ante*), the length of Keeler's arm to his wrist is 20 inches, and the length of his hand from the wrist to the tip end of the middle finger is 7 inches. Now, when he stretches out his right arm at full length, the tip of his middle finger scarcely touches the left shoulder of the sitter at C, as I have more than once ascertained by experiment; so that to place his entire hand on even that left shoulder, the medium would have to lean over very perceptibly to his right. But, in point of fact, not one hand only, but two hands are usually felt by the sitter at C, and on both shoulders at once; and this has been my own invariable experience when I have occupied that seat.

The hand that appears the most often above the screen or thrust through under the flap in front is the large and muscular one of "George Christy." But scarcely a séance takes place in which other and very different hands are not seen. As for instance, at the séance of June 17, 1887,

I was seated at B, and Mr. Blackmar, another sitter, at C. A baby hand suddenly appeared directly over Mr. Blackmar's head. Afterwards a writing was handed over the screen signed "Mary Elizabeth." (Mr. Blackmar afterwards told me he had lost an infant daughter of that name, and that this fact was unknown to Keeler.) At the séance of April 11, 1888, a delicate female hand with long, tapering fingers appeared over the screen and wrote a communication on a tablet held for it by Mr. Darius Lyman; and at the séance of May 7, 1888, a small hand appeared over the screen and handed a writing to one of the sitters (Mr. Hall), and immediately after another writing was handed over to him by the unmistakable hand of "George Christy."

At one of the séances in the winter of 1886–7 (I omitted to record its date), one of the sitters, an entire stranger, a man of about fifty years of age, of a large and robust build, was indulging in jeering remarks, evidently believing the whole thing to be a fraud. He was more than once called to order by writings signed "G. C.," but in vain. When the two sitters were changed after the physical manifestations, he was permitted at his request to seat himself at C. Miscellaneous writings had now begun to be handed over the screen, but the man continued his offensive remarks. A writing from "G. C." was handed over, civilly requesting him to desist, for the reason that "others had rights there as well as himself." His rude behavior continuing, first came a note from G. C. suggesting that he should "either keep silence or leave;" then another, intimating that "he would be made to stop;" when, at last, he was suddenly thrown forward by a violent blow planted squarely on the back of his neck; and but for the fastening of the curtain round his throat he would have fallen to the floor on his face. This *argumentum ad hominem* was apparently appreciated by the culprit, for not a word more did he speak through the evening.

Small objects are often abstracted from the vest or coat pocket of the sitter at C without his knowledge; then reappearing in another place. For instance, at the séance of June 17, 1887, I being seated at B, and Mr. Blackmar at

C, I suddenly felt a pair of spectacles on my nose. Mr. Blackmar recognized them as his own. The case had been taken from his vest pocket, and the spectacles taken out from it and placed on my nose, all unbeknown to him. I said: "I can spare the spectacles," when they were instantly whisked off by two visible hands thrust through the the screen. At the end of the séance Mr. Blackmar found his spectacles again in his pocket and enclosed in their case.

Occasionally there is proof of the presence of a human hand *beyond* C. As at the séance of March 21, 1887, when (the seat at C being occupied by Dr. Julihn) a hand covered by the curtain projected itself at some distance from Dr. Julihn to his right. On the curtain being removed I measured the distance from Keeler's shoulder to the point where the hand had showed itself, and found it to be 48 inches; that is, 21 inches beyond the tip of the medium's middle finger when his arm is stretched out its full length.

Sometimes the guitar (lying always at the beginning of the séance on the table in the corner) is thrust under the bottom of the screen to the *right* of the sitter at C, then placed in his lap and thrummed. One instance of this is thus stated by Mr.Haddaway:

I certify that at a "corner séance" held by Mr. P. L. O. A. Keeler, in this city, in the evening of Feb. 8, 1888, while I was seated close to the end of the curtain, on the medium's left, a large human hand was projected from behind the curtain; that it was a right hand, and that I both saw and felt it.

I further certify that on numerous occasions, in séances of like character, when I have been present and sat close to the curtain, the guitar has been partially projected from behind the curtain at the end, or corner, farthest removed from the medium.

J. D. HADDAWAY,
507 12th St., N. W.

Washington, D. C.

At the séance of February 27, 1888, I saw the handle of the guitar over the screen projecting obliquely from the C end of the curtain toward C; the sitter at C stating that the body of the guitar was resting on his right shoulder; it being thrummed on at the same time. And at the séance of February 24, 1888, I saw a hand directly over

the head of the sitter at C; the direction of the wrist showing that the body to which the hand belonged was standing on his right.

To fully appreciate the conclusiveness of these facts, it must be borne in mind that the medium was all the time sitting erect and motionless at A, and that, so sitting, with arm stretched out, he could not possibly have done more than touch the left shoulder of the sitter at C.

Manifestations to the Left of the Medium.

I shall now mention some manifestations to the *left* of Keeler (In your Report, page 86, you lay stress on the fact that "nothing happened to the left of the medium"); first premising that the distance from Keeler's left shoulder at A to the end of the screen on his left is 21 inches, as I have ascertained by measurement. This end of the screen I shall call the A end.

At a séance I attended in March, 1882, at a private house in Washington (Dr. McEwen's), I was called up to the curtain by George Christy. While I stood on Keeler's left close to the A end of the screen, my leg was suddenly seized by a large and strong hand which pulled me entirely behind the screen, where I was kept for several minutes. Whenever I made a movement as if to escape I was powerfully held back by the same hand.

At the séance of January 23, 1888, at my request G. C. allowed me to go and stand at Keeler's left, close to the A end of the screen. My leg was again grasped by a large and powerful hand with such force as, I am convinced, would have effectually resisted any effort I could have made to escape.

At the séance of February 8, 1888, I saw the hand emerge from the A end of the screen as described in Mr. Haddaway's certificate; and I witnessed the same manifestation again at the séance of February 13. And again at the séance of February 20, I saw a written message handed out to Mr. Haddaway from behind the same end of the screen; and Mr. Haddaway informed me that he

both saw and felt the hand that delivered it to him. And at the séance of February 24, 1888, I went up and shook a hand that appeared at that same end of the screen; as did also ex-Postmaster-General Horatio King and others who were present. At the séance of March 7, the same hand appeared; first, at the same place, and afterwards repeatedly thrust under the flap at some three inches from the end, followed by what Mr. Chapman (who sat close by) stated to be a *deformed* hand.

Finally, when the tambourine is whirled round on the end of a cane, it is in constant movement, always in a vertical position, between C and A, and sometimes beyond these points.

During all these manifestations Keeler remains quietly seated at A, erect and motionless.

Hands and Arms Seen that are not Keeler's.

Another conclusive fact is that it is not only the large hand of "George Christy" that shows itself. Hands much smaller and more delicate, some of them evidently female hands, are sometimes seen. I have already mentioned one or two instances of this; to which I will now add that at the séance of December 8, 1886, I was called up to the curtain, when a small and delicate hand patted my own; George Christy's large and brawny hand appearing immediately afterwards. I shall presently relate instances of the appearane of three, and even of five human hands at once.

There is sometimes other direct proof that the arm that appears over the screen, or thrust through it, is not Keeler's. And let me say in passing that the arm appears sometimes in a shirt sleeve, and sometimes entirely bare up to the elbow, even when Keeler is seated with his coat on.

At the séance of February 14, 1887, I was called up to hold a tablet, while G. C.'s hand wrote upon it a few words. I was about to retire to my seat; but the hand grasped mine and pulled me forward with such force that I found myself looking over the screen. While my hand was being

held I saw *directly behind Keeler* the entire arm to which it belonged, bare to the shoulder. The arm was in a vertical position, as if its owner were lying there face upward; but there was *no body* visible; nothing but the arm itself. The arm was very long, large and brawny, as if belonging to a heavy built man of at least six feet. The screen was all the way down to the floor, and Keeler's arm was nowhere to be seen.

Again, at the séance of February 25, 1887, at which Mr. Alfred Russel Wallace was present, I had precisely the same experience; but the arm was not so large as at the former séance.

At the séance of April 2, 1886, I saw two arms at once thrust through from under the flap; one of them being entirely out of the medium's reach; about five feet, as I judged, to his right. They were both *right* hands, and were both writing on tablets at the same time in full view.

At the séance of February 17, 1887, I saw three hands thrust through under the flap at the same time, thus:

C . B . A .

The two outer ones were right hands, and wrote simultaneously on tablets held for them. I did not notice whether the interior one was a right or a left hand.

I shall add two other conclusive facts under this head.

First, when an arm is thrust through at any point under the flap, it is always at a right angle with the screen. And secondly, at the close of the séance of June 21, 1887, the medium and the two sitters retaining their seats on the curtain being removed, Keeler, at my request, stretched out his right arm its full length and then crooked his elbow, bringing his right forearm perpendicularly to the front. The crook of his elbow was seen to be over the left shoulder of the sitter at B. These two facts taken together demonstrate that, assuming Keeler's arm to be free, it would be physically impossible for him to write on a tablet in front of the screen, except at a point near the left shoulder of the sitter at B.

Manifestations Behind the Screen.

The manifestations I have been describing are those witnessed in front of the screen. Let us now pass to those that occur behind it.

The guitar, the tambourine, and the bells are placed on the small table in the corner, the dimensions of which are 26 inches by 15. At the séance of November 21, 1887, I placed the little table close up in the corner, and then measured the shortest distance from Keeler's right shoulder to the near edge of the table, and found it to be 30 inches; that is, 10 inches beyond the point where he could possibly use his hand in writing or in manipulating the instruments. Nevertheless, all the manifestations occurred as usual.

Those that occur behind the screen are, ringing of the bells, which are afterwards thrown over the screen; playing of the tambourine in time with piano music, after which it is thrown over the screen; thrumming of the guitar; drumming on the tambourine or the table with two clothes pins, but latterly with two halves of one split in two, which are afterwards thrown over; whirling of the tambourine on a cane; telegraphing (but only when some telegraphic operator is present) by raps on the table, and more recently by means of a key fixed in it; passing of paper writings through the screen; passing of other objects back and forth through the screen; the writing of messages on tablet slips, sometimes thrown over, but more often passed over to one of the sitters present who plainly sees the hand from which he receives it; and finally, the thrusting through the screen of a large hand, usually that of "George Christy," which writes with a pencil on a tablet held by one of the sitters.

It is a fact worthy of mention that I have never known an instance of any one of the circle being hit by one of the objects thrown over, even when they were hurled with great violence, and the room has been full of sitters to within a few feet of the curtain.

The guitar is seen elevated above the screen, its movements keeping time with the varying rhythmical changes of the piano music, threatening now Keeler, now the sitter at C, who is sometimes gently hit with it, while Keeler himself often receives blows from it, occasionally of great violence.

The drumming is so skillful as to show the drummer to be a professional expert. Although in your Report (p. 85) you profess to believe that Keeler could execute it with one haud, you will hardly venture to assert this to be possible without considerable practice. As to this, let me state a fact directly in point. The séance of October 30, 1881, was held at my instance for a private circle of friends. Up to this time there had been no drumming among the manifestations, all of which some skeptical friends of mine supposed to be producible by one hand. It occurred to me that no one would seriously assert that drumming, at least the drumming of the "long roll" was physically possible with one hand. I therefore bought a pair of drumsticks (in which *there was no split;* see Report, p. 85) and took them with me to the séance. Keeler at first objected to the experiment, fearing it would not succeed; but finally consented to it, and I placed the drumsticks on the table. The drumming was a perfect success, and, including the long roll, as well executed, to the best of my recollection, as it now is after some seven years of practice.

At the séance of December 12, 1887, were present at my invitation the leader of a celebrated band and one of its drummers. They are both skeptics as to spirit phenomena. At the close of the séance they expressed no opinion as to the genuineness of the manifestations; but they both admitted to me that the drumming was that of an expert, and was such that the execution of it, especially of the "close roll" by one hand was a physical impossiblity. I am sorry to add that they both declined to sign a certificate to that effect, "not wishing to be mixed up in any controversy on the subject."

Telegraphing. At the séance of April 8, 1886, certain sounds were heard, made apparently on the little table. A

lady in the circle recognized them as a telegraphic call. Names and a message or two, recognized and understood by members of the circle, were then ticked out and interpreted to us by the lady. A gentleman who had brought her to the séance informed me after it was over that she was a telegraphic operator from Chicago and a stranger in the city, had never seen the medium before, and did not know what she was to witness until she had taken her seat in the circle.

At the séance of December 12, 1887, there was a telegraphic operator present who was then a stranger to me, but whom I now know as Mr. Charles O. Pierson, telegraphic operator of the War Department. Hearing telegraphic signals behind the screen, he responded to them by rapping on a round of his chair. Names unknown to the medium, and purporting to be of spirit friends, were ticked out and interpreted by the operator, all of which were recognized by some of those present. One of them was my pet name for my departed daughter, unknown most assuredly, to the medium, and so peculiar that the operator thought "there must be some mistake." I give below his statement of telegraphic experiences through Keeler:

WASHINGTON, D. C., *March 16, 1888.*

MY DEAR GENERAL:

In compliance with your verbal request I take great pleasure in relating my telegraphic experiences through the mediumship of Mr. Pierre L. O. A. Keeler.

On the 25th day of last November I attended, for the first time, one of Mr. Keeler's public séances. At this séance there was but one person (Mr. Henry Steinberg) present with whom I was at all acquainted, and to him I had never been introduced.

Nothing of a personal character occurred at this séance; and at its close I made an engagement with Mr. Keeler for a sitting for independent slate-writing on the following day, Saturday, November 26, 1887.

Promptly at 11 o'clock on the morning of the above date I entered Mr. Keeler's rooms, 416 Twelfth street, N. W. It is not necessary for me to enter into a detailed description of this private séance. It would take a ream of paper to do it justice. Suffice it to say that I was invited by the medium into a well-lighted room; that we seated ourselves at a wide table, on opposite sides; that two perfectly clean slates were placed before me for examination; that a small piece of slate pencil, about the size of two or three pin heads, was placed between the slates;

that I tied them securely together with a large handkerchief and laid them on the table; that I then wrote the usual number of messages to friends I wished to hear from, and then lay back in my chair awaiting developments, with my gaze fixed upon the two slates that were on my side of the table. The conditions were very bad—too negative—and it was with the utmost difficulty that we were able to do anything. Finally after a wait of nearly an hour we succeeded in getting two communications, and just as I was about to open the slates Mr. Keeler, in a very eager manner, grasped the slates again and exclaimed: "There's more; there's more!" Directly thereafter the pencil began to move, and intuitively I felt that they were writing a message in the Morse characters. I so informed Mr. Keeler, but he expressed a great doubt as to the truth of my surmises, mentioning, by way of argument, that telegraph characters and messages had to be ground out of a machine upon paper; and he showed at once by his conversation that he was not versed in the operations of my art. After a few remarks of the above tenor I asked the spirit if I was correct, and instantly the little piece of pencil clicked out in the Morse characters "Yes."

I then asked: "Is it some one I know?" And again came the telegraphic "Yes."

"Where did you work?" was my next query.

"Ya, ya, ya," came with the utmost distinctness.

"What did you sign?" I asked.

To which came the telegraphic character "S."

"On what line did you work?"

Clearly, slowly, and with the utmost distinctness came the letters "E-R-I-E."

"Is it Jack Samson?" I asked.

And if you could have heard the "Yes" that fairly jumped from between the slates, methinks you would have been in much the same condition of mind in which this experience threw me, utterly bewildered with the vastness of the field of thought that had been opened up to me.

After bidding him good-bye I opened the slates, and at the bottom of one of them I found the following message, written in the Morse telegraph characters:

"·— — · — — | ·— — · — — | ·· — —·· | ·—· · — —
· · ·— — | — — ·· ·· | — —·· ···—·| — ·· | ·· ·· · ·
··— |

— —· — —···

—·—· ·— ·· · —·—

· · ·—·

Which, being interpreted, is: "Well, well, old fellow, my 73 (compliments) to you.

G. B. (good bye).

JACK,

of 'Ya.'"

This message, bear in mind, was written before I had the telegraphic conversation with him. He wrote the message and then proceeded to identify himself. Comment is unnecessary.

I will now cover the above by facts pertaining to my earlier telegraphic experience.

In the year 1872 I worked upon the telegraph lines of the Erie railroad at Paterson, N. J. The telegraphic call for the general offices of the "Erie," in New York city, corner Twenty-third street and Eighth avenue, known as the Grand Opera House was "YA" At that time there worked therein and thereon a gentleman by the name of Samson, who, I think, signed S." Memory fails me upon this point; neither does it signify, as he identified himself fully without this. "Jack," as we all called him, lived in Paterson, and he and I were very friendly in those days. I left the Erie the latter part of 1872, and met Jack but once after that year. That was in 1878, and then but for a few moments' conversation. He "passed over" some two or three years ago, I believe.

In this particular case the "mind-reader" theory will not work, as Samson was the last person in the world I would have thought of on that occasion. My mind was too busy with the thoughts of loved ones gone beyond to waste the precious opportunity.

After this experience I attended Mr. Keeler's public séances frequently, and whenever I did so the spirit purporting to be my friend Samson would come, and by placing a long lead pencil over the bridge of the guitar, tick out messages to the different members of the circle. (Seybert Commission will please "make a note on this," and if they will call any telegrapher—I care not who he may be—they will find from his testimony that this requires T-W-O- (2) hands.)

Upon one occasion this experiment was duplicated at the house of a friend of mine in this city (Mr. Armat Stoddart, 503 H street N. W.) where Mr. Keeler was invited to appear before a great many so-called skeptics and produce his wonderful physical manifestations, and amid surroundings unfamiliar he gave a most marvelous exhibition of his powers.

December 16th, 1887, I placed an ordinary telegraph key upon the little table which Mr. Keeler uses behind the curtain at his public séances, and during the evening my friend came, adjusted the key to his "fist," as the telegraphers term it," and used it to perfection.

Upon this occasion there was present by appointment an operator friend of mine by the name of James M. Dougherty, whose address is care of Appleton's Cyclopedia agency in this city; and one of the amusing features of the evening was the announcement made to Mr. Dougherty by my spirit friend that if he (Dougherty) would wait a moment he (Samson) wouid bring another "ham" (the term used in the telegraph business to cover a non-expert) to talk to us. After two or three minutes had elapsed the key began to work in a labored fashion, and with great difficulty was spelled out the message "I am here."

Upon being asked who he was, he replied: "Hinckle," or "Hinckley," I forget which. When asked where he worked, he replied: "In N Y. (New York), on the G. and S. X (Gold and Stock Exchange)."

There was just as much difference to an experienced ear between the handling of the key by my friend Samson and Hinckle, or Hinckley, as there is between the chirography of individuals.

Another incident of this evening will bear recital. The day previous to the evening in question I met for the first time an old-time telegrapher by the name of Ashurst, formerly from New York city, who was employed as a clerk in the Navy Department. I mentioned this meeting to "Jack," and asked him if he knew him. He hesitated somewhat, and finally said: "Not personally. Wasn't he connected with the A. D. T. Co. (American District Telegraph Company) in N. Y. (New York)?" Not knowing this, I replied that I was unable to say. The next day Ashurst came into my office, and during our conversation I inquired whether he was ever connected with the A. D. T. in N. Y. His reply was: "No; but my brother was superintendent of that company in New York city."

I now come down to the evening of February 20, 1888, and the most remarkable experiences in connection with Mr. Keeler's public séance of that date.

On the above-mentioned occasion my friend Samson came as usual and announced telegraphically the presence of friends of the different members of the circle. Suddenly the key was grasped by another influence, and in a rapid manner was repeated the telegraphic call "U. S."

I asked if it was not intended for Sandusky, and the repiy came "Yes."

"Who is it?" I asked.

"Heaton, Heaton," came the reply.

I did not, nor do I now, remember him, but the call "U. S." I recognized as the call for Upper Sandusky, Ohio, a station on the Pittsburg, Fort Wayne and Chicago R R., on which line I worked years ago, and it is more than likely I was acquainted with the spirit, when in this body.

Once more there was a pause, and then very slowly was telegraphed the announcement of the presence of Sarah Bassler. Just as the last name was spelled out, a gentleman who was sitting immediately in front of me announced to the circle that his name had just been telegraphed, and thus for the first time did I know there was another person in the room who was acquainted with my art.

At this juncture I asked the spirit who was at the key, and the reply came: "H."

I asked if it was Heaton. "No," came the reply; "I am Horace Bassler."

At this point the gentleman before mentioned stated to the circle that the spirit was that of his son; that he was an operator when in earth life; that he worked in Tower City, Pa; that he signed "H." when employed as an operator, and that he passed over from California in the year 1879. The gentleman then announced himself as a stranger in this city, and that his name was J. H Bassler; residence, Myerstown, Pennsylvania.

Hoping that this may fill the measure of your expectations, knowing as you certainly do my inability to do justice to the matter in hand, and trusting that my feeble effort to make a truthful record of a series of experiences may carry conviction to some poor, famished soul, I am, dear General,

Yours fraternally,

CHAS. O. PIERSON,
Telegraph Office, War Dept.

To Gen. F. J. Lippitt,
1827 Jefferson Place, City.

Passing of Material Objects Through the Screen.

I come now to manifestations in apparently direct conflict with the axiom of physics, that "two bodies cannot occupy the same space at the same time;" this property of matter being known as Impenetrability, an essential attribute of it, without which its existence is inconceivable—I mean the passage of different objects through the screen of cambric cloth, shown on a thorough exnmination both before and after the séance, to be perfectly entire, having in it not the smallest aperture or rent.

I have rarely, if ever, attended a "light" séance of Keeler's where this kind of manifestation did not occur. The most common instance of it is what I have already adverted to, the thrusting of a hand or arm through the screen, the hand writing on a tablet held by some member of the circle. Among the objects I have seen passed through, are a bell, a watch, rings from the fingers of a lady seated at B, a sleeve button from a sitter at C, a palmetto fan, slips of paper containing written messages, and pocket handkerchiefs snatched from the pocket of sitters at B and C, or else from some member of the circle standing within reach of the mysterious arm.

That this passage really takes place is as certain as any fact can be. The object, a pocket handkerchief for instance, is sometimes seized by a hand coming up back of the screen, visibly carried over the top of it, and afterwards visibly emerging from under the flap in front. At other times the object is visibly drawn through under the flap in front, and afterwards handed over to some one from behind the screen.

Your explanation of this manifestation is a very simple one. You assert (p. 86,) that Keeler's hand opens a free passage to the rear of the screen by raising it from the floor.

This explanation is not admissible.

In the first place it assumes that the medium has got his arm free, unbeknown to the sitter at B. As I have before stated, during about seven years I have been attend-

ing Keeler's "light" séances, I have never known of an instance where the sitter at B has been able to detect the removal of the medium's hand from the arm. I now add that I have never heard of such a detection having been made at any time whatever. Now, considering that in the thousands of "light" séances Keeler has given, the sitter at B must have been, hundreds of times, a skeptic, and sometimes probably, a "fraud hunter," it is simply incredible that such removal should never once have been detected.

But secondly, the explanation is insufficient as not covering all the facts. The phenomenon in question is the passage of a material object through matter. Now the taking off of the medium's vest without removing his coat, five cases of which I have already mentioned, is certainly as stupendous an instance of this particular phenomenon as the passing of small objects through a cambric curtain; and of this the supposed raising of the screen furnishes not the shadow of an explanation.

But as to your theory of a raising of the screen, the facts are all against it. Keeler often invites members of the circle, and preferably, strangers and skeptics, to stand as close as possible to the screen, and instantly, on any manifestation taking place behind it, to look over and see what they can. If agreeably to your theory for the manifestations behind the screen it is necessary for Keeler to raise it, it is impossible to believe that he would invite or permit such looking over. Generally, the manifestation ceases the moment the spectator looks over, but sometimes the rappings or movements of objects do not cease, and if the screen were then raised it could not escape being observed. Yet never has the spectator, believer or skeptic, reported such a fact, so decisive of fraud. The only instance I remember of an arm or hand being seen on these occasions (except as before related), was at the séance of November 16. 1887, when a skeptical lady was permitted, at her request, to stand by the screen and look over while the writings were being done. She reported that she saw very distinctly near the table a female hand with long tapering

fingers, but attached to no arm, and saw nothing ~~close.~~ else. The reading of your Report first called my attention to this matter of a supposed raising of the screen, and at the séance of January 23, 1888, "George Christy" enabled me to set the question at rest in the following manner:

All the usual manifestations had been taking place when I was called up as if to receive a writing from the hand thrust through the screen. I stood on Keeler's left, close to the A end of the screen. Suddenly my right leg was seized and pinched by a large and powerful hand behind it. Its grasp was so firm that I could not have extricated myself from it even had I wished to. I asked if I could step behind the screen. The answer being three raps, I did so, and remained there several minutes. The first thing I did was to examine the screen, which I found to be hanging all the way down to the floor. While standing there I repeatedly passed my hand over it, along the back of the medium and of the sitter at B. I asked for some manifestation to take place while I should be standing there, and instantly the table in the corner was shaken, then tilted against the wall, and then violently thrown down. During these manifestations there was no cause of them visible; and though my leg was repeatedly grasped by the same powerful hand, the screen, on which I constantly kept my eye, was never once raised from the floor even the fraction of an inch. The height of the screen from the floor was only 53 inches (Rep. p. 86), and the light from the gas burner, though somewhat dimmed, was amply sufficient to make every object behind the screen distinctly visible.

At the séance of April 23, 1888, I looked over the screen and saw the table and tambourine moving about; but no hand was visible, and the screen was all the while touching the floor.

You speak of the trembling motion of the hand that appeared above the screen (p. 85), preventing its being clearly observed. This quivering motion is sometimes so rapid as to render the fingers indistinguishable, leaving but a blurred impression on the eye. At the séance of March 19,

1888, Mr. Haddaway, who had received a writing from the hand, declared that it seemed nearly translucent, or "ethereal". How could a mortal hand be made to present such an appearance? Does it not rather suggest a rapid and continual integration and disintegration resulting from an unstable equilibrium of the mysterious chemical elements employed?

I will conclude this account of physical phenomena occurring through Keeler by a brief statement of what happened at some of the last séances I have attended.

At the séance of April 16, 1888, while the medium was sitting with his coat on, his vest was suddenly taken off and handed over the screen, buttoned up to the top. The sitter at B was positive that the medium's two hands were all the time grasping his arm; and when the curtain was drawn aside, the medium was seen with his coat on, but without a vest.

Twice afterwards during the séance his coat was instantly taken off him and handed over the screen.

A hand appeared over the sitter at C in such a position as to show that the arm to which it belonged was extended from a point near the C end of the screen.

While a hand appeared over B, the guitar was being thrummed on the lap of Mr. Hall, who was then sitting at the A end of the screen. The guitar was then pushed out and placed on the lap of a lady at the distance of four or five feet from the medium, where it was thrummed on.

Mr. Hall was caught by the leg and held at the A end of the screen, while a hand was thrust through the screen between B and C, and another one between A and B.

I was called up to the screen. While I stood there, three hands appeared over it at once; one between A and B, another between B and C, and the third near the C end of the screen. I made many attempts to seize one of them; but they kept rapidly disappearing and reappearing at unexpected points, evidently playing a merry game of hide and seek, so that my efforts were vain. One of them was apparently the hand of quite a young girl; it was small, the fingers were quite short, and on one of them

was a gold ring. (Knowing that a lady who often attends these séances had lost a granddaughter about fourteen years of age some three years before, I mentioned this fact to her at a subsequent séance and learned from her that her granddaughter's hands were rather short, with short fingers, and that she wore on one of them a gold ring, which was buried with her.)

Afterwards, standing at the A end of the screen, I felt my leg repeatedly pulled by the large hand I have already mentioned. I then went behind the screen, having obtained permission to do so by three raps. I stood there several minutes directly behind Keeler, continually watching the bottom of the screen, and passing my hand along the back of Keeler and of the sitter at B. While standing there I saw the table, the guitar, and the tambourine knocked about, and my leg was repeatedly pinched; but at no time was the screen raised a single inch from the floor.

At the séance of April 30, 1888, the medium's coat was taken off; notes, and then a pocket handkerchief were thrust through the screen; several members of the circle looked over the screen while raps were being made behind it, but saw nothing; and telegraphic communications were given, interpreted by a stranger present, who turned out to be a telegraphic operator. Moreover the guitar appeared and was thrummed on at some distance to the right of C, and afterwards to the left of Keeler near the A end of the screen, and then pushed upon the lap of a lady present seated at about three feet from him; and during all this a visible hand was patting the head of the sitter at B.

I took my seat at the A end of the screen. A large hand, in part visible, emerged from it, seized my hand and continued to hold it while another hand appeared patting the head of the sitter at B, and another one, thrust out between A and B, wrote on a tablet, and still another hand did the same between A and B.

Mrs. Levy was then called up to the screen. While she stood there, and while my own hand was still in the grasp of the large hand at the A end of the screen, three, and then four different hands showed themselves between A and C;

making in all five different hands visible at one and the same time. One of these was evidently a young girl's hand, which Mrs. Levy stated to correspond perfectly with the hand of the granddaughter she had lost.

At the séance of May 21, 1888, while I stood at the A end of the curtain, three hands appeared at once; one of them quite small and delicate. Then two hands, both *right* hands, were repeatedly thrust through the screen at once, and shaken by several of the sitters. Then three hands appeared again, one of them a *left* hand. While hands were appearing over the screen, patting the sitters at B and C, my pants were being pulled and held, and I received a slap on the back from another hand that emerged from the screen. A writing by G. C. on a paper I was holding said "Come over"; and I went behind the screen, where 1 stood for some time, looking sharply at every thing about me and passing my hand over Keeler's back. While I stood there, the table was tilted, raps were heard, and the guitar dragged over the floor up to my feet and thrummed on; but no visible agency was perceptible. At the same time (and this was the most extraordinary fact of all) hands thrust through the screen in front were seen writing messages on tablets, while no trace of an arm or hand were visible *behind* the screen. During the whole time, the screen remained undisturbed and touching the floor.

LETTER III.

Direct Spirit Writings.

Plus de cinq cents personnes ont pu constater le phénomène étonnant de l'écriture directe des génies invisibles, fournissant elles-mêmes leur papier. (*Realite des Esprits, par le Baron L. De Guldenstubbe.*)

Plus negabit unus asinus in unâ horâ quàm centum philosophi probaverint in centum annis. (*Dr. Johnson to the Oxford Professor.*)

Gentlemen of the Seybert Commission:

At the Keeler séance you received and read various writings addressed to your members purporting to have been executed by spirit hands. As you have not vouchsafed to give one word of information about them, the public is left in the dark in regard to the very class of manifestations reported by you which, to the majority of persons, furnishes the most satisfactory evidence of spirit return.

I shall therefore devote this letter to a statement of facts of such a nature as to prove that the writings produced through the mediumsnip of Pierre L. O. A. Keeler really emanate from the spirit world. To those who may fail to be convinced by the evidence I am about to set forth, my only reply will be (unless, indeed, they deny *in toto* the truth of my statements) the second of the two mottoes that head this letter.

The writings at these "light" séances are of two kinds. Most of them purport to come from "George Christy," and are signed "G. C." Some of them are visibly executed by a hand thrust through the screen; others come from behind it. The handwriting in all of them is the same; very coarse, and so hurriedly written as to be sometimes illegible.

When paper for writing is called for, two or three paper tablets, with pencils, are passed over the screen to hands that receive them. And then for an hour or more there is a constant succession of writings thrown or handed over, and sometimes passed through the screen under the flap.

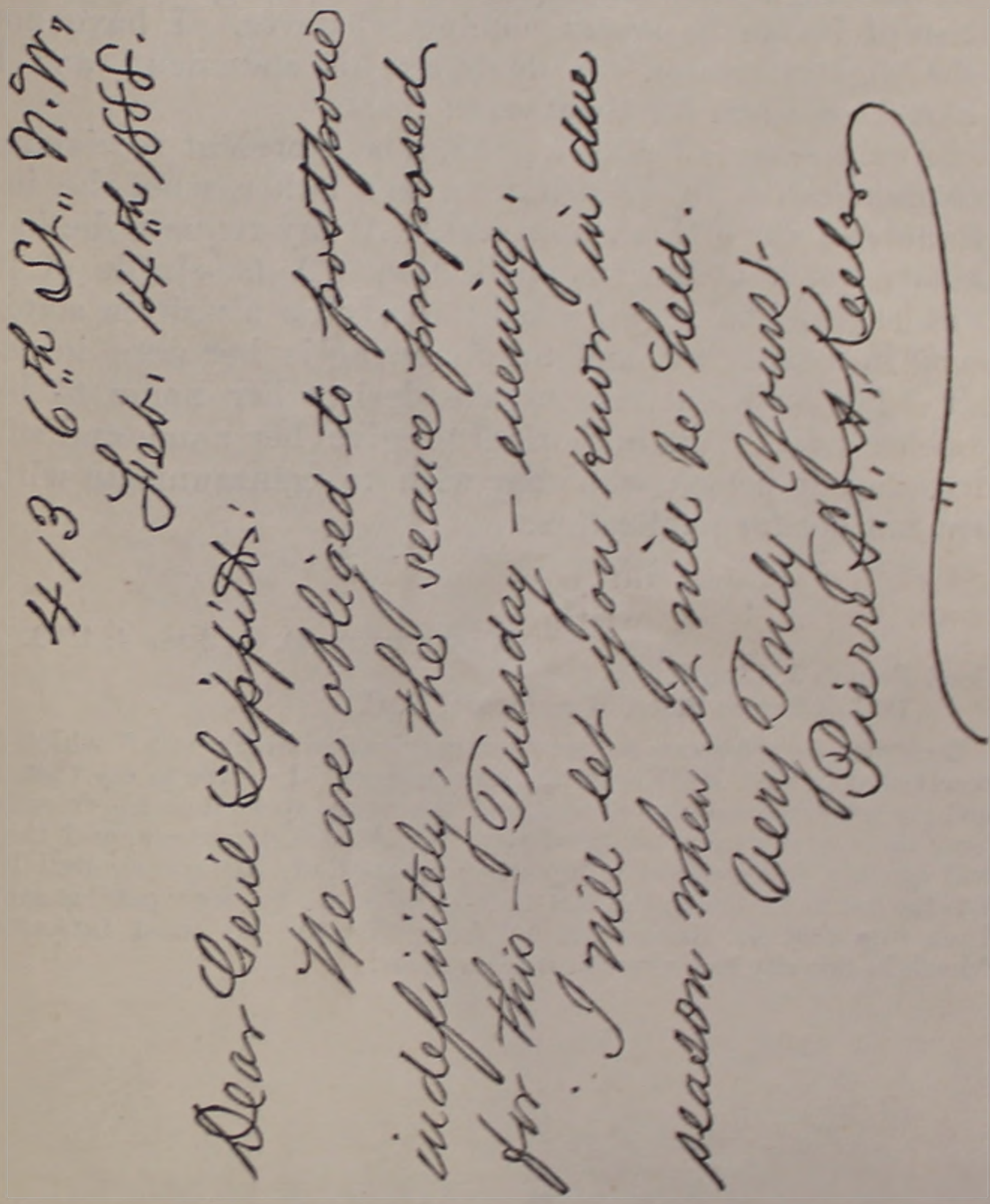
Some of them are signed "G. C.;" but the greater part bear the names of departed friends of members of the circle.

1. As to George Christy's writings that are visibly executed by the hand in front, some of them could not possibly be executed by Keeler, even were his arm free; because the forearm where the hand is writing is always seen at a right angle with the screen; so that when the writing is between B and C, as it often is, the crook of the writer's elbow must be where Keeler's elbow could not possibly be; experiment showing, as before stated, that his elbow crooks near the left shoulder of the sitter at B.

2. The writings behind the screen are occasionally executed on the shoulder or neck of the sitter at B or at C, as I can state from personal experience. Most of them, however, are apparently done on the table, which, as we have already seen, is beyond Keeler's reach. But even were it not, if you bear in mind that he is facing steadily to the front, and would be thus writing with his hand behind him; that the writing is often extremely delicate, and sometimes so fine as to be almost illegible without a microscope; that the lines are usually as regular as if they had been ruled; and finally, that both the handwriting and the literary style in these writings are nearly as various as the writings themselves; the absurdity of supposing them to be written by Keeler becomes apparent.

Again, were it possible that these writings behind the screen are done by Keeler, the handwriting of those written in front would necessarily be very much better than in those executed by his hand behind him. *Now the exact contrary is the fact.* As before stated, the handwriting in those executed in front, in what would be Keeler's natural position, are always coarse and sometimes illegible.

3. I give below a fac-simile of a note received from Keeler February 14, 1888, in order that his handwriting may be compared with that of the specimens I shall presently give of writings received from behind the screen.



Fac-simile of a note received from P. L. O. A. Keeler.

4. The written messages are occasionally in German, and sometimes in French, or partly in French; and I remember a séance in which a message came in Italian, and which was translated by a lady present who knew the language.

If Keeler is ignorant of these languages those messages could not have been written by him. He assures me that he has no knowledge whatever of either of these languages beyond a few isolated words of French and of German that he has caught from having heard the messages read; and that of Italian he knows nothing whatever. I have not the slightest reason for doubting his statement, and I have known him for about seven years.

At the séance of May 7, 1888, a lady present received a communication in French from her father, who, she informs me, was of French descent. At my request she has kindly lent it to me for publication. A fac-simile of it will be found below. I asked the lady for a written statement in regard to it, and the following is her note in reply. For sufficient reasons she desires her name to be withheld; but I am authorized to give her name and address to any person who may wish to communicate with her, but not for publication.

WASHINGTON, D. C., June 4, 1888.

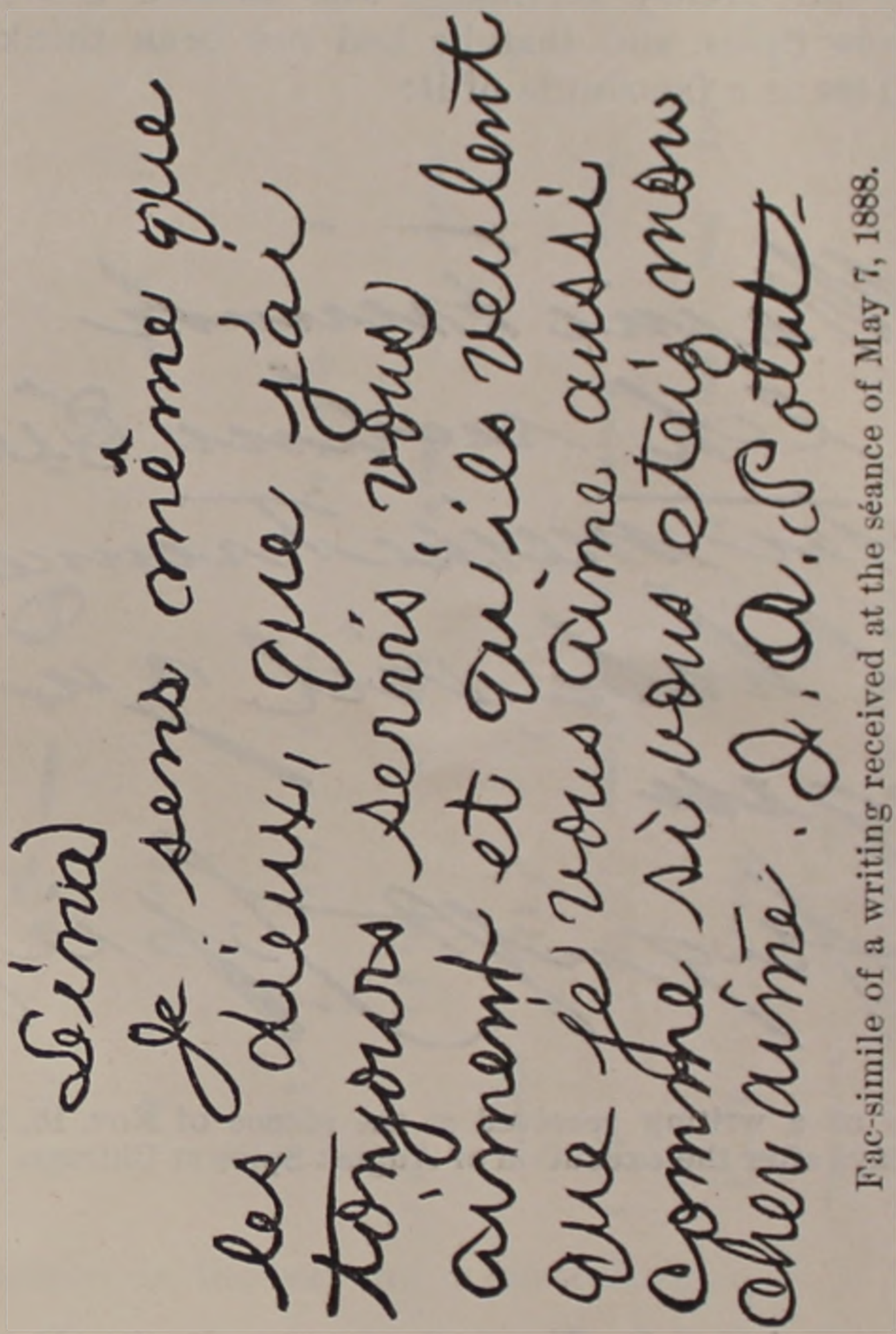
Gen'l Francis J. Lippitt,
1827 Jefferson Place, Washington, D. C.

Dear Sir: In reference to the "communication in French" which I received at one of Mr. Keeler's "light séances," I desire to say that it had my father's name signed to it, and the name spelled as his friends (save those who were acquainted with the *French* language, and *they* will quickly comprehend how *incorrectly* spelled) always spelled it. But the *test* to me lies in the fact that he calls me by my "pet" name! I am sure that Mr. Keeler did not *know* this, for my most *intimate* friends in this city had never *heard this name.*

My father was in Confederate service, was killed at the battle of Drury Bluff on the 16th of May, 1864, when I was but a "tot," and yet he comes to me after a silence of 24 years, and addresses me as he did in "lang syne."

Yours for the truth,

(Mrs.) ————————.

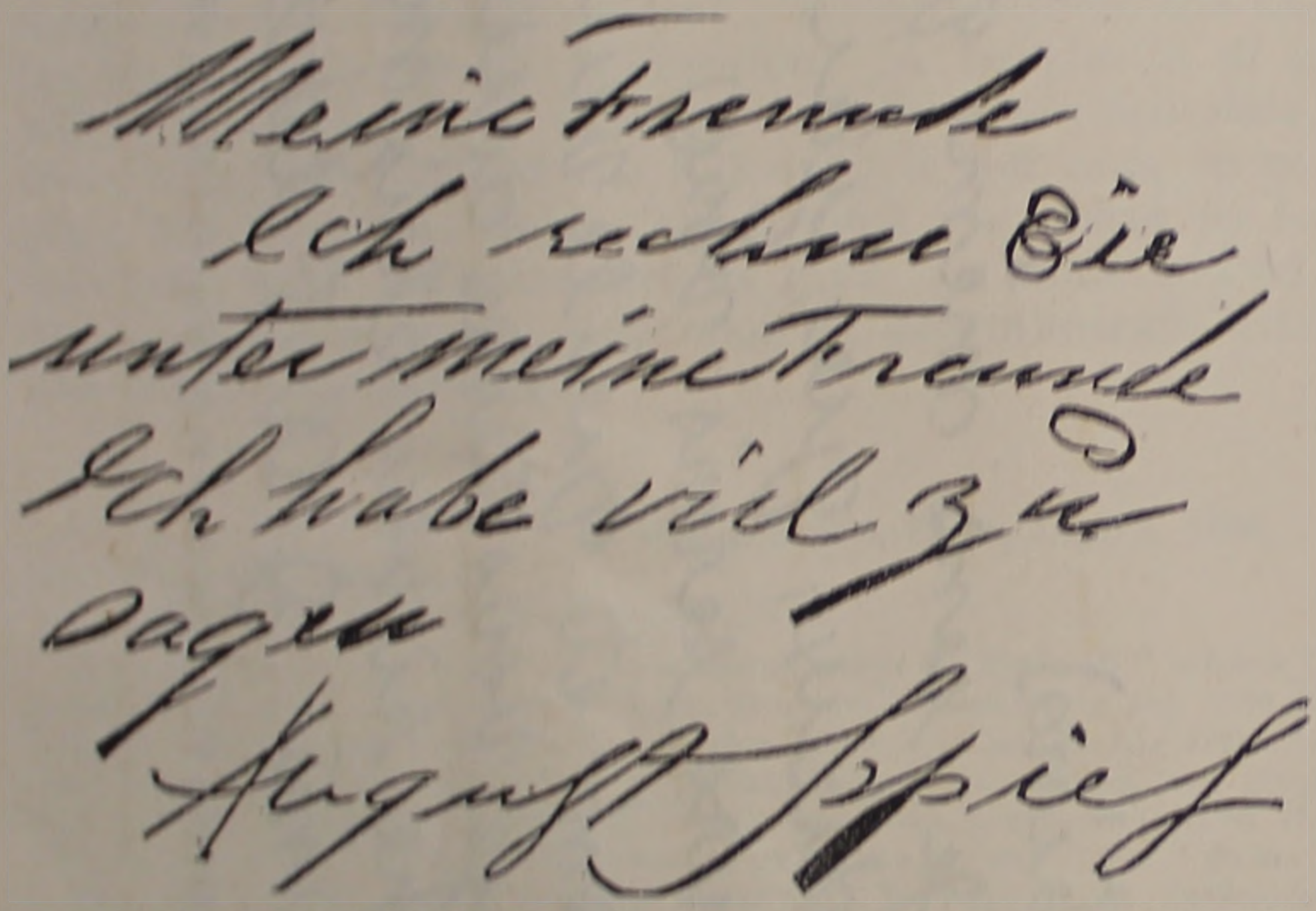


Fac-simile of a writing received at the séance of May 7, 1888.

On examining the above message it will be seen that, excepting the strange grammatical and orthographical errors in the last four words, it is written in perfectly good French. I can conceive of a satisfactory explanation of these errors, but shall not stop to state it, because they

are entirely immaterial to my present object, which is to show that the communication, nearly all of which is in correct French, could not have been written by Keeler.

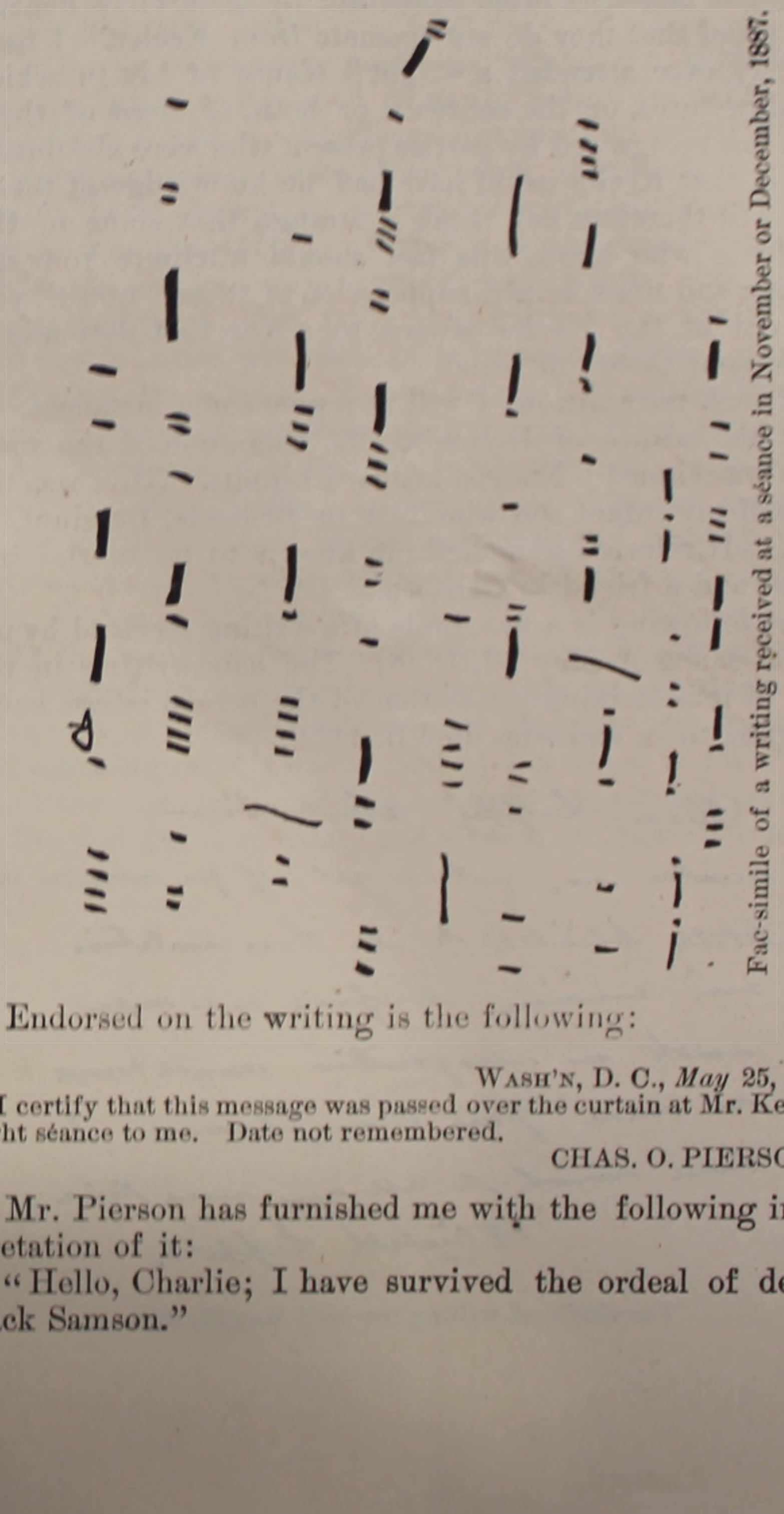
At the séance of November 16, 1887, a message in German was handed over the screen, and translated to the circle by Mr. Henry Steinberg, who assures me that he never knew Spies, and that he had not been thinking of him. Here is a fac-simile of it:



Fac-simile of a writing received at the séance of Nov. 16, 1887, five days after the execution of August Spies at Chicago.

5. At a séance in November or early in December, 1887 (I neglected to record in my notes what I am about to relate), a communication in telegraphic characters was handed over from behind the screen, which no one present could read except Mr. Charles O. Pierson, the telegraphic

operator, whose name I have already mentioned. Here is a fac-simile of it:



Fac-simile of a writing received at a séance in November or December, 1887.

Endorsed on the writing is the following:

WASH'N, D. C., *May* 25, '88.

I certify that this message was passed over the curtain at Mr. Keeler's light séance to me. Date not remembered.

CHAS. O. PIERSON.

Mr. Pierson has furnished me with the following interpretation of it:

"Hello, Charlie; I have survived the ordeal of death. Jack Samson."

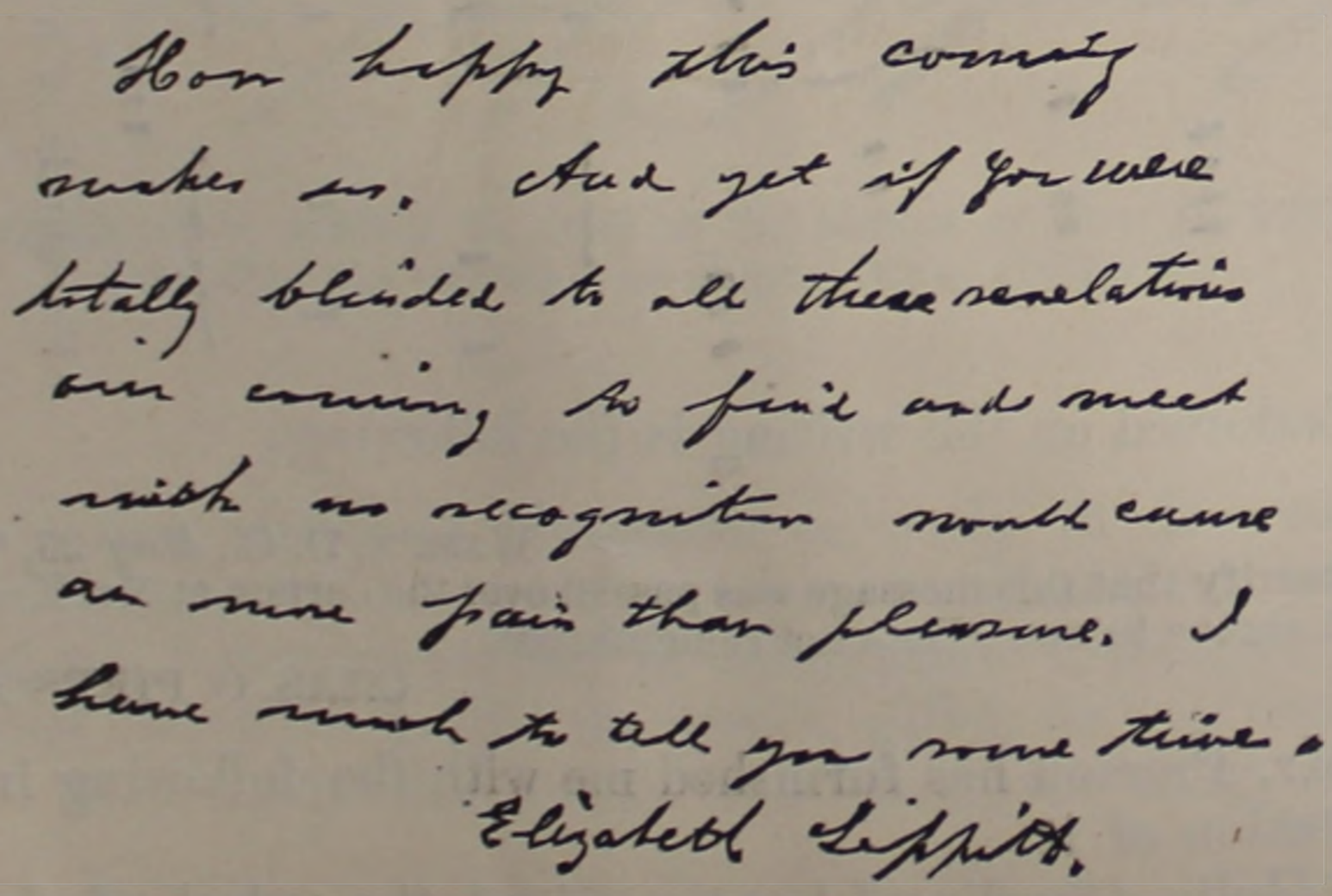
As Keeler has no knowledge of telegraphic characters, the above message could not have been written by him.

6. The messages often constitute by themselves conclusive proof that they do not emanate from Keeler. I have scarcely ever attended a "light" séance of his in which the signatures, or the contents, or both, of some of them were not recognized by parties present who were absolutely certain that Keeler could have had no knowledge of them. You will therefore not think it strange that some of the hundreds who know this fact should attribute your deliberate and unexplained suppression of those "notes" you received at the Keeler séance, to a fear that they might refute your theory of fraud.

Of such recognitions I will now give some instances.

At the séance of December 27, 1886, one of the messages was signed "Francis Leonard Lippitt. This was the name of my infant son who died in Brussels, Belgium, in 1854. It referred to something known to no mortal but myself and a friend in California.

The following is a fac-simile of a writing received by me at the séance of May 26, 1888. The handwriting in the *body* of it is strikingly like that of the person whose name is signed to it, and who died in 1859.


How happy this country
makes us. And yet if you were
totally blinded to all these revelations
as coming, to find and meet
with no recognition would cause
as much pain than pleasure. I
have much to tell you some time.
Elizabeth Lippitt.

Fac-simile of writing received May 26, 1888.

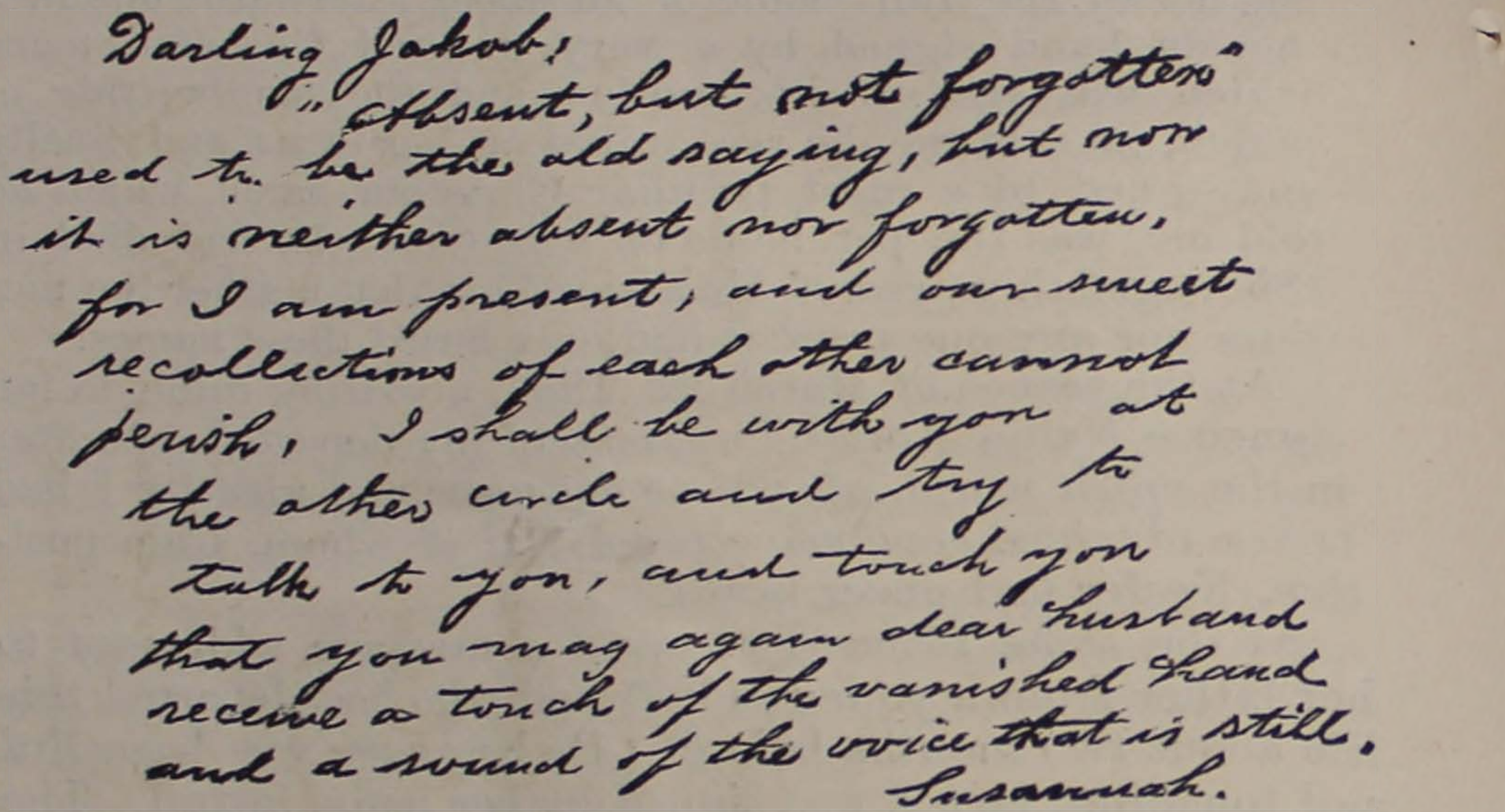
At the séance of March 19, 1886, a message came to me signed "Lucy Ann Lippitt," the name of an aunt who died in Providence, R. I., in 1866, and of whom I am positive Keeler had never heard.

At the same séance a gentleman sat by me, evidently a stranger, and, as I judged from a question he asked me, a doubter, if not a disbeliever. A writing came to him signed by the full name of an uncle, afterwards one in a female hand signed by a very unusual Christian name which was that of his mother, and the handwriting of which, he told me, he recognized as her own; and finally one signed by a most peculiar Christian name, which he told me, was the pet name of a brother who had died in 1858, aged three years. He assured me that neither the medium nor any one present had ever heard these names.

At the séance of March 22, 1886, a writing came to me signed "Nellie Morris," a friend of my departed daughter in the spirit world, of whose existence and identity I had before obtained conclusive proof, but of whom, I am positive, Keeler had never heard.

At the same séance I received a message addressed to her father from a young lady friend who had departed this life about two months before. Its language was beautiful and touching, and it was signed by her name in full. The *signature* was strikingly like her own, including a peculiar spelling of her first name, and a peculiar formation of its first letter.

At the séance of January 13, 1888, one of the writings thrown over was identified by Mr. Theodore J. Mayer, then present, as coming from his spirit wife. (See his certificate *ante*.) Below is a fac-simile of it:



Darling Jakob;

"absent, but not forgotten" used to be the old saying, but now it is neither absent nor forgotten, for I am present; and our sweet recollections of each other cannot perish. I shall be with you at the altar circle and try to talk to you, and touch you that you may again clear husband receive a touch of the vanished hand and a sound of the voice that is still.

Susannah.

Fac-simile of message received Jan. 13, 1888.

At the séance of March 25, 1886, I received a writing signed by the name of an uncle of mine, an Episcopal clergyman, who died in Virginia in 1867. I have no reason to believe that Keeler had ever heard of him. Since then I have received from him at these séances some forty or more messages, all in the same handwriting, which, however, does not resemble his handwriting on

earth. I give below a fac-simile of the one received April 2, 1886:

I promulgated what I believed to be the truth but when I ascended to the higher life of which I had so much spoken, I found that while I had struck fundamental truths, the root was rotten in the core. I now see differently and want all others to look through the clear glass and discard the smoked one. I was known as the Rev. Edward R. Lippett

Fac-simile of a writing received April 2, 1886.

At the séance of April 12, 1886, the following message came to me:

"Tell Elizabeth to look into this blessed truth. It will comfort me. Sarah Lander."

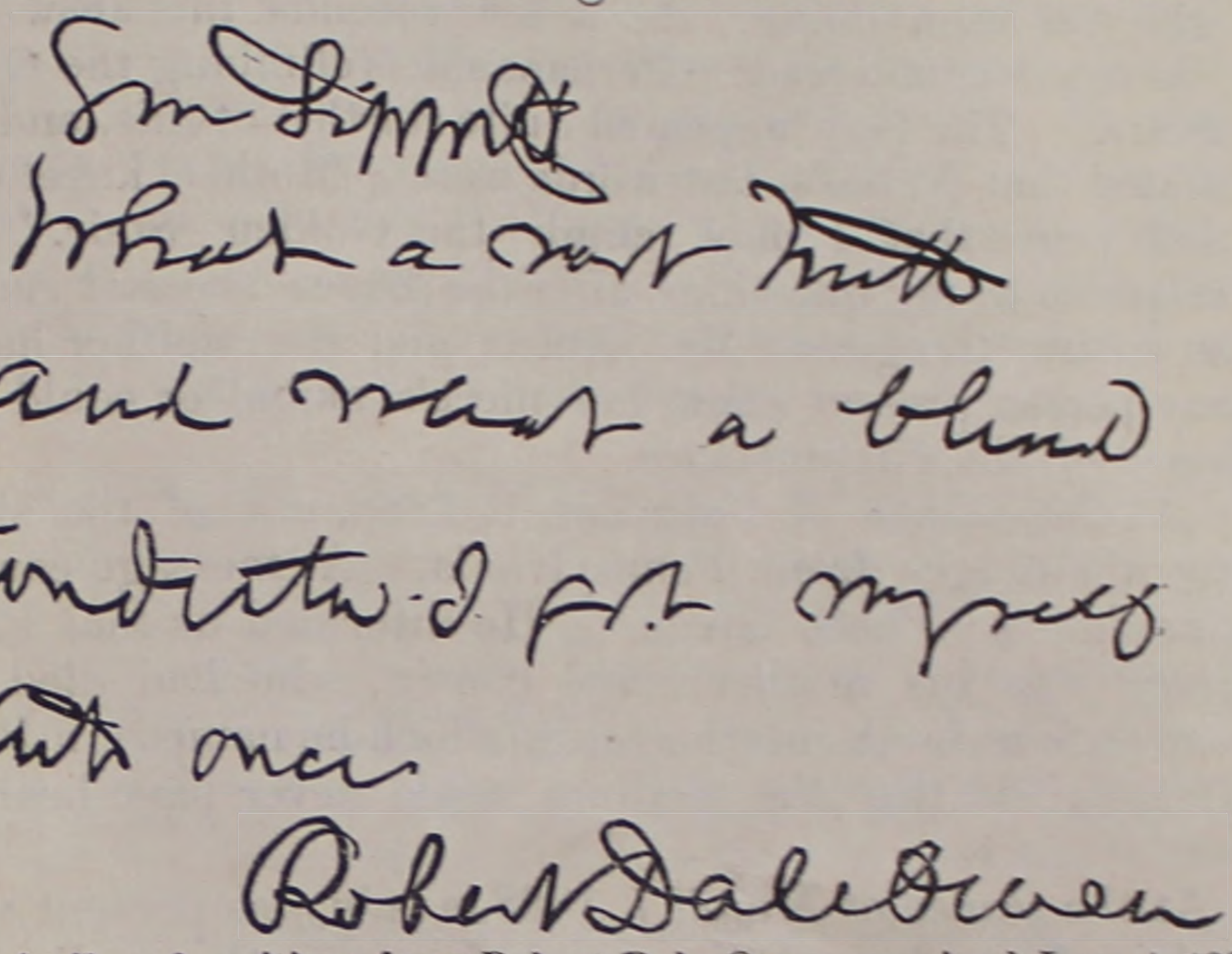
Miss Elizabeth Lander is a connection of my present wife through her first husband; and at the time this writing was received was on a visit in Washington. Her sister, Sarah Lander, died in Salem, Massachusetts, many years ago. I never saw her, and Keeler could not possibly have heard of her.

At the séance of January 19, 1887, Mr. Alfred Russel Wallace was present. A writing came to him signed "William Martin," which seemed to him "a most remarkable proof of identity." I extract his account of it from his well-known lecture, "If a man die, shall he live again?"

The other day when I was in Washington attending some séances there where people receive messages on paper, I received to my great astonishment a message to this effect: "I am William Martin; I write for my old friend William Wallace to tell you that he will, on another occasion, when he can, communicate with you." I am perfectly certain that only one other person in America knew my brother's name, or knew of the relation between my brother and Martin, and that was my brother here in California. I am perfectly certain that no person in the East could possibly have known either one name or the other. Therefore it seems to me this was a most remarkable proof of identity

At the séance of February 14, 1887, a writing came from a father, addressing his daughter by her Christian name, referring to a private matter, and signed by his name in full. The young lady was not present, but as I was acquainted with her I took charge of it and afterwards delivered it to her. I had not known her Christian name, but found that it had been correctly given in the writing. She informed me that Keeler had no knowledge of either of the names, or of what was referred to in the writing.

At the séance of June 4, 1887, a writing of which below is a fac-simile, came to me signed "Robert Dale Owen."



Fac-simile of writing from Robert Dale Owen received June 4, 1887.

In December, 1874, Mr. Owen was subjected to certain influences in Philadelphia that induced him to withdraw his confidence from the "Katie King" who had been appearing materialized through Mr. Holmes. During that *imbroglio* I had several interviews with him in which I maintained, what I had obtained decisive proofs of, that this "Katie King" was a genuine spirit, and not that notorious Eliza White who had been bribed to sign the lying "Confession of Katie King." This is evidently what the writing refers to. The affair had occurred seventeen years before, when Keeler was a boy. He assures me that, though he had heard vaguely of the Katie King affair, he did not remember either my name or that of any other person as being connected with it, and I have no reason to disbelieve him.

At the séance of March 23, 1887 (at which Mr. Alfred Russel Wallace was present), a writing was thrown over, signed "Nellie Stearns." On its being read aloud no one at first responded. At last a lady in the circle, evidently

a stranger, rose and said that she had lost a niece of that name, and asked if the controlling spirit could state what she was then doing. In a few seconds this answer was thrown over and read: "Perhaps she is climbing the Golden Stair." The lady appeared quite startled at this, and then stated that Nellie's last words were "Mother, kneel down and pray that I may climb the Golden Stair." In response to my questions after the séance she said she was an entire stranger to Mr. Keeler; and that neither he nor any person present knew her niece's name, or could have heard of the circumstance.

At the séance of February 1, 1888, one of the sitters was a stranger from Pennsylvania. A message came to him signed "Phebe Green." He informed us that Phebe Green was his mother's first cousin, who had died two years before in an interior town (which he named) in Pennsylvania, and that the medium could never have heard of her.

At the séance of March 7, 1888, a lady was present who, as she informed me, had never before seen the medium or attended any spiritual séance. Nevertheless, to her extreme surprise, two messages came to her; one of them signed by the full name of a sister, and the other by the full name of a friend.

At the séance of April 11, 1888, a gentleman present received a message signed by the name of his late wife. He stated that she had died but eighteen days before, and that, before dying, she had promised to manifest herself to him, should such a thing be possible, at the first opportunity that presented itself; and that the medium was a stranger to him, and, he felt certain, had never heard of his wife.

I have received the following statement from a lady of high social position, but whose name I am not at present authorized to disclose. I was present at the séance she mentions. The lady was then a stranger to me. I had never seen her before, and did not know her name. It was I that held the tablet with her while the writing was being done. It was executed with lightning rapidity, the hand

numbering each sheet on beginning it, and tearing it off and delivering it to me as it was finished. When the whole was completed, I handed the sheets to her, and she read them aloud to us. The narrative was very interesting, giving the particulars of his death on the battle field, and of what he saw on awaking in the other life. It was evidently written by a man of culture, and *not* by George Christy. In order that the statement may be clearly understood I will add that the officer whose name was signed to the communication was also a General in the U. S. Army, as well as the General X. first alluded to.

In the summer of 1881, a friend of mine, General X——, an officer of the army, passed into the spirit land. He was a man of more than ordinary intelligence, who had investigated carefully and thoroughly the subject of spiritualism, and one, who, I felt sure, would continue the investigation on the other side. Feeling a great desire to meet him again, I availed myself of an opportunity afforded me in the following winter to attend a seance at a private house, with Mr. Keeler as a medium. The conditions were those usually found in such circles. A black cambric curtain was suspended across a corner of the room, in front of which Mr. Keeler sat with any two persons of the circle who chose to assist him in forming a "battery."

In the course of the evening I was asked if I would like to sit with him, and I eagerly assented. I sat at his right, with both of his hands clasping my left arm, while my right hand held that of the person on my right; we three being the only ones in the circuit in front of the curtain and facing the audience. I was scarcely in position when I felt taps upon my back and shoulders. With my mind intent upon the friend of whom I have spoken, I said (mentally without moving my lips) "Is that you, General?" Immediately came many taps on my back and three audible knocks upon my chair. Again I said mentally, "General, if you are really here knock upon my right shoulder;" and immediately a hand was laid upon my shoulder, and a number of taps in rapid succession came not only on the right shoulder, but on the left also.

The seance ended just then, and I went away convinced that the spirit present was the friend of whom I was thinking at the time.

A few days, perhaps a week afterwards, I received through the mail a communication from a lady in New York, who is so far from being a professional medium that she does not acknowledge to many persons that she is a medium at all. Its purport was, though not, perhaps, its exact language, "I am a writing medium and am importuned by a spirit who desires to communicate with you, to ask you to go to another of Mr. Keeler's seances, where he will manifest himself by pulling the buttons of your dress." I am not certain whether, in this letter, the name of the spirit who desired to communicate with me was mentioned; but, in a day or two thereafter, I received another letter, also through the mail, from an acquaintance in this city (Washington), the wife of a navy officer, whose hand also was sometimes controlled in the same mysterious manner, enclosing a communication addressed to me, and signed by a very dear friend and relative who was a distinguished officer of the army, and was killed

in the battle of the Wilderness in 1864. The communication stated, as did the previous one, that he had a great desire to meet me; and that it was he, and not General X—— who had manifested himself when I sat with Mr. Keeler; that he hoped I would give him another opportunity, and that I would know him from his pulling the buttons on my dress, etc.

In a few days I found an opportunity to meet Mr. Keeler again at a private house, where there was a small circle, probably not more than fifteen persons in all. I was disappointed that I was not asked to sit with Mr. Keeler, but studiously avoided betraying any anxiety. Very soon a hand, a large, muscular hand, appeared from behind and over the curtain, and beckoned to some one. Beginning at one end of the line, each one inquired, "Is it I?" When my turn came, the hand showed plainly (I do not recall how) that I was wanted.

I responded at once, and, as I approached the curtain, the hand reached out until it touched my face; and then slowly passed down until it reached the buttons on my dress and pulled them! I took the hand or rather the hand took mine. It was hard and strong, like that of a large man. Some one handed me a tablet and gave the hand a pencil, when it wrote at least ten pages as large or larger than the one on which I am now writing (about 7 inches by 4. F. J. L.); tearing each one from the tablet as it was written. I regret that I have not them by me now; but I remember very well that, after writing of his pleasure at having an opportunity to communicate with me, he gave an account of the manner of his death, mentioning the place and circumstances, and that it was signed by his full name.

I have been asked if the handwriting bore any resemblance to that of the same person in life. Taking into consideration the fact that it was written on a tablet held unsteadily by two persons, by a hand quite unsupported, one could scarcely expect that it would be a fac-simile of writing under different conditions; but upon examination, there are some strong characteristics which, even taken apart from the circumstances that led up to the interview, would, I think, have enabled me to recognize it as that of the person who signed it.

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7. Even were the writings all prepared beforehand, the facts I have been stating suffice to show that they cannot have emanated from Keeler.

But, passing by the fact that the writing is perfectly audible to those sitting with the medium, and indeed, all over the room when everything is quiet, there are certain facts that demonstrate that the writings are *not* prepared beforehand.

First. As I have myself repeatedly tested, the tablet slips handed over the screen and then returned with the writings upon them, may always be identified by being first marked by any sitter that requests permission to do so.

Secondly. Sometimes the writings refer to some occurrence, or some special thing that the sitter has done a few

hours only before the séance, known only to the sitter himself, and of which Keeler could not possibly have been informed; as at the séances of February 8 and May 19, 1888; the details of which, being of a private nature, I will not here mention.

Thirdly. Occasionally, though not often, writings are handed over from spirit friends, sometimes to explain what was illegible, or to correct a mistake just made in the reading. But, during the whole of every séance, George Christy is constantly passing over writings of his own apropos of something that has just occurred or been said; thus carrying on an incessant conversation, as it were, with the circle, or with some member of it. One instance in illustration will suffice.

At the séance of June 4, 1887, a lady in the circle whispered to her companion that "the writings were all in the same handwriting." I was seated by Keeler's side at B, but did not myself hear the whisper. In a few seconds came over a writing from "G. C.:" saying "They are *not* in the same handwriting" (which was true). The lady expressed her surprise at her whisper having been overheard, and the next instant came over another writing from "G. C.," as follows; "We see your thought and feel your whisper."

Finally; The number of sitters varies usually from about fifteen to twenty-five or more, a large proportion of whom, and sometimes nearly all, are usually strangers. Of those present a considerable number, sometimes all or nearly all, depending on the number of sitters, receive writings recognized by them as coming from some departed friend or acquaintance; and very rarely does there come a message addressed to a person not present. Now Keeler makes no list of the sitters that are to come, and has no possible means of knowing of what persons the circle will be composed until the commencement of the séance. Unless, therefore, he have the gift of prophecy, he cannot possibly prepare these messages beforehand.

I have received the following statement from Mr. Darius Lyman, late Chief of the Navigation Division of

the Treasury Department, an office which he held for twenty-four years:

The manifestations of spirit agency through P. L. O. A. Keeler are made under such conditions as to convince any candid and studious investigator, that they are not due to his action nor of any confederate. I refer particularly to the manifestations produced at what are called his "light" seances, and those for writing on slates.

I have been present probably at over a hundred of these seances, in which I have witnessed manifestations which to me were plainly physically impossible to be performed by him. I have had writing produced between closed slates which were wrapped by myself with cloths or handkerchiefs, when held jointly by the medium and myself; every precaution having been taken by me to have the surface of the slates thoroughly cleaned. I have obtained these writings with and without pencils, and at times in varied colors, when no colored crayons known to ordinary physics could have been used. In most instances I have noted by a watch the time occupied in writing, and have received in periods varying from two to five minutes, messages varying in number of the words written, from 72 in two minutes to 309 in five. I have received a message and had the tune of a drum-beat on Pennsylvania Avenue in Washington accurately re-produced by taps on the slates while the message was writing, the taps being such as could not be produced by fingers or finger nails, the hands of the medium being visibly motionless.

In all the seances given by Mr. Keeler, when I have been present, I have seen no reasonable ground to suspect fraud, many of the facts being inexplicable on any hypothesis of that kind. I make these declarations freely and deliberately for the benefit only of candid investigators of Mr. Keeler's mediumship, and not for "respectable and scientific" Committees who have neither the candor to see a spiritual phenomenon should one occur, nor the courage to attest one if they were to see it.

D. LYMAN.

Washington, D. C.,
February 9, 1888.

It is proper I should state that Keeler often holds séances, by invitation, at private houses; and that at these séances the same manifestations occur as in his public ones, held at his own lodgings.

There are skeptics that may be willing to admit the truth of the foregoing statements, but will deem it a sufficient reply to them "that some of Kellar's and Hermann's tricks are just as mysterious and inexplicable as any of the manifestations I have recorded."

I admit the fact, but not the inference from it. Because certain manifestations have been produced by trick, it does not follow that certain other manifestations, differing from them in kind and in the circumstances under which

they occur, can also be so produced. When any professional juggler shall produce the identical manifestations that occur in the presence of spirit mediums, AND UNDER PRECISELY THE SAME CONDITIONS, the spirit theory of their production may have to be abandoned; but I have never yet read or heard of a single instance where this has been done.

I have often propounded a certain question to skeptics who believe all these manifestations to be jugglers' tricks, to which I have never received an answer.

I will repeat it here.

If the manifestations through Keeler, admittedly as inexplicable as those produced by Kellar or Hermann, are only jugglers' tricks, why does not Keeler, like his brother jugglers, announce them as such, and thus draw audiences that will net him greater returns in a week or two than he now receives in a whole year?

In view of the great number and variety, and conclusive nature of the facts I have presented in these letters, I claim it to be demonstrated

First. That the manifestations through Pierre L. O. A. Keeler are not produced by trick, but by extramundane agencies; and that your Report is therefore grossly unjust both to him personally, and to the cause of truth.

Secondly. That spirit return is a fact, and that there is, therefore, ANOTHER LIFE.

Yours respectfully,

FRANCIS J. LIPPITT.

Reopening of the

Order of the White Cross

Formation of a Preliminary Class

We are living in a spiritual age. Students of the occult, your work is not iconoclastic but upbuilding; your duty is to yourselves, to the people and the generations that are to come.

TRADE MARK REGISTERED

White Cross Literature

CHAS B REED
Publisher
164 166 168 Fulton St
New York

ORDER OF THE WHITE CROSS

Officers

A SPIRITUAL DIRECTOR, and assistants necessary to conduct its work.

Opening of Preliminary Class

The original founder will establish a PRELIMINARY CLASS, before formally reopening the ORDER.

The Order of the White Cross

Is divided into two departments, called the OUTER, and the INNER CIRCLE.

The Outer Circle

Visitors are admitted upon the presentation of proper credentials. Here are taught the general principles of the ORDER, and members are classified for their respective duties, and fitted for the positions they will occupy. The line of spiritual thought adopted is here elaborated, and harmony of methods established among the workers and teachers.

The Inner Circle

Is for the development of occult powers, and practical spiritual training; and can only be reached through the OUTER CIRCLE, upon conditions made known to members, after a specific time of study. The INNER CIRCLE is conducted upon principles of absolute secrecy; and no one is admitted who cannot devote at least a minimum of their time to spiritual work.

The Objects of this Society

Are to teach rather than argue spiritual laws; to instruct the uninitiated, and develop members for the INNER CIRCLE; to prepare teachers and lecturers capable of imparting spiritual instruction; to develop healing upon occult principles; to establish branch societies, upon the receipt of the desired requisites; to build permanent headquarters, with reading and reception rooms, library, laboratory and class-rooms; to further the study of occult, and spiritual laws, and their application to individual development, that a higher standard of living may be evolved, and mankind correspondingly benefited.

It Teaches

That life is immortal. To live, means to have lived, and to live again.

That spirit is indestructible, and progressive; and that its identity, when once established, cannot be obliterated.

That love, truth, loyalty, and the higher emotions, impart a greater power to the spirit, than food or exercise to the body, and are more to the welfare of the individual.

That when harmony of thought prevails—especially among large numbers—and unity of action, great results will follow.

That the development of man, his attributes and possibilities, are largely dependent upon the amount he studies, and the use he makes of his attainments.

That man is triune, being possessed of spirit, mind and body—each a separate entity; which, acting harmoniously together, make the perfect being.

That the body and the mind are as capable of unfoldment as the spirit, itself; and, therefore, that it is as essential to cultivate the physical, as the spiritual senses.

That the spirit has emotions, and the mind elements, higher in degree, but corresponding to and harmonious with the physical senses; and that these can be unfolded and strengthened, for the best uses here and hereafter.

That mankind is linked by a chain of spiritual possibilities, and human beings affect, to a greater or less degree, every other life, by the condition of their own. Individuals are separated only by differences in development—as neither time nor space are barriers to those who, in spirit and thought, are united.

Reopening of The White Cross Society

This ORDER will not be formally reopened, until there shall be graduates enough from the PRELIMINARY CLASS, to form an exoteric and protective circle; and no applicant will be admitted to membership, who has not passed the requirements of the PRELIMINARY CLASS.

Requirements for Membership in the Preliminary Class

A general acceptance of the above "Teachings" is required from those desiring admittance to the CLASS, in order to establish mental harmony. The principles taught are elaborated in the text-book, which must be studied.

A voluntary membership-fee will be devoted to conducting the business of the ORDER. This contribution is made voluntary (but absolute), in order to place each member upon an equal commercial footing; but while the necessity for material things to meet material wants is fully recognized, the higher law is applied to money, as well as to other things; and the widow's mite gives her the same financial recognition, as the millionaire's bounty, provided both are offered in the same spirit. "Seek the highest, with the conviction that all needful things will be added," is the best way to secure results. The poorest is as welcome as the richest; for, in the sum total of individual benefits, all things, to the spiritually-minded, are made equal. There are no rich and no poor in the PRELIMINARY CLASS; and spiritual aspiration is the pedestal of merit, in the ORDER OF THE WHITE CROSS.

Text-Book

"THE OTHER WORLD AND THIS," a compendium of spiritual laws, is the text-book of the PRELIMINARY CLASS; and contains the standard principles by which candidates for membership in the ORDER will be examined. Written questions will be formulated and presented to each member, whenever the SPIRITUAL TEACHER shall consider such an examination in order; and from their answers, the fitness of applicants will be determined.

Book of Instruction

"MAN'S SPIRITUAL POSSIBILITIES" will be issued about April 1st, 1895, and is essentially designed for those who have fully digested the text-book, and prepared themselves for a higher course of instruction in spiritual laws. It has been constructed to meet the needs of the novitiate in spiritual ethics; and, at the same time, holds the key to that which has been reserved for the advanced student.

Discord cannot exist where there is nothing to create or sustain it.

Simplicity is magnificent, and only possessed by he who forgets his own greatness.

Sin is a disease, and goodness its only cure; so the successful physician must be true, as well as wise.

Man is an aggregation of chemicals—has a chemical origin, chemical existence, and a chemical destiny.

A greater harmony within conquers discord without; and this is the spirit's way of eliminating evil.

Thinking evil is, in reality, a degree worse than doing it; for wrong-thinking diseases the mind, and, without thought, evil would not be committed.

You cannot make your aims too high; for 'tis better to fail in the accomplishment of a noble object, than to succeed in an ignoble one.

In the past, man desired a God; in recent years, he has created one from his highest conceptions; to-day, he strives to realize that conception within himself.

One desiring goodness can, by thinking goodly thoughts, place himself in direct relationship with the soul of all good, and, thereby, attain his noblest desires.

Death is the separation of the spirit from contact with coarser material elements; but the spirit will have a body more refined, although corresponding to the earthly one which it formerly inhabited.

Each sex possesses the complement of the other; and when both are united in their threefold natures, for noble purposes, no human ambition can exceed their possible attainments. Sex holds the secret of all power that has been and is to come; and he who possesses the revelation of its capacity is victorious over self, and can conquer the world.

Death takes nothing away from the laboratory of nature; for the spirit first appropriates the elements not utilized in life, and then transforms them; thus, the chemicals of existence are never exhausted, and each form of life is but a higher evolution of its predecessor. Death is but the portal through which man, the mortal, passes into his immortal estate, and receives a nobler title.

Thought is a substance—has form and color, texture and vibration, and is unlimited in its scope and possibilities. It creates and conquers disease; makes and destroys happiness; separates and unites nations and institutions; assists and retards individual development, according to its power and direction; and this, over planets of space, as readily as if within the personality of man. Make your thoughts pure, and your life will need no other correction.

All information regarding the PRELIMINARY CLASS, THE ORDER OF THE WHITE CROSS, or the principles promulgated in the WHITE CROSS LITERATURE, can be obtained by corresponding with

AUGUSTA W FLETCHER M D

White Cross Literature

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ORDER OF THE WHITE CROSS

Officers

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Opening of Initiatory Class

The original founder, under the direction of the inspirers of the WHITE CROSS LITERATURE, finding the time propitious, will open an initiatory class before formally reopening the WHITE CROSS SOCIETY.

The White Cross Society

Is divided into two departments, namely: the Outer and the Inner Circle.

The Outer Circle

Receives applicants for membership, members and visitors. Here is taught the general principles of the order. Members are classified for their respective duties, and fitted for the positions they will occupy. The line of spiritual thought adopted is here elaborated, and harmony of methods established among the workers and teachers.

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Requirements for Membership

A general acceptance of the above thoughts is essential to those desiring to co-operate in the study of Spiritual Law.

A voluntary fee of membership will be devoted to the conducting of the business of the order. Contributions of books, magazines, etc., are solicited.

Text Book

THE OTHER WORLD AND THIS, which is a compendium of Spiritual Laws, as taught by this order, will form the standard by which candidates for membership will be examined. Written questions will be formulated and, from the answers, the fitness of applicants will be determined.

The Inner Circle

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Suggestive Thoughts

Theories and spiritual laws are taught, not argued.

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White Cross Literature

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OFFICIAL.

A REVIEW

OF THE

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TO INVESTIGATE

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ISSUED UNDER THE AUTHORITY OF THE

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EXTRACT FROM THE MINUTES:

At a regular meeting of the American Spiritualist Alliance, held on the evening of September 20th, 1887, Professor Henry Kiddle presented the report of the Committee appointed to examine the "Preliminary Report of the Seybert Commission," and prepare a review of the same.

On motion, it was unanimously resolved that the Review as submitted be adopted by the Alliance, and that it be forwarded to the Banner of Light for publication, and be also printed in pamphlet form, for general distribution.

NELSON CROSS, *President.*

J. V. JEANNERET, Secretary.

A REVIEW

OF THE

REPORT OF THE SEYBERT COMMISSION.

REVIEW.

THE "Preliminary Report" of the Seybert Commission, recently published, has attracted general attention, and has received quite copious notices from the newspaper press, both secular and religious, not only throughout this country, but also in Great Britain and other countries; and in nearly all these notices, the work of the Commission has been held up as a fair, thorough, and especially acute and able examination of the claims of Modern Spiritualism, by ten distinguished and learned men, the result being the almost utter annihilation of those claims, and a demonstration that all professional, or public, mediums—if not private also—are only tricksters and impostors, and that there are, in reality, no phenomena presented through them that can properly be called *spiritual*, the whole investigation being merely a "simple question of legerdemain."

Remembering that Modern Spiritualism has been before the world for nearly forty years, has extended into every civilized country of both hemispheres, in most of which it has now its journalistic exponents and organs, has made millions of converts, among them distinguished representatives of every learned profession, and of every branch of science and literature, that its phenomena, physical and

mental, have been subjected to repeated investigations by some of the best scientific experts in the world, resulting uniformly in the endorsement of the reality of these phenomena, and usually in the complete conversion of the investigator, however hostile previously, to a belief in the claims of Spiritualism—bearing these facts in mind, the American Spiritualist Alliance could not but feel very great surprise at the published account of this late inquiry, ostensibly by the ten distinguished gentlemen who append their names to this report.

The Alliance has, therefore, through a committee of its appointment, caused a careful examination of this report to be made, to discover the novel facts which it has disclosed, at this late day, in regard to this interesting subject, differing so widely from those attested by so many other explorers; and, as its members are anxious only for the truth, to ascertain whether it may not be necessary for the Alliance, after this revelation, to disband, its deluded members acknowledging their errors, and retiring from the whole movement, with which many have been connected for over a generation, wiser if not better and happier men and women. After, however, a careful analysis of this "report," the result of which we here submit to all our fair-minded fellow-citizens, and to all unprejudiced friends of truth and justice everywhere, we have concluded not to suspend the work of the Alliance, because we have been more thoroughly convinced than ever by the contents of this volume, called the report of a fair and thorough investigation of Spiritualism, that this organization was never more needed than now for the vindication and diffusion of SPIRITUAL TRUTH.

First, we will call attention to the

ORIGIN OF THE SEYBERT COMMISSION.

The Seybert Commission was appointed in 1883, on the receipt by the Trustees of the University of Pennsylvania, of an offer by Henry Seybert, a wealthy gentleman of Philadelphia, to donate by bequest to that institution, the sum of $60,000, in order to found a chair of philosophy, to be named, in honor of Mr. Seybert's father, the "Adams Seybert

Chair." Coupled with this offer was the condition, "that the *incumbent of the chair* should, either individually or in conjunction with a *commission of the University Faculty*, make a *thorough and impartial* investigation of *all systems of morals, religion, and philosophy*, which assume to represent the truth, and *particularly Modern Spiritualism*."

In accepting this offer, the Board of Trustees, July 3d, 1883 appointed a commission to carry out the wishes of the donor, consisting of the following named persons: Dr. William Pepper, Provost of the University, and, ex-officio, chairman; Rev. George S. Fullerton, Professor of Moral and Intellectual Philosophy; Joseph Leidy, M. D., Professor of Anatomy; Robert E. Thompson, Professor of History and English Literature; and George A. Koenig, Ph. D., Professor of Chemistry. All these were, as will be seen, members of the Faculty, as the terms of Mr. Seybert's offer required. The ten signers of the report are these five members of the Faculty, and five other persons not belonging to the Faculty. These are all facts which the report omits to mention.

The Trustees, in accepting the "gift" of Mr. Seybert, requested the Provost to return thanks to the donor, and to state that they accepted his "liberal gift" subject to the conditions mentioned in his letter (as above stated).

The decease of Mr. Seybert occurred a short time afterward, and his will was found to confirm the gift by bequest.

T. R. HAZARD AND THE COMMISSION.

The relation of Mr. Thos. R. Hazard to the Commission may best be explained here; and it is necessary to do so, as he is the only friend to Spiritualism whose testimony we are able to invoke in regard to any of the circumstances of the investigation. Fortunately, we have Mr. Hazard's own exact statement of the facts that occurred previous to his being obliged to leave for the Pacific coast, early in May, 1884. This statement is found in his well-known Protest (dated Santa Barbara, Cal., May 5th, 1885), printed in the *North American*, of Philadelphia, under date of May 18th, 1885. Mr. Hazard gives the following explanation of his connection with the matter:

"For some weeks previous to his decease, Mr. Seybert was in the practice of consulting me in matters germane to his establishment of the 'Adams Seybert Chair,' both before and after the arrangements were completed; and the $60,000 was, or is, to be paid over to the trustees of the University only upon the condition that 'the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion, and philosophy which assume to represent the truth, and particularly of Modern Spiritualism.' Mr. Seybert had repeatedly solicited me to become his representative and assist in the proposed investigation, which request I always declined for reasons given, until a few days before his decease, when I was called upon by a special messenger from Mr. Seybert, asking me to come to his home and meet Dr. William Pepper, the Provost of the University. Shortly after my arriv I at his house, Mr. Seybert earnestly renewed his request, which I finally consented to comply with, with the full, distinct understanding that I should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to be consulted, and reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles."

This proposition was agreed to, Mr. Hazard alleges, and he cites the following letter from the Provost in confirmation thereof:

"NEWPORT, R. I., *July 27th*, 1883.

My Dear Sir: I have yours of the 27th. The Commission has had no meeting, and of course no plan has been adopted for proceeding in the investigation. As you are aware, I have already informed you that I shall expect your advice in reference to the subject, and in accordance with our conversation at Mr. Seybert's, I shall be pleased to receive any assistance in the work of the Commission that you may be able to render. Yours truly, WILLIAM PEPPER.

To Thomas R. Hazard, Esq."

Mr. Hazard also says, in this paper, after enumerating the above-mentioned *five* Commissioners:

"To these have since been added the present chairman [called in the Report the "Acting Chairman"], Horace Howard Furness [one of the trustees of the University]; and, according to the statement made in the *North American* of the 14th inst. [May, 1885] Mr. Coleman Sellers, whom I have never had the pleasure of meeting or see-

ing to my knowledge. The first meeting of the Commission that I attended was at Dr. William Pepper's house, on the 8th of February, 1884, on which occasion all the original members were present. Since then at all the official meetings with mediums that I have attended, or am aware of being held previous to my leaving the city, early last May [1884], Messrs. Koenig, Fullerton, Leidy, and Furness were alone present."

THE REPORT MISLEADING.

In the Report, these facts are not mentioned, indeed they seem to be carefully suppressed. It says, after merely mentioning the gift of Mr. Seybert and the condition annexed to it (in part only), "a Commission was *accordingly* appointed, composed as follows: Dr. Wm. Pepper, Dr. Joseph Leidy, Dr. Geo. A. Koenig, Prof. R. E. Thompson, Prof. Geo. S. Fullerton, and Dr. Horace Howard Furness; to whom were afterward added Mr. Coleman Sellers, Dr. James W. White, Dr. Calvin B. Knerr, and Dr. S. Weir Mitchell."

CONDITIONS OF THE BEQUEST VIOLATED.

Now the fact is, that the Commission originally appointed in 1883, as Mr. Seybert was duly notified, consisted of only the Provost and the four professors first mentioned in the above list, and could not properly have contained the other five, as they were not members of the Faculty, the language of Mr. Seybert's expressed condition being that "the incumbent of said chair, either individually or in conjunction with a commission of the Faculty," should make the investigation, which he evidently desired to be made by the learned representatives of the University, not by this, that, or the other physician, dentist, civil engineer, or other person, who might be called in to satisfy the notions or schemes of particular individuals. Mr. Seybert was a man of education and culture, and as the Report says, "an enthusiastic believer in Modern Spiritualism"; and he evidently was convinced that a thorough and fair examination of its claims by members of the Faculty, whom he thought he knew to be honorable and enlightened men, could not but result in showing the truth of Spiritualism, as every other such examination had previously resulted; and thus the *truth* would

receive the endorsement of one of the great American universities. Indeed, if this investigation had reached the result anticipated by the testator, his design would nevertheless have been frustrated; for the very first point made against it by the opponents of Spiritualism would have been that the investigation was not made, according to the condition of the gift, by a committee of the Faculty.

Moreover, the "incumbent of the Adams Seybert Chair," either himself or with the assistance of such a committee, was to make the required investigation—a fact which has been sedulously kept out of the Report; neither is there the slightest allusion to any such incumbent, or to the appointment of any, or the establishment of any chair such as the bequest and its conditions call for. This it was that constituted the chief point of Mr. Hazard's protest in the *North American*, which we here cite in proof:

"I hereby most emphatically object and protest, in the name of justice and my deceased friend, Henry Seybert, against his money or bonds being retained by the Trustees of the Pennsylvania University, or paid over and delivered to the Board by the executors of Mr. Seybert's will until after the aforementioned sum of $60,000 has been fairly earned by said Trustees, through a full and faithful performance of all the requisitions and conditions specified in the contract legally entered into by my deceased friend Henry Seybert, on the one part, and the Board of Trustees of the University of Pennsylvania on the other part; the terms of which contract clearly imply that the aforesaid Board of Trustees are strictly bound by the terms of the gift to see that *the occupant of the Adams Seybert Chair is, in every respect, including the allowance of a sufficiency of time, to perfect a thorough and impartial investigation of the phenomena and philosophy of Modern Spiritualism, and that said occupant of the Chair shall make the investigation singly or in conjunction with a commission of the University Faculty, whose qualifications in all respects are as fitting for the purpose as his own.*"

This protest was unheeded; on the contrary, other persons not members of the Faculty were added to the Commission. This being the case, it would clearly appear that the whole investigation, with the so-called report, is, legally, a nullity, as the condition of the bequest has been grossly violated.

A DELUSIVE REPRESENTATION.

In the Report, the names of the ten persons who signed it are mentioned as if they had all been originally appointed, and had served from the beginning, which as has been shown is not the case. Mr. Hazard says a meeting was held on February 8th, 1884; but Mr. Fullerton's minutes, as printed in the Appendix to the Report, mention no meeting earlier than March 13th, 1884, at which he says the "Commission" were present, clearly implying that the whole ten signers were present, while, in fact, only five were present, including Mr. Furness, who was not a member of the original commission, and, as it would appear, had no legal right to serve at all. How, when, or why Messrs. Sellers, White, Knerr, and Mitchell were added to the Commission does not appear anywhere in the Report. The minutes, however, show that Mr. Sellers did not attend any meeting previous to Nov. 5th, 1884; and Messrs. White, Knerr and Mitchell attended no meeting till Feb. 19th, 1885, nearly *a year after the commencement* of the investigation. Nevertheless, these four persons append their signatures to the Report as if they had participated in the whole inquiry; while in the Report which they signed we find the statement, "*We* decided that, as we shall be held responsible for *our* conclusions, we must form those conclusions *solely on our own observations.*" [Italics ours.] In the Report, Mrs. Patterson, Mr. Briggs, Mrs. Kane, and Dr. Slade are all condemned, and placed before the public as mere tricksters and vulgar charlatans and cheats; and these four honorable gentlemen sign it without having attended a single meeting of the Commission when those mediums were examined. Comment is unnecessary.

REV. MR. FULLERTON'S MINUTES.

By a simple analysis of the reverend secretary's record of the proceedings, it is designed to correct the misleading representations of the Report, by means of which the public have been made to believe that there were *ten* investigators; while, in fact, there were less than half of that number. It is quite fortunate that we possess these minutes of the pro-

ceedings in order to correct the general statements of the Report proper.

THE WORK OF THE COMMISSIONERS.

These minutes show that whatever work was done was, in the main, performed by only three of the commissioners—Messrs. Fullerton, Furness, and Sellers (the latter after the first six meetings), the others having attended but a small number of the *eighteen* meetings, or sittings, at which the mediums were examined. In this regard the facts are as follows:

Dr. Pepper attended *six* of the eighteen meetings; Dr. Leidy, *ten*;* Prof. Koenig, *nine*; Mr. Fullerton, *twelve*; Prof. Thompson, *eight*; Mr. Furness, *sixteen*; Mr. Sellers, *eleven*; Dr. White, *five*; Dr. Knerr, *four*; Dr. Mitchell, *three*.

Mr. Furness was the only one that attended all the six sittings with Slade; Messrs. Pepper, Leidy and Fullerton attended one each; Koenig, White, Knerr, and Mitchell, not a single one. This will serve to show to what extent they "formed their conclusions solely on their own observations." "*We distinctly saw*" the processes adopted by the medium (Slade), is the statement of the Report, leaving the reader to believe that there were ten pair of sharp eyes fixed upon him, while the Appendix shows there was only one pair that could see all he did, and four that saw nothing; while the commissioner who could see all that was visible was too deaf to hear what was audible. Yet this Commission has been lauded to the skies for its superlative competency for the task which it assumed.

THE VERDICT OF THE COMMISSION.

There are, however, other circumstances that invalidate its claims to consideration as based on the number, standing, and accomplishments of its members. All that they, *as a Commission*, claim to have done is to have held eighteen sittings with seven mediums, extending over more than two years—from March 13th, 1884, to March 30th, 1886. This con-

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* He says, in his letter in the Appendix, "a dozen"; but the minutes show only ten at which mediums were present.

stitutes the whole boasted investigation, by means of which, the secular and religious newspapers have told their readers, all the claims of Modern Spiritualism, accepted during the last forty years by some of the most acute and accomplished minds in the world, have been totally and definitively disproved, and all mediumship has been demonstrated to be nothing but delusion or trickery. The reviewer of *The New York Tribune*, apparently not having noticed these facts, remarks:

"The Report is of such a character that it would appear hardly worth while to carry the investigation any further. The conclusions reached almost involve the judgment that Modern Spiritualism, in so far as it rests upon what are called 'physical manifestations,' is a gross delusion, fostered by the most palpable, coarse, clumsy, and impudent fraud that was ever systematically practiced."

This indeed is the impression given by the Report to those who cursorily examine it, and readers in general do no more. The reviewers of the Press seem not to have looked beyond the few pages that constitute what is printed as the Report.

The commissioners, it is true, have been careful not to *assert* positively and directly as much as this (though they permit their reverend secretary to assert it); but, in guarded and qualified language, they say that as far as they have gone, this is the result. "We have not," says the Report, "been cheered by the discovery of a single novel fact." Not even, we may ask, by the fact, as alleged, that spirit-mediums are only tricksters? If not, they must have had the conviction before they commenced the inquiry, and they were, therefore, unfit, by previous bias of mind, from serving on the Commission. This, it is quite evident, was actually the case.

Outside of the Report, and going beyond his coadjutors, which was certainly a gross impropriety, to say the least, Secretary Fullerton takes occasion to interject into the preamble to his printed minutes of the proceedings, the *opinion* that "Spiritualism presents [to him] the melancholy spectacle of gross fraud, perpetrated upon an uncritical portion of the public." That is to say, Hare, Crookes, Wallace, Varley,

De Morgan, Gregory, Robertson, Mapes, Edmonds, Brittan, Sargent, Trollope, Whately, Elliotson, Thackeray, Lord Lyndhurst, Prof. Challis, Aksakoff, Wagner, Butlerof, Zoellner and his associates, Du Prel, and Hellenbach, with Houdin, Jacobs, Bellachini, Hermann, and Kellar—the great masters of prestidigitation—all these, including some of the brightest lights in science, medicine, law, literature, theology, and prestidigitative art, are pronounced "uncritical" by the Rev. Geo. S. Fullerton, Professor of Intellectual and Moral Philosophy in the University of Pennsylvania!

Certainly it would be of very little importance that any one of these eminent persons had been attending a few séances with mediums, and had arrived at the opinion that the phenomena called spiritual had no real existence, being wholly resolvable into "legerdemain," as this Report states, because vastly more thorough examinations, by entirely competent experts, and under incomparably superior conditions, have invariably resulted in showing the contrary. This Report, however, though in the main a mere statement of individual opinions, based on individual examinations, is issued under the fallacious appearance that it represents the united researches and consentaneous convictions arising therefrom of ten persons, while the fact, as we have partly shown, is far otherwise. A statement of the

WORK OF EACH COMMISSIONER

will clearly demonstrate this. It appears from the Record that Dr. Pepper attended six scattered meetings—two in 1884, and four in 1885. That was the whole of his investigation. Dr. Leidy attended ten of the meetings, and individually three promiscuous séances with public mediums. It is a curious fact that Dr. L. should speak of attending with his fellow commissioners séances with four materializing mediums, when the minutes show that the Commission did not examine into materialization at all. He also speaks of attending with the Commission "two séances with as many rapping mediums," while Mrs. Kane was the only medium at both séances. This serves to show with what indistinct-

ness some of the signers of this Report remembered the incidents of the so-called examinations that occurred between March, 1884, and March, 1886, when they, in May, 1887 (more than a year after the last sitting), solemnly appended their signatures to the document, and thus attested their personal knowledge of its truthfulness and accuracy.

Dr. Koenig attended seven séances with other commissioners, and individually one séance, at Col. Kase's house, in Philadelphia, with Mrs. Thayer and Mr. Copeland, at the end of his account of which, he exclaims "*Quelle betise!*" That was the whole of his investigation.

Rev. Geo. S. Fullerton attended thirteen out of the eighteen sittings, and individually one séance with Mrs. Wells, one with Mrs. Beste, and one with Mrs. Thayer. Besides this, he undertook a mission to Germany in order, as it seems, to prove that Prof. Zoellner was not in a sane condition of mind when he conducted the investigation with Slade described in "Transcendental Physics." To this reference will be made further on.

Mr. Furness attended sixteen out of the Commission's eighteen séances, being absent from one of Mrs. Patterson's sittings and one of Mr. Briggs's. Besides this, in a jocose and bantering spirit, he experimented individually with Dr. Mansfield and three other mediums for answering "sealed letters"; and, in the same temper of mind, attended some promiscuous materializing séances. Under the instruction of the medium Caffray, he tried, he says, to become a medium himself for independent writing, using magnetized paper supplied by Caffray to facilitate the process. As a part of the report of the Commission, with a singular want of logic and propriety, he publishes three articles giving an amusing burlesque of the subject rather than a serious account of his experiences.

Dr. Knerr attended only four of the investigating séances, but individually had a private sitting with Mrs. Patterson. Mr. Sellers, Dr. White, and Dr. Mitchell made no individual examinations. Nothing was done by the Commission in its collective capacity between March 30th, 1886, and May, 1887,

the date of the Report. It does not appear that the articles giving an account of these individual experiences were at all of the nature of reports to the Commission, or that the latter formally authorized them, or adopted them as a part of its proceedings; and therefore the publication of them as in part the basis of the Report was wholly irregular, illogical, and improper, and betrays a spirit of antagonism to the cause under investigation, and a determination to crush it, if possible, at all hazards.

The above summary of the work performed by the several members of this much-lauded Commission shows how futile and inadequate its so-called investigation has been, as compared with that of other scientific explorers, whose work they choose to ignore. For example, Prof. Zoellner had at least twenty-five carefully arranged sittings with Dr. Slade, employing a great variety of ingenious scientific devices to test the reality of the phenomena presented, and to exclude all possibility of delusion on his own part as well as deception on the part of the medium; while the Rev. George S. Fullerton, Dr. Pepper, and Dr. Leidy after a single sitting, are ready to accept, without any personal verification, all the statements of the two or three commissioners who were present at the sittings, and to brand the medium as an impostor. From what is here adduced it will be quite obvious that the honorable Commissioners *did not make the investigation which they allege in the Report that they made*; and that this much vaunted document, signed by these ten distinguished gentlemen, is, therefore, a *misrepresentation*.

In the next place, it will be obvious to every careful and dispassionate reader that the

REPORT IS NOT SUSTAINED BY THE MINUTES,

in the sweeping verdict of condemnation which it pronounces upon the mediums examined, and in fact upon all mediumship. There were, as the minutes show, manifestations at the sittings which could not be fairly attributed to fraud or legerdemain. It is obvious that, in spite of all their protestations to the contrary, these commissioners were determined to ignore, or explain away, by any con-

struction however forced and irrational, every phenomenon that seemed to antagonize the preconceptions of their prejudiced minds. A fair and critical analysis of their own minutes, fortunately appended to the Report, shows that their published conclusion is grossly unjust to the mediums whom they consulted, and whom they now hold up to undeserved reprobation as cunning and conscienceless tricksters. We wish to say here that it is not our design at this time to defend these mediums, except as far as this Review may indirectly do so. We express no opinion as to their character or claims, as this is not the place for such expression.

In this analysis, we will begin with Mrs. Patterson, the first medium examined, with whom there were four sittings: the first of which was attended by four members of the Commission, Messrs. Leidy, Koenig, Fullerton, and Furness ;* the second, by the same; the third, by Leidy and Furness; and the fourth, by Koenig and Fullerton; so that Pepper, Thompson, Sellers, White, Knerr, and Mitchell had no knowledge at all of what occurred at these sittings, except from information. In regard to these occurrences, however, we fortunately have the additional testimony of Mr. Hazard.

The minutes of the first meeting say there were "no results," and Mr. Hazard states that they "sat two hours without getting a scratch on the slates." The same was the case at the second sitting;† but at the third there was a manifestation, which the commissioners endeavor to explain away, by insinuating, not alleging, trickery. The minutes state :

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*The minutes say: "On Thursday, March 13th, 1884, the Commission met at 508 S. 16th street, for the examination of Mrs. S. E. Patterson," and thus imply that the ten signers were present. Incidentally Mr. Furness, Dr. Leidy, and Mr. Hazard are referred to; but the latter, in his published statement says: "All four of the acting members [Leidy, Koenig, Fullerton, and Furness] were present."

†In regard to this sitting Mr. Hazard says: "As the gentlemen of the Commission were leaving the house, I returned with the medium to the séance room, when it was almost immediately written on the slate—'There was nothing that could be remedied. We could not overcome the influences that were about.'"

"The slates used belonged to the medium, and were, as she told them, in daily, almost hourly use. The frame of one of them was far from sound, and the hole which admitted the screw [the slates were fastened together by a screw] was more than well worn. Within these slates, after being held for a long while by both hands of the medium under the table, two or three barely legible words appeared. The screw was by no means as tight after the writing as before. This fact, together with the prolonged concealment, rendered it impossible to attach any real importance to the attempt to write, as far as could be made out, the name of *Henry Seybert*. Under the same conditions our colleague, Mr. Sellers, produced writing for us very satisfactorily."

That is, Mr. Sellers, who had attended none of these sittings, was able to produce a counterfeit of what he had not seen, which, of course, gave great satisfaction to the two commissioners who had attended the sitting, and who were in that remarkable manner fully convinced that, while the medium was holding the slates with both hands under the table, she took out the screw, separated the slates, wrote upon one of them, put them together again accurately, and inserting the screw fastened them together, leaving only the screw a little loose in the "well worn" hole; and yet none of this, or any indication of it, was seen by these alert examiners, and they could only *infer* it from the fact (if it was a fact) that the screw was a little loose. Obviously, there was a "screw loose" somewhere, especially as we notice that the published minutes of this important sitting are signed by "Geo. S. Fullerton, Secretary," although Mr. Fullerton *was not present*. Who informed him of the proceedings is not stated; but it seems to us quite a "novel fact" that the minutes of so important a meeting should have been prepared by an absentee on information from an unknown source. Who is responsible for the statement that the screw was loose, or that there were any grounds for the suspicion entertained, which alone militated against the absolute fact that the name "Henry Seybert" was written between the slates by some superhuman power and intelligence?

Fortunately, we have the published testimony as to what

occurred of one who was present, and whom we may accept as at least a veracious reporter. Mr. Hazard says:

"The Commission [*i. e.*, Messrs. Leidy and Furness] brought two new slates, hung on hinges, within which a small piece of slate pencil was placed, when the Commission fastened the slates so tightly together by means of a screw that nothing whatever could pass between the frames. In a very short time the pencil appeared on the outside of the upper slate, when the Commission removed the screw, and on opening the slates a *plainly written sentence* was on one of the slates, thus giving a fair test in slate writing, and proving at the same time the power spirits possess to pass solid matter through solid matter."

Now between this statement and that of the unknown informant of Secretary Fullerton there is a wide and serious discrepancy, involving, indeed, a question of veracity. Mr. Hazard was too earnest an observer to make so great a mistake, and most certainly was an honest and truthful man. Did the Rev. Mr. Fullerton make a mistake in drawing up the minutes of a meeting which he did not attend; and if so, why did not Dr. Leidy or Mr. Furness correct him? The record is, however, seriously impeached; but even as it stands, it shows that there was a manifestation, which only a forced and unfair construction of the facts, based on mere suspicion or inference, could invalidate; and on this suspicion they positively, in the report proper, brand this woman as an impostor. They dare to say:

"There is really *no step* in the bare process of producing this writing, *as we have observed it*, which might not be accomplished by trickery or by legerdemain."

This sentence, as will be seen, is craftily constructed so as to give the impression that it positively states a fact of observation, while it only expresses a mere opinion or suspicious inference.

What, we ask, if Mr. Sellers could subsequently show his genius for, or accomplishment in, trickery, or in imitating what he never saw, does that, according to the logic of these learned Commissioners, prove Mrs. Patterson a trickster? Do they know that this woman was as expert in sleight-of-hand as the accomplished civil engineer? We have no proof

that the conditions were the same in both cases as stated; for the assertion is made by a man who was not present.

At the fourth sitting, attended by Messrs. Koenig and Fullerton, the minutes prepared by the latter say: "The medium declared herself unwell. No results were obtained."

Mr. Hazard says:

"The next day Mrs. Patterson extended through me an invitation to Messrs. Fullerton and Koenig to come to her rooms and accept a séance gratis. This invitation the Commission declined to accept."

This meeting, of April 17th, was the last at which there was any friend of Spiritualism present.* There is, however, in the minutes of the subsequent meetings considerable material to support the proposition that heads this section—material which a fair construction of the facts indubitably affords.

We will refer to the case of Mr. Fred. Briggs, to whose "examination" two sittings were given—the first on the 26th of March, 1884, and the second on the 30th of March, 1886—two years apart. At the former sitting, three of the Commissioners were present—Messrs. Leidy, Furness, and Fullerton, together with Mr. Hazard, and, a part of the time, Dr. Koenig. There was an attempt to obtain slate-writing. The minutes state:

"Mr. Furness now put his hand under the table on the hand of the medium, which was pressing the double slate up against the table. Mr. Furness declared that he heard a certain buzzing noise. The slate being taken out, there was found written on the inside of the under slate: 'I will help you all. R. Dale Owen,' and something that looked like 'Henry Furness is here.' The slate on the floor being examined, there was found on the *outside* (it was a screw slate), 'I am here with you. I will help you. R. Dale Owen.' Some other [*sic*]

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*Mr. Hazard, as already stated, had been obliged, on account of his health, to seek a more genial climate. At the commencement of this investigation he was in his eighty-eighth year. His decease took place in March, 1886. It is much to be regretted that he did not survive the publication of this Report, to reply to the statements of the Commission in which he is so disparagingly referred to. We feel assured that the gentlemen who belonged to the Commission at the time of his connection with it did not, in their imperfect knowledge of the subject, understand some of his remarks and suggestions.

illegible marks were found on the slate. Nothing was obt ined on the inside of either screw-slate. The handwriting on the two slates purporting to be from R. Dale Owen was much alike."

In this case neither the Commission nor the Secretary makes any attempt to impugn the genuineness of this manifestation; nor does the account which is given of it afford any basis for the imputation of trickery. The direct writing on the slate held jointly by the medium and Mr. Furness, and simultaneous with it that on the slate lying on the floor, constitute a *fait accompli*, which obviously could not have been done by the medium under the circumstances. Let us examine it analytically:

1. The medium and Mr. Furness were holding the folding-slate, *pressing* it against the under side of the table.

2. Mr. Furness heard a *buzzing* sound; but as he is deaf, it might have been the sound of the writing.

3. The writing appeared on the *inside* of the under slate—not a mere mark, but eight legible words, and four others somewhat illegible.

4. During the same time, a slate lying under the table was inscribed with twelve words and some "illegible marks."

5. These inscriptions were ostensibly from the spirit of R. Dale Owen, being so signed; and the handwriting in each was "much alike."

And yet this Commission—not only the *four* present but with them the *six* who were not present—allege in the Report that nothing was exhibited in the sittings which was not explicable by the suspicion of trickery. Mr. Briggs is included in the general statement:

> "All that *we* [the whole ten] *are sure of* is that the writing down of these communications, be their substance what it may, is performed in a manner so closely resembling fraud as to be indistinguishable from it."

We cannot refrain from remarking that, in view of their own record, that positive statement so closely resembles a positive untruth as to be "indistinguishable from it." Besides let it be kept in mind that of the ten persons who signed that statement there were four who did not attend a

single sitting held by the Commission for investigating the reality of independent writing ; for the second sitting with Mr. Briggs was a "dark séance" for physical manifestations, though there were occurrences of independent writing in the course of it.

Secretary Fullerton's minutes of the second meeting contain the following statements :

"The medium asked Dr. Leidy to put his hand also upon a slate which the medium was holding under the table. Attention was then called to the scratching sound, which might have been writing. The slate was taken out by Dr. Leidy and the light turned up. The following was written upon it: 'John Smith is with you like a young son. John Lydy.'" The minutes add: "It was of course possible that the writing was done before Dr. Leidy put his hand on it, as the slate was not then examined."

What foolery was this on the part of the sagacious commissioners! Why, we may ask, was not the slate examined, so that such an objection could not have been made? Was it in order to afford them this loop-hole to creep out of? But certainly, they have no right to assume fraud, in the positive words of the Report, when, through their own negligence, they possess no certain knowledge of the actual result of the experiment.

Again, in regard to the same séance, we have the following minute :

"The light was then turned low. A slate was held under the table by the medium. He breathed hard, and made no little noise for some time. [What if he did?] Then Dr. Koenig was asked to put his hand on the slate. A scratching was heard. When the light was turned up, the slate contained the message: 'I will help you all. Dr. Benj. Rush.'"

Here again was a *fait accompli* entirely ignored by the Commission a year later when they made and signed the Report. The Rev. Fullerton disregarding it wholly, wrote in the Appendix that "Spiritualism presents nothing but gross fraud," which his own minutes show to be false—to be, indeed, a libel on the cause which he was under a solemn obligation to investigate impartially. The minutes ("copied from notes taken during the séance," says the Reverend

Secretary) afford no indication that the manifestation was regarded as fraudulent at the time of the sitting. How, indeed, could it have been when the slate was held by Dr. Koenig? It is thus obvious that the commissioners were predetermined to condemn in spite of evidence.

This spirit is very manifest in the sittings with

MRS. MARGARET FOX KANE,

A medium that during nearly forty years has undergone innumerable tests all showing indisputably the genuineness of the phenomena presented through her organism. No hostile report can now effect these thoroughly established facts. The minutes show that, at the two sittings with this medium (Nov. 5th and 6th, 1884) the rappings were copious; and it is obvious that they were audible, because the commissioners questioned, by the alphabet and otherwise, the spirits that purported to be present. The objection they make is that the raps were always near the medium. The minutes say:

"Raps were produced as members of the Committee stood with the medium around the desk in the library, and close to a bookcase. Raps were produced, according to the medium, on the glass door of a bookcase, upon which Mr. Sellers placed his hand. Mr. Sellers felt no vibration on the glass, but *raps were heard somewhere in the vicinity.*"

At the second sitting, of which we have a "stenographic report," the minutes say:

"The 'spirit rappings' varied materially in quality and character, being at times faintly, and at other times distinctly audible."

Mr. Sellers, who seemed to be extremely skeptical and captious, and constantly manifested a sneering, bantering spirit, at last remarked to his colleagues:

"It has been very clearly shown to-night that certain sounds, of greater or less volume, have been produced. *We have heard the sounds.* We are conscious that they are raps. It is exceedingly important, in deference to the medium herself, that we should prove that she has nothing to do with the production of the sounds other than in a spiritualistic capacity. I would like to ask her if there is any test that she herself can propose which would be capable of satisfying us that she does not produce the sounds."

The medium replied:

"I could name a great many tests, but they might not be satisfactory to you; for instance, the one of standing on glass tumblers, where the raps are produced on the floor."

This glass tumbler test was accepted; and while preparations were making for it, Mr. Sellers remarked to the medium:

"Will you repeat the experiment of last night, that of standing near the table and not touching it, to see if the same character of sounds then produced can be again heard? Last evening *we had a very satisfactory exhibition of that.*"

Thus it is admitted that the raps were produced under that condition, and that the manifestation was satisfactory—hence, obviously, not fraudulent or seeming such.

In the first and second experiment with the glass tumblers, there was no success, but in the third there was, rapping being heard several times. At one time Mr. Sellers said he thought the rapping came from the wall behind the medium, and asked, "Will the spirit rap again?" When the medium invoked Mr. Seybert to rap, the minutes say, "Three raps were distinctly but faintly heard"; and Mr. Sellers remarked, "I heard them. They sounded somewhat like the others." When the raps were repeated, Mr. Furness "placed his hand upon one of Mrs. Kane's feet," and then exclaimed: "This is the *most wonderful thing of all*, Mrs. Kane! I distinctly feel them in your foot. There is not a particle of motion in your foot, but there is an *unusual pulsation.*"

This closed the investigation as far as Mrs. Kane was concerned, or as far as it had any reference to the rapping phase of manifestation.... "The Commission," it is stated by Mr. Fullerton, "commissioned Mr. Furness to lay before Mrs. Kane the question of continuing or closing the investigation, so far as she was concerned." Mr. Furness reported to Mr. Fullerton that he told the medium that the Commission had come to the *conclusion* that "the *so-called* raps are confined wholly to her person; whether produced by her voluntarily or involuntarily, they *had not attempted to de-*

cide." They held themselves "ready to meet her again"; but, Mr. Furness says, "I felt it my duty to add that in that case the examination would necessarily be of the *most searching character.*" [Italics in all cases ours.] No wonder that the lady declined to put herself again into the hands of these "searching" commissioners.

The minutes, however, show that, in spite of the repressive psychological conditions of these two sittings, more or less distinct and audible rappings were heard by the commissioners present, and sometimes in answer to their questions, though the replies were of no great importance. (This point is not here considered.) These sounds seemed to proceed from a locality not far from the medium, but at one time "somewhere in the vicinity of the bookcase near which the medium was standing"; at another time, as the medium was standing on glass tumblers. In the latter case, the medium being personally examined by Mr. Furness, it was ascertained, he alleged, that, while the raps were produced, though her foot was motionless, he felt in it an "unusual pulsation"—of what kind, we may ask—arterial, muscular, nervous, or what? Is the Shakspearean scholar an anatomist or a physician? Is he competent to examine, physiologically or anatomically, a lady's foot? Perhaps he might be *æsthetically*. In spite of this curious discovery—the "most wonderful thing of all," exclaims Mr. Furness—namely, an *unusual pulsation* in a motionless foot—the whole Commission *regretfully* report that they "have not been cheered in their investigations by the discovery of a single novel fact"—wonderful, extremely wonderful, and unusual, but not *novel!*

Here, according to the signatures, we have on this remarkable Commission, a professor of anatomy, a distinguished physician and neurologist, and a medical specialist; and yet no one, but the Shakspearean critic, examined into this physiological, if not pneumatological, mystery, so as to explain it. It is true that the physician (Dr. Knerr) and the medical specialist (Dr. Mitchell) had not up to November, 1884, and for four or five months afterward, attended any

meeting of the Commission, probably had not been appointed; but they sign the Report, which says of these two examinations of the famous rapping-medium:

"To the subject of 'spirit-rappings' *we* have devoted some time and attention, but our investigations have not been sufficiently extensive to warrant us at present in offering *any positive conclusions.* The difficulty attending the investigation of this mode of spiritualistic manifestation is increased by the fact, familiar to physiologists, that sounds of varying intensity may be produced *in almost any portion of the human body by voluntary muscular action.* To determine the exact location of this muscular activity is at all times a matter of delicacy."

That the "fact" referred to here is "familiar to physiologists," or that it is a fact at all, is indeed quite a "novel fact," though the Commission may not be "cheered" by its discovery. It is, indeed, but an attempt to revive the toe-joint or knee-joint theory, slightly modified, which was exploded many years ago. Such a statement is but a confession of ignorance, and a proof that the persons selected for this Commission were, and still are, totally incompetent to discharge the duty assigned them—as much so, indeed, as would be a commission of persons entirely ignorant of modern astronomy, appointed to investigate the truths of that science. Of course, if, like these ten *savants*, they ignored all the work and all the discoveries of others, they would necessarily report the exploded doctrines of the Ptolemaic System, these being more in consonance with the ordinary observations of uninformed persons—of unenlightened common sense, which the Greek philosopher taught is "but little better than no sense at all."

But these commissioners, though they say, in the paragraph quoted, that they are not "warranted in offering any positive conclusions," yet are bold enough to speak of the matter as follows:

"What we can say, thus far, *with assurance* is that, in the cases which have come under our observation, the theory of the purely physiological origin of the sounds has been sustained by the fact that the mediums were invariably and confessedly cognizant of the rappings whenever they occurred, and could at once detect any

spurious rappings, however exact and indistinguishable to all other ears might be the imitation."

It requires a very nice discrimination to discern the difference between this "assurance" which these gentlemen thus avow and the "positive conclusion" which they disclaim. Their theory of the origin of the sounds, in the "muscular activity" of some portion of the medium's body (which in the case under examination delicacy prevented them from prying into), is, in the last degree, absurd; and furthermore the physiological origin of the "raps" has been positively disproved by an amount of recorded experience that cannot be gainsaid. The English paper *Light*, edited by two men of high culture and long experience in mediumistic investigation, in regard to this absurd *dictum* of the Report, says:

"It is an indication of the perfect ignorance with which the gentlemen forming that Commission approached their investigation that they should have thought it wise to say anything so simple."

THE COMMISSION AND DR. SLADE.

We pass now to a brief consideration of the dealings of the Commission with the famous medium Dr. Slade, the destruction of whose reputation seems to have been a special object and *desideratum* with its leading members. Hence, it is in quite a triumphant tone that the Report, signed by the ten commissioners, announces the verdict of the eminent jurymen:

"However wonderful may have been the manifestations of his mediumship in the past, or elsewhere, *we* were forced to the conclusion that the character of those which passed under our observation was *fraudulent throughout.*"

The general reader of this Report will naturally suppose that this conclusion, so unfavorable to Dr. Slade, is supported by the observations of the ten signers of the Report, for there is nothing in the document to indicate the contrary; but the minutes published in the *Appendix* show that this is very far from being the truth. The fact is, the "we" in the sentence which we have quoted, represents only three persons—Messrs. Furness, Sellers, and Thompson, these alone

having attended a sufficient number of the six séances with Slade to be entitled to entertain any opinion of the facts. Mr. Thompson attended four of the sittings; Mr. Sellers, five; Mr. Furness alone attended all. Messrs. Pepper, Leidy, and Fullerton attended one each; while Messrs. Koenig, White, Knerr and Mitchell were present at none of them; and yet they could not only sign the above condemnatory statement, speaking of that as having passed under their observation which they never saw, but also attest that the Report "describes the processes which *we* [the signers] *distinctly saw this medium adopt*"; and also allege that "every step in the process *we have distinctly seen*." All these statements, as will be noticed, are, as far as the four absentee Commissioners are concerned, absolute falsehoods, as they could *see* nothing; nothing at all came under their observation. Measurably, they are also false as regards Messrs. Pepper, Leidy and Fullerton, who attended but one sitting out of six. Only one man (Mr. Furness) could be truthfully and honorably able to allege that "the manifestations were fraudulent *throughout*."

Nothing can more conclusively show the prejudiced and hostile *animus* with which this investigation was entered upon and conducted than this unwarranted attestation of so serious a charge by those who really had no knowledge of what they certified to as true of their own observation.

If a sub-committee were necessary, as seems to have been the case, the public should have been presented with a report of the members who did really see the alleged "fraudulent manifestations"; for the Report, as it now stands, looks itself very like a "fraudulent manifestation"; it is, certainly, untrue and misleading, being signed by *false witnesses*.

It is a legal maxim, as regards principal and agent, that *qui facit per alium facit per se*; but the Commission seem to have made it a rule of evidence that *qui videt per alium videt per se*, which is truly a "novel fact," though not a "cheering" one for him whose reputation was under trial. The verdict against Dr. Slade in the main rests, however, upon

that preposterous dictum, which reminds us of the "crowner's quest law," or that of the court of the immortal Dogberry.

The account which is given us of the conference meeting held by the Commission a week after the last of the Slade sittings (who were present is not stated), is a stenographic statement of "written notes and verbal comments upon the séances," chiefly by Mr. Sellers, Mr. Fullerton furnishing the minutes of the second sitting, the only one he attended. This "compilation" as it is called is, indeed, a curious conglomeration of somewhat contradictory verbal testimony and opinion; yet, at the close, a resolution was unanimously adopted, as follows:

"*Resolved*, That the reports [?] of the Slade séances held in Philadelphia, as described by Messrs. Fullerton, Furness, Pepper, and Sellers, are in accordance with the observations of each of the members of the Commission who were present."

The record shows that no such correspondence of observation and unanimity of recollection and opinion existed; but it seems that there was an agreement that whatever one of the commissioners should allege that he saw, all the others, present or absent, would solemnly affirm that they "distinctly" observed also. In this way the public are favored with a unanimous verdict from ten learned and respectable gentlemen against all the mediums examined, and against phenomenal Spiritualism.

The Report describes with great particularity the processes employed by Dr. Slade, the chief of which is that he substitutes for the slate exhibited to the sitter, or sitters, one upon which he has previously written a prepared message. This substitution the Commission positively assert they have seen, and always when a long message is written; the shorter ones, they say, he writes himself, while he holds with his right hand the slate under and against the table, his left hand being placed upon the sitters' hands resting on the table. "Every step of this process" they say they have seen. The minutes show conclusively that they *did not see* any such process, but that they merely inferred that

this was done from certain appearances or circumstances which excited their suspicion. The "steps" of which they so confidently speak were merely conjectural, or purely fictitious conceptions, perhaps we may say *inventions*. It is true that, in the "compilation of notes and comments," we are told of incidents and circumstances that were calculated to excite suspicion, but they are capable of quite another construction; and we must bear in mind that these "notes and comments" are not, by any means, the combined conclusions of careful and impartial observers, but of certain *individuals* whose minds were not only filled with a suspicion of fraud, but with an intense desire to confirm their preconceptions, and even convictions, that mediumship is fraud, and that only. This is rendered indubitable by the character of all the proceedings. Thus in the "compilation" we find a "special minute" of the stenographer in which we are told that "a slate which had been noted as standing against a leg of the table and behind the chair of the medium, but conveniently within his reach, was dexterously substituted by the medium for the slate taken from the table and the one upon which ostensibly writing was to appear. *This was observed by one member.* In another instance a member (Mr. Sellers) observed the same substitution, *so far as the motion of the medium's hand and arm was concerned.*" That is, the substitution was merely an inference from a circumstance that seemed suspicious. The stenographer's note also says:

> "By certain private marks, adroitly applied, the same member noted the fact that the slate on which the writing was exhibited was not, as the medium represented it to be, the same slate which had been taken from the table."

Why then, we ask, did not that member call the attention of his colleagues to the fact at the time, and confront the medium with it? As it stands in this remarkable "special minute." it was an incident *not observed* by the other members—a mere individual device and observation, and could not be adopted, as it was, as a part of the Commission's testimony, without the stultification of its members.

But this "special minute" is entirely invalidated by the following parenthetical note signed G. S. F.:

"The foregoing note by the stenographer is somewhat incoherent, owing to his unfamiliarity with Slade's séances; yet we prefer to let it remain as it is."

Thus we see what that evidence amounts to. We should like very much to cross-examine these learned gentlemen under oath in a court of justice.

We will here, for the sake of illustration, transcribe the next few paragraphs from this interesting "compilation":

"(Mr. Sellers adds, parenthetically): That is, I watched the medium's operations specially with a view of informing myself whether the slate used in both instances was the same.

"(Resuming, from notes): The medium proposed that the Committee should retain the slate upon which the long message appeared. The slate was accordingly retained by the Committee. [That is the slate with the "private marks"; but we are not told what they are, nor whether the other members saw them.]

"Professor Thompson (addressing Mr. Sellers): Was not that slate the one I held at the time referred to?

"Mr. Sellers: It was. The slate *held by you at the same time that it was held by the medium.*

"Prof. Thompson: Then there is an additional fact to be noted in regard to it. That fact is this: When the sounds indicating the writing process had ceased, I endeavored to pull the slate away from under the table, but the medium resisted my effort, and by powerful exertion jerked the slate out toward himself. The substitution of one slate for the other was probably made at this time, and the slate so substituted was then placed on the table."

Thus it is evident that Mr. Thompson knew nothing, and saw nothing, of any substitution. He inferred it as "probable" from the medium's "jerking the slate out toward himself,"* *after* Mr. Sellers asserted it. But Mr. Sellers is

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* As Prof. Thompson made this "jerking" of the slate by the medium the basis of his assertions that there was an exchange of slates, we would refer to page 53 of the minutes in which this jerking occurred under very different circumstances, no one holding the slate but the medium. This we refer to farther on. We transcribe also as pertinent to the matter the following from notes of séances held in Germany, and reported to Prof. Zoellner. (*Trans. Physics, p.* 191):

"Occasionally at a sitting we saw a materialized hand; it would tear the

evidently ready to assert anything, for he remarks in continuation:

"That is true, most assuredly. I saw the substitution, and Mr. Furness also saw it plainly. From his position Mr. Furness saw the medium take up the other slate."

But Mr. Furness at once corrected his colleague Sellers, and made an explanation which showed very clearly what Mr. Sellers's testimony, or positive asseveration, as to what he saw is really worth. The minutes go on:

"NOTE.—An explanation was here made by Mr. Furness to the effect that his knowledge of the substitution here spoken of *was inferential*, but that at another period of the séance he did distinctly see the medium *grasp an unused slate*."

So that we can readily estimate at its proper value the positive statement of these commissioners as to what *they saw*. They saw whatever they wished to see, and whatever one was willing to say that he saw all were eager to say they saw likewise. It was a delightfully homogeneous and harmonious Commission.

The minutes, however, show that writing was executed in a manner that precluded the possibility of substitution. In the minutes of the first sitting, prepared by Mr. Sellers (page 53), we find the following statement:

"Taking a slate in his hand, Slade held it beneath the table lea to his right, when almost immediately there was a succession of faintly audible sounds such as would have been made by writing on the slate under the table. A knock indicated that the writing had ceased. The medium then attempted to withdraw the slate, but in this encountered a seeming resistance, and *only succeeded by a jerk*, as if wrenching the slate from the grasp of a strong person who was below the table. Upon the slate, which was at once inspected, appeared in a fair, running handwriting, and as if written with a pencil held firmly in hand, the following: 'My friends, look well to the truth, and learn wisdom. I am truly, James Clark.'"

Now this statement is entirely in conflict with that in the

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slate forcibly out of Slade's hand under the table; it appeared suddenly at the side of the table, and quickly vanished again; it was a strong hand, quite like one of flesh and blood."

Very many have seen that hand at Slade's séances.

Report signed by the ten commissioners. There was, manifestly, no such process as is there elaborately described. There was no substitution after the slate was held under the table; and if the slate so held was not the slate shown to the three commissioners present (and this they do not claim), they must have been strangely stupid and derelict. Yet the writing was executed with no delay, after the sounds described. It is not a question here who "James Clark" was, but was the writing executed by Slade himself. This, in the instance referred to, is not alleged by the witnesses.

Again, Mr. Sellers states:

"The writing was obliterated from it [the abovementioned slate], and the slate again held under the table, when the question was asked [by the commissioners], 'Will you do more?' An interval of perhaps one or two minutes elapsed when the slate was exhibited, and upon it appeared the word 'Yes.'"

Here again is a manifestation explicable by no such theory as the Report offers—by no legerdemain; for how could Slade write upon the inside of the slate, or even the outside, while holding it against the table with his right hand while his left was upon the table, in full view? The committee make a point against it that the writing was different; but that is totally, and absurdly, irrelevant. As they have chosen to describe this incident, there was no substitution; there was no legerdemain. It is a question of something very different from either. Thus the report is again discredited and contradicted by their own minutes. We shall spend no more time at present upon this most extraordinary exhibit of how prejudice and hostility can dim the intellectual perceptions and eclipse the reason of even learned and cultured men, so as to render it possible that so monstrous an abortion as this so called Report should be presented to the public as the combined work of ten distinguished scholars. Dr. Slade's mediumship had previously been proved to be genuine—so clearly proved that nothing which this Commission could report, or declare, *pro* or *con.*, could affect it in the least.

As a contrast, we will cite a brief passage from Prof. Zoellner's great work, "Transcendental Physics," premising that the investigator had purchased a number of slates of such dimensions—the length being about thirteen inches, and the width four inches—that it would be physically impossible for any human hand to hold it and reach every part of its surface with one of the fingers. The following occurrence is related by the eminent scientist:

"Slade now desired me to take two of the new slates, to lay a splinter of slate-pencil between them, and then to *seal** these two slates firmly together. I did this, after having again satisfied myself that the slates were perfectly clean. The sealing was in four places on the long sides, and now I laid these slates, with the bit of pencil between them, on the corner of the card-table *most remote from our hands*. The latter we joined over one another on the table, so that Slade's hands were covered by mine, and were thus prevented from moving. Scarcely had this happened when the untouched slates were raised many times upon one of the edges, which was clearly perceived by us both by the bright light diffused by a candle standing on the middle of the card-table. Then the two slates laid themselves down again on the card-table in a somewhat altered position; and now writing between the slates began to be immediately audible, as if with a slate-pencil guided by a firm hand. After the well-known three ticks had announced the conclusion of the writing, we sundered our hands, which up to this time *had been continually and firmly joined*, closed the sitting, and betook ourselves with the double-slate, which I had immediately seized, to the next room, where Herr von Hoffman and his wife awaited us. In presence of these persons the slate shortly before sealed by me was opened. *Both sides were completely written over with English.*"

The following is the complete message:

"This is a truth—not for select—but for all mankind—without respect of rank or race—no matter how one may be insulted or persecuted by his investigation—it will not take from them the truth, no more than a blind man's words; by saying there is no sunshine, it does not prevent the sun from shining or bring darkness at noonday; the blind man can say there is no sunshine, for he cannot see

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*We are told in the Commission's minutes (page 66) that Slade stated that he had been "forbidden to write upon sealed slates." But here the sealing was at his own suggestion.

the light of the sun. The man that says this is not true, he says so because *he* has not had proof of its being true; people that cannot see do not chide them, but help them by showing them the way to this divine truth; we are not able to say more now as our space is now full; go on in your investigation, and you will receive your reward."

Even the defects in the expression of these thoughts may be instructive to the honest and candid inquirer, as indicating the difficulty involved in this mode of communication. This is but a small specimen of the testimony given by one of the most eminent scientists in the world, confirmed by several witnesses, but which this Commission has sought to discredit by sending Mr. Fullerton to Germany to find proofs of Zoellner's insanity.* It is unnecessary for us to review the statements made by the reverend emissary, or the conclusion which he reported, as they have received a sufficient refutation in the published reply by Mr. C. C. Massey, of England. If this *honorable* Commission had studied the able scientific record of Prof. Zoellner, and allowed themselves to be guided by his experience, they might have been "*cheered* by many a novel fact"; and spared the ignominy of presenting to the people of this and succeeding generations, a Report so manifestly untruthful, unscientific, and self-contradictory. They, moreover, would not have misrepresented Prof. Zoellner's methods, as they have done in the following paragraph in the Report:

"We think it worthy to be recorded that, in reply to a question, Dr. Slade said that Prof. Zoellner watched him closely only during the first three or four sittings, but that afterwards Prof. Zoellner let him do just as he pleased, fully and unreservedly submitting to all the conditions demanded by the spirits."

As far as this implies, as it is designed to imply, negligence or over-credulity by Zoellner, it is shown to be false

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* We may be excused for asking why this Commission especially selected a *deceased* eminent scientific witness of the truth of spiritualistic phenomena. Hare was thus stigmatized before his death; but we have Crookes and Wallace and many others still living, whose testimony it would be worth while to invalidate. It is n't, however, quite so safe and easy to attack the living as the dead.

by the record contained in the book. The experiments, of which we have given an example, were such as involved a most complete test, and were perfectly scientific, though in some cases they were suggested by the spirits themselves.

The records of the séances held with the

OTHER CONDEMNED MEDIUMS

afford similar proofs of unfairness, prejudice, and injustice. Though the minutes of the proceedings record no *facts* upon which their condemnation could be based, they are all, in the Report, joined in the general verdict as tricksters and impostors. The Report refers especially to Mr. Keeler, and the manifestations are positively ascribed to a "trick"; while the record clearly shows that there was no proof of it; it was merely the conjectural opinion of the writer of the Report, endorsed by the other Commissioners, three of whom were not present at the seance. The "trick" spoken of rests upon the *supposition* that the medium disengaged his hand from the arm of the lady—one of the circle; but the lady herself alleged that he did not, so that the basis of the Commission's strong accusation is merely the *supposition* that the lady was mistaken. Whether the performances described as having taken place behind the curtain at the back of the medium—the movements of the guitar, the twirling of a tambourine, the drumming with clothes-pins, and the writing of notes and throwing them over the curtain from behind—whether all these things could have been accomplished by the medium, even if his right hand had been disengaged, without a manifest effort and contortion of body, may well be questioned. Of course, the Commission had the logical right to deem the proof insufficient, and to demand further investigation in order to clear up uncertain points, and to satisfy their conjectures; but they had no right to report as an observed and established fact what was merely a supposition, and it may be a very unreasonable supposition, by saying: "The trick is simple, and highly deceptive." He is very far from being a truthful witness who reports as a fact of observation

what he knows to be only a conjecture of his own mind, however plausible such conjecture may appear to him.

The same remark is applicable to Mr. Rothermel's séance. The medium in this case had both his hands tied by Dr. Thompson, and a lady member of the circle "sewed the ends of the ribbon and tape with which he was tied." "His right hand was also fastened to his right leg and his left hand to his left leg." Similar performances to those of Keeler's séance occurred behind the curtain at his back. Still the Commission *conjecture* that his hands were disengaged, and that all was done by himself; and they again *allege* trickery. The Report says:

"We had no means of knowing whether the tape was cut at the beginning of the séance or not. When the muslin envelope was removed, Mr. Rothermel's hands were certainly free. The bands were cut, and we had *no difficulty in believing* that the hands which were dexterous enough to play the zither *with very remarkable skill*, under such conditions, behind the curtain, were deft enough to sever the cords."

Here we have a "begging of the question" that would be a disgrace to an unlettered peasant. If his hands were free, he could play the zither; and if he could play the zither with his hands tied, he could certainly cut the bands and set his hands free; *ergo*, he severed the cords, set his hands free, and played the zither himself; no ghost was needed, and none was there; Spiritualism is ruled out, and trickery demonstrated! Is this, we may ask, the logic taught in the great University of Pennsylvania? But it would seem that spiritualistic truth is not entitled to receive the benefit of the simplest fairness and justice, or the most rudimentary logic. Let respectable conventionality hoot it off the stage. The guiding text of the Reverend Mr. Fullerton and his learned compeers seems to have been the remarkable words of St. Paul to the Romans:

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"

The answer to that question may come hereafter.

In the case of Mrs. M. E. Lord the inconsistency between

the minutes and the Report is reversed, as the Report speaks of this medium quite respectfully, while Mr. Fullerton in his minutes attributes all the manifestations at her séance to the meanest and most contemptible and heartless trickery. Thus the Report says:

"Our séances with Mrs. Maud E. Lord were acknowledged by the medium herself to be altogether unsatisfactory. This is much to be regretted. Mrs. Lord is one of the few professional mediums whose excellence is acknowledged by all Spiritualists alike, and who, in her attitude toward the Commission, displayed every desire to aid a full and complete investigation into the manifestations peculiar to her mediumship, and furthermore without remuneration."

In the minutes Mrs. Lord is a trickster *par excellence*, or else the phenomena are genuine spirit manifestations. Mr. Fullerton finds no difficulty, with this alternative before him, in making a *proper* interpretation of the incidents of the séance. Mrs. Lord sits in the middle of a circle of eighteen persons, placing her feet against those of a member of the circle, and keeping up "an almost continuous clapping of hands." Mr. Fullerton adds, "The noise was not loud, but sufficient to aid in hiding any rustle of the medium's dress, or creaking of a chair." Mrs. Lord describes spirit forms present and gives names—but the Secretary says, "The number of successes, compared with the number of failures, was not *striking*." This is very indefinite, certainly. It seems, however, there were *successes*. Whispers were heard—but they were only "one at a time," "never simultaneous with the remark of the medium"; and the Secretary observes:

"In the interval between the whisper and the succeeding remark by the medium, *I* distinctly heard, on many occasions, a rustle of clothing, and once or twice a *slight creak* of the chair, as though the medium had moved her body from one side to the other, which she could easily have done without taking her feet away from those of the person she faced."

Lights appeared and disappeared—but they were "apparently phosphorescent, and passed so quickly that they could not be examined"; or "such as can be produced in a dark

room by rubbing a match-head, or by exhibiting an object rubbed with a match." All these conjectural observations, it must be borne in mind, are but the opinions of a single individual. There is no record that they were discussed and compared with those of the other commissioners; there is no record that these minutes were ever even read to the Commission, in meeting, and formally adopted. This is but a specimen of the unscientific character of the investigation, and the looseness and irregularity of the proceedings. Unless the manifestations presented through Mrs. Lord, "without remuneration," were genuine, she is an abominable impostor, entirely undeserving of the respect with which the Report, as well as "all Spiritualists" treat her. Of course the manifestations were "unsatisfactory" to her, as she is accustomed to so much better; otherwise her "excellence" would not be "acknowledged by all Spiritualists." These commissioners, however, know too little of the subject which they undertook to investigate, to be aware that the manifestations always depend—even through the finest instruments—upon the character of the circle—upon the state of the spiritual and mental atmosphere in which they are given. After reading this so-called report, and learning from the proceedings which we have here reviewed the mental and spiritual condition of these commissioners, no failure, with the best of mediums, would have surprised us; rather are we surprised that any medium was permitted to sit for them, or that any attempt at the production of phenomena was made. But it was a good thing to give them an opportunity to display to the public their pretentious ignorance and ineptitude, and to make a record, which, however worthless *per se*, is yet capable of teaching some useful lessons.

The Report tries to make a strong point of

THE REFUSAL OF MEDIUMS

to appear before the Commission; but, after looking at this record, there can be but little difficulty in solving the mystery. Of course the Commissioners consider this reluctance, or refusal, on the part of the mediums to submit the

evidence of their "spiritual gifts" to the august Seybert tribunal to be a proof of fear that the dishonesty of their claims would be exposed by persons of so great and unusual a perspicacity. The Commission could scarcely be made to see that, in complaining that they were shunned by the mediums, they condemn themselves. Mere tricksters would have been willing to exhibit their expertness, as Kellar was; and as the Commissioners could not see through his tricks (though they at once saw through Slade's and the other mediums'), so they would have been "baffled" by theirs. But being mediums—intermediaries between embodied and excarnated spirits—instruments employed by those who are no longer of this world to communicate with those still belonging to it—they must be, as such instruments, dependent upon the will of those who employ them, at least as far as the spirit manifestations are concerned; and, like the Athenian sage, they are under guidance, and must listen to the monitory voice that tells them what to avoid.

The Commission could not, logically, ignore this consideration in dealing with this subject, whether they accept the fact or not. They must treat the mediums as possessing the mediumistic function in order to test the existence of that function. This in part they did. They talked to the spirits, accepting for the time their mode of communication; though the colloquial efforts of the Commission were scarcely of the wisest. When spirit Seybert announced his presence, they dealt with him in the most puerile manner: "Will you rap here, Mr. Seybert?" "Will you rap there?" "Does Mr. Seybert know the names of the Commission?" "Will the spirit rap again?" And other such trivial questions. Probably, had they conversed rationally with him, as if believing in the presence of their friend and benefactor, they would have obtained the proof that many others have received.

When the Commission treat the mediums as if they are mere tricksters, they beg the whole question. The fact, as it indubitably appears to us, is, that these instruments of

those who, in the spirit world, are working for the spiritual enlightenment of mankind, were purposely withheld from this Commission, because it was clearly seen by these invisibles that, with so unfair and prejudiced a set of men, nothing could be done of any use to the world—that Truth would be assassinated, while the mediums would be insulted and disgraced, as, indeed, every one was that appeared before them, notwithstanding the protestations of these gentlemen that the mediums were fairly and courteously treated. This courtesy was of the thinnest kind—a mere veneering of conventional refinement, covering feelings of disrespect and dislike, often plainly showing through. The mockery with which the mediums were beguiled into giving expressions of satisfaction with the treatment received, in order to impart an appearance of fairness and impartiality to the proceedings, and cover up the prejudice and hostility really existing, is one of the most disgusting features of this whole matter. One of the commissioners really displayed a high degree of talent for this kind of polite dissimulation; but through this feline softness and purring geniality, the sharp claws sometimes emerge, and make some fearful scratches and tearing of the flesh—all, however, in seeming play and exuberant mirthfulness. We shall have more to say of the fairness and impartiality of this Commission farther on; that the mediums shunned its flattering attractions and its seductive advertisements seems to us strong proof of the genuineness of their gifts, and the excellence of their guidance. If the treatment received was not "harsh," it most certainly was "antagonistic," to a very high degree, as the proceedings show throughout; and only ignorance on the part of the Commission can excuse the psychological repression which was brought to bear on every medium, and which, in a measure, paralyzed the efforts of the spirits to manifest. The minutes give unmistakable evidence of this fact; and it was against this that, in the early portion of the proceedings, Mr. Hazard very properly protested.

We will now take up the consideration of the boasted

fairness and impartiality of the Commission; and shall point to facts that show conclusively that it was

A PACKED AS WELL AS A BIASSED JURY.

The Report states (page 5):

"As a befitting preliminary, at one of our earliest meetings, each member in turn expressed his entire freedom from all prejudices against the subject to be investigated, and his readiness to accept any conclusion warranted by facts; one of our number, the Acting Chairman, so far from being unprejudiced [*sic*], confessed to a leaning in favor of the substantial truth of Spiritualism."

The last clause of this statement seems to be a *humorous* stroke of the always humorous acting chairman Furness, in view of the part which he took in the proceedings.

But when was the meeting referred to held? There is no allusion to it in the published minutes, nor do we know who were present. There were, as we have stated, originally only five Commissioners appointed; Mr. Furness was added before the investigation commenced. Mr. Sellers attended his first meeting Nov. 5th, 1884; and the other three were present at no meeting previous to February, 1885. Who then made that avowal of impartiality? Evidently, the statement of the Report is only in part true.

In connection with this point, it is a very significant fact that the Philadelphia papers were constantly kept informed of the proceedings of the Commission, and each article published was an attack upon Spiritualism, or announced a hostile intention or conclusion of the Commission. No one but the members could have been the informants and instigators of the press in these publications. Thus just after the appointment of the Commission, we find a notice in the papers, in which it is stated that "a committee has been appointed to do the work [of investigation], which will be in the nature of an attack, since the members are to attempt the exposure of frauds in mediums." So, after the Slade séances, special Philadelphia dispatches appeared in the papers announcing what had taken place; and the Kellar exploit gave rise to extended notices condemnatory of Spiritualism.

Prof. Thompson must have been known to be hostile to Spiritualism, as he said in 1880, in *Penn's Monthly*:

"Even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith. The consideration and discussion of the subject is tampering with notions and condescending to discussions with which no Christian believer has any business."

Dr. George A. Koenig was quoted by Mr. Hazard as saying to a representative of the *Philadelphia Press*, some time before his appointment on the Commission:

"I must frankly admit that I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks, but from the published descriptions I have set him down as an impostor, the cleverest one of the lot. I do not think that the Commission view with much favor the examination of so-called spirit mediums."

Thus the Commissioners are contradicted by one of their number; and we see why this man attended none of Slade's séances. His mind was made up. He was, emphatically, a biassed juryman.

Prof. Fullerton, in March, 1885, delivered a lecture at Cambridge, in which he endeavored to discredit or explain away the spiritualistic phenomena. No wonder that Mr. Hazard said, in his memorable protest:

"Without aiming to detract in the slightest degree from the unblemished moral character that attaches to each and every individual of the Faculty, including the Commission, in public esteem, nor to the high social and literary standing they occupy in society, I must say, that through some strange infatuation, obliquity of judgment, or perversion of intellect, the Trustees of the University have placed on the Commission for the investigation of Modern Spiritualism, a majority of its members whose education, habit of thought, and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated, both by contract and in honor, to do, that had the object had in view been to belittle and bring into discredit, hatred, and general contempt the cause that I know the late Henry Seybert held nearest his heart, and loved more than all else in the world beside, the Trustees could scarcely have selected more suitable in-

struments for the object intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission. And this, I repeat, not from any causes that affect their moral, social, or literary standing in society, but simply because of their prejudice against the cause of Spiritualism."

This arraignment was brought especially against Messrs. Fullerton, Thompson, and Koenig; but we see, now that the evidence is all in, that it is applicable to all the members of the Commission as then constituted, as well as to the four others subsequently added.

Why were these added? Let us see whether this question can be answered to any extent from the Report, or rather from the material bound up with the Report though not really belonging to it? Mr. Sellers seems to have been selected as a special expert in the detection of trickery, which every kind of phenomena seemed to suggest to his mind; and in some cases he was very apt in reproducing some of the simplest character, on the principle that any performance which could be achieved by Mr. Seilers under his conditions it would be the height of folly to attribute to spirit intervention under any circumstances. One of the reasons adduced for condemning Mrs. Kane was that Mr. Sellers counterfeited the raps in her presence, and she detected it. How should she know, they asked, whether it was Mr. Sellers or the spirits who rapped, unless she made all the raps for the spirits? The Commission, with the object which they had in view, certainly had a strong ally in Mr. Coleman Sellers.

In regard to Dr. Knerr, there is quite a significant fact, indicating perhaps how he achieved the fame and good fortune of belonging to the renowned Seybert Commission. The Report says (page 15):

"In Independent Slate-Writing, in our experience, there is a period, of longer or shorter duration, when the slate is concealed. During this period the investigator's eye must not watch it. [This is very far from being a universal fact.] When the slate is held under the table, knees and feet and clothing exert no deleterious effect [why should they?], but the gaze of a human eye is fatal to all spiritual manifestation [a singular error on the part of the learned

Commission]; although to *one of our number*, on three occasions, a pocket mirror, carefully adjusted, unknown to the medium, gave back the reflection of fingers, which were clearly not spiritual, opening the slates and writing the answer."

Such a piece of testimony is, indeed, self-condemnatory of the witness, inasmuch as a person must be strangely obtuse to afford any such chance of imposition. Spiritualists are not thus made. Finding this statement in the Report, we naturally looked all through the minutes to learn the particulars of this extraordinary incident, but we could discover no reference to it. Reading, however, the accounts of the individual experiences given by some of the members, we found a narration of this incident in the article furnished by Dr. Knerr; and, singular to say, it refers to what he says occurred to him in 1884; whereas he attended no meeting of the Commission till February, 1885. We naturally asked ourselves, had this incident anything to do with the "addition" of Dr. Knerr to the Commission at that late period? Was this the cause of his being received into it?

But what are we to think of the conduct of the Commission in inserting in their Report as a fact of their investigation, the unconfirmed statement of a person in regard to an alleged experience that occurred before he was a member, and with which the investigation had no actual connection, and could have had no seeming connection except by making the observer a member? Was this the act of fair-minded, impartial investigators? Especially was it the act of persons who had resolved to be influenced only by the result of their own observations? It really looks as if they were ready to grasp at anything that seemed calculated to strengthen their arraignment of Spiritualism before the public. In regard to the mirror incident we believe that Dr. Knerr was entirely mistaken as to what he saw, or else he must have been a wholly incompetent investigator. [See our citation from Zoellner.]

Dr. White's appointment seems also quite mysterious, made as it was about the same time as that of Dr. Knerr, as

appears from the minutes; though there is nothing in the Report to indicate that he did not participate in the entire investigation. Looking into a work that emanated from the same Philadelphia press as the "Preliminary Report," and nearly at the same time, we seemed almost to stumble on a solution of what appeared so singular. The first paragraph in this work supplies the basis for at least a very probable conjecture. We read:

> "Dr. W., a friend and acquaintance of the writer of these pages, a relation which has existed for thirty years, *is the medium* in the spiritistic illustrations here offered. This gentleman is an active member of the Seybert Commission."

Looking farther into the contents of this volume, we find an account of phenomena similar to those presented through mediums, achieved, as is alleged, by means of the wonderful adroitness and ingenuity of Dr. W., who, far from claiming mediumship, affirms that these astonishing feats were performed by him solely by means of an acquired skill in legerdemain. All this being antecedent to the Seybert investigation, we again ask ourselves, can this professed ability on the part of Dr. W. to produce or counterfeit the spirit-manifestations by means of legerdemain, have been the reason for making him a member of the Commission, so long after the commencement of the investigation? The record is very far from showing that Dr. White was an "active member," as we have already made evident. He attended but four of the eighteen seances, nor does he *report* any individual experiences. But was it his private counsel and influence that led the Commission to report that the "investigator has to deal only with a simple question of legerdemain," in inquiring into the genuineness of "independent writing"? However, be this as it may, it is obvious, from the facts we have here stated, that the Commission was, like a "packed jury," constituted by the original appointment and subsequent addition of those known to be biassed against the subject which they were to investigate. As for Dr. Mitchell, he essentially took no part in the investigation, but showed his hostile zeal, if not his

honorable feeling and love of truth, by being willing to sign a series of statements as of facts coming under his own personal observation which yet he really had no opportunity of observing or knowing at all, except by information. This would be sufficiently reprehensible, even if only abstract propositions were concerned, but when it is tantamount to the reckless signing away of several persons' reputation, holding them up to the scorn of the world, or, as Dr. Furness might say, making them

> "Fixed figures for the time of scorn
> To point his slow unmoving finger at"—

it aproximates very closely to what the law regards, and punishes, as a criminal act.

The Commission triumphantly report the

FEAT OF A PROFESSIONAL JUGGLER

as if it were an *experimentum crucis* which must definitively establish the truth of their reported statement, that in "independent writing" we have only an act of legerdemain. "For one of our number," says the Report, "the juggler subsequently repeated the trick, and revealed its every detail" Why, we may properly ask, were not these details given to the public, or at least to the full Commission, so that all might have been able to judge whether or not the counterfeit was really a *fac simile* of the original; whether, moreover, the process was capable of "baffling" those who were not willing, and did not expect to be baffled; and whether the juggling performance was truly "far more remarkable than any which *we* have witnessed with mediums"; so that the Commissioners might have *truthfully* attested the fact by their signatures? Only three of the Commissioners witnessed Kellar's performance—Furness, Thompson, and Fullerton—of whom the latter had no right to make a comparison between Kellar and Slade, as he attended only one of the latter's six séances; and *most* of the remaining members attended the séances of neither the juggler nor the medium. We have therefore only the opinion of the three men who were "baffled" as to the perform-

ance, and that of one man as to whether "every detail" of the trick was revealed. As described in the minutes it must, indeed, have been very simple legerdemain. Mr. Kellar was permitted to give the performance *in Egyptian Hall*, the scene of his nightly trickery; "*nine* slates were found lying on a small stand," all of which the conjurer *seemed* to wash on both sides, and placed on the table; then, the guileless Secretary innocently records:

"A slate was taken from the pile, both sides washed, another slate placed upon it, and both held together under the edge of the table. A long communication appeared upon one of them (*or what seemed to be one of them*) [Well interjected, Mr. Fullerton.], purporting to come from the spirits." [False; it had no such purport, but was ostensibly a *crafty trick*.]

In continuation it is said:

"Two more slates were taken and *apparently* both sides washed," etc.... "Writing was produced in similar manner on two other slates without the committee detecting the manner in which it was produced."

One of these slates was found to have upon its surface writings in various languages, the last being, "*Ich bin ein Geist und ich liebe mein Lagerbier—Hans Schneider.*" This latter funny travesty seems to have given the *grave and wise* Commissioners great satisfaction, as they quote it in full in their dignified Report, in which they are particular to disclaim solemnly all "indifference or levity."

In this account of that mock séance held in the "professional juggler's" own workshop, with all his paraphernalia about him, with *nine slates* of his own choosing (none of which the Commissioners appear to have scrutinized), and with his own table and stand, with besides three spectators, eager to overlook any and every suspicious circumstance, no wonder the prestidigitative artist should have achieved so great and *useful* a success. The only wonder is, that he should have been put to the trouble of "repeating the trick and explaining every detail" to the "one of our number" who was honorably elected to be the faithful depository of so profound and valuable a secret in the trade of legerdemain. We are reminded of Horace's sage remark:

"*Dum stulti vitant vitia in contraria currunt.*"

Had these Commissioners given but a slight attention to the records of Modern Spiritualism, so as to prepare themselves for the task which they so rashly undertook, and far more rashly reported on, they would not have placed themselves in so ludicrous position as that in which they now stand in the view of every intelligent student of this important subject. They would scarcely have wholly disregarded the experiences of such investigators as we have referred to, and employed as a part of the basis of a report, intended to be scientific, the mere trick of a "professional juggler." They would have known that nearly "every detail" of this "baffling" trick was totally at variance with the test processes employed by competent investigators in establishing the fact of "independent slate-writing"—that such investigators often supply their own slates, seal them, and often hold them continuously in their hands, or keep them in view, during the whole process of writing, leaving no opportunity whatever for the exercise of legerdemain. We recommend to the perusal of these gentlemen a work entitled "Psychography" (London, 1878), by one of the most cultured gentlemen of his time, and at present one of the editors of *Light*; also "The Scientific Basis of Spiritualism," by the late Epes Sargent, of Boston; for evidence as to the reality of direct writing by the spirits.*

As to this contemptible trick of the "professional juggler," it was but an absurd travesty of a genuine case of such writing, through Slade, that occurred in Berlin, and was described by Prof. Zoellner in "Transcendental Phys-

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*There are many published works that treat of the subject of *direct spirit writing*, that is, writing accomplished without the intervention of any human hand. We need not go back to the account, in the ancient Scriptures, of the writing in Belshazzar's palace, but may confine ourselves to the records of Modern Spiritualism. Among these works one of the most interesting and convincing is, "*La Realitè des Esprits, et le Phenomène merveilleux de leur ecriture directe demontreés, par le Baron de Guldenstubbé* (Paris, 1857). Recently a work has appeared written by Mr. Theobald, a Spiritualist of London, and presenting a large mass of very interesting testimony as to this phenomenon. It is entitled "Spirit Workers in the Home Circle," the phenomena being due exclusively to mediums belonging to Mr. Theobald's family.

ics." Zoellner states that the slate, "written upon in six different languages," was "never in Slade's custody at all, nor was there the smallest opportunity afforded for effecting an exchange." How different this from the Egyptian Hall feat, in which the conjurer had the means to manipulate nine of his own slates, all "apparently" washed, with the opportunity to select by dexterous legerdemain the one previously prepared.

As we have already shown, only three of the Commissioners really witnessed the phenomena presented through Slade, and of these only one saw the whole; while as a subcommittee they attest nothing. There was no proper *report*; there was only a "compilation of notes and comments"! As a contrast to that very unscientific performance, we cite the following "*Report of the Observers of the Sargent Experiment in Psychography in Boston, March 13th*, 1880":

"At the house of Epes Sargent, on the evening of Saturday, March 13th. the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

"Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook [Rev. Joseph Cook], while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas-burners in the room at the time.

"We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact."

This careful and definite statement is signed by F. E. Bundy, M. D., Epes Sargent, John C. Kenney, Henry G. White, and Joseph Cook.

But the learned and honorable Commission, who are will-

ing to sign even what they know nothing about, positively aver that this mysterious writing is only a question of "simple legerdemain."

But what does the

themselves show? Houdin, in a letter to the Marquis de Mirville, said: "The more I reflect upon them [the spirit-manifestations] the more impossible I find it to rank them among those which belong to my art and profession." Hermann, Jacobs, and Samuel Bellachini made similar statements. The latter, the court conjurer at Berlin, made an affidavit, in which he declared that he had witnessed the phenomena occurring in Slade's presence, "with the minutest observation and investigation of the surroundings"; and that he had not, "in the smallest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus," and that "any explanation of the experiments which took place by any reference to prestidigitation is impossible."

Even Harry Kellar, the very performer of the great "baffling" feat in legerdemain, so exultingly reported by the Commission, is stated to have placed himself, in 1882, in the same category with the other distinguished experts in legerdemain. In a letter to the *Indian Daily News*, under date of January 25th, 1882, Mr. Kellar describes certain manifestations which he had witnessed at the residence of a private gentleman of Calcutta, the evening previous, through the mediumship of Mr. Eglinton. His letter concludes with the following paragraph:

"In respect to the above manifestations I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what *must have been an intelligent force that produced the writing on that slate*, which, if my senses are to be relied on, was *in no way the result of trickery or sleight-of-hand*.

(Signed) HARRY KELLAR."

In view of these facts, we may conceive of the quiet laugh in which the great conjurer must have indulged at the expense of the "three wise men" of the famous Seybert Commission quietly and sagely standing in Egyptian Hall to be fooled, or as they say, "baffled," by a juggling exploit, which he knew, and had solemnly attested, was but the "counterfeit presentment" of a great reality; and he must have grimly smiled as he pocketed his fee, paid out of the $60,000 which the zealous Philadelphia Spiritualist had given to the Pennsylvania University for a thorough, scientific, and impartial investigation of the cause he believed in, and had so much at heart. The logic of the proceeding is *so* worthy of such an eminent and scholarly set of men:—the possibility of a counterfeit is a conclusive proof that the original does not exist!

We pass over, for the present, the articles at the close of the Commission's published volume, which recount the various adventures of some of its members, in the "roving commission" on which they were permitted to go, after the close of the investigation at the Briggs séance in March, 1886. They have no proper connection with the inquiry which these gentlemen were appointed to make. They might, as individuals, go round among the mediums, and amuse themselves, with the humorous phases of the subject; they might even contribute, as Commissioner Furness so cleverly did, to the amusement of the occasion by his funny shams and pretences with the seeming intent to *bamboozle* the innocent "spirits"; but what has this to do with a serious investigation of a subject to which so many able minds, during the last forty years, have given their serious attention, devoting years to its careful exploration and study, and giving it, at last, the endorsement of their fullest belief? The Acting-Chairman might have gathered similar material for the exercise of his exuberant mirthfulness by making the round of some of the churches or religious meetings where ignorant, uncouth, and simple-minded people display their methods of religious devotion—the Salvation Army assemblies and practices, for example;

but he would scarcely have inserted his experiences in a serious treatise on the evidences of Christianity. "As a piece of humorous literature," the New York *Epoch* mildly says, "this book is a great success, but as a report of scientific investigation it is open to criticism." This is especially true of the Acting-Chairman's part in it; and his is the largest part. His attempt to develop himself into a medium, under the tutelage of the notorious Caffray, if true, as described, displays another feature of his character, besides that of the humorist; but we suspect that the whole matter, description and all, is but a "big joke"—a piece of amusing fiction, that would have been far more suitable in a volume of light literature than in a work claiming to be the serious report of a scientific Commission.

What is to be thought of a man who, in an *addendum* to a report of this character, and apparently as a sacrifice of unpopular truth to conventional respectability, burlesques and turns into ridicule what in private circles he has witnessed with the recipient feelings of an "almost persuaded" neophyte—agitated sometimes with irrepressible emotions—affected even to tears by the clearly-manifested presence of the "loved and lost" through mortal intermediaries?

"Who but must laugh, if such a man there be?
Who would not weep, if Atticus were he?"

This criticism might be extended much farther, but it is unnecessary. We have already shown that,

1. There has been no sufficient or proper compliance, on the part of the Trustees of the University of Pennsylvania, with the terms imposed by the founder of the Adams Seybert Chair and the conditions prescribed by him, and agreed to by the University on the acceptance of the fund of $60,000 bequeathed by Mr. Seybert, on the condition that the "incumbent of the Chair," aided or not as he desired, by a "Committee of the Faculty," should make the investigation.

2 It was a gross violation of those conditions, after the original appointment of five members of the Faculty to act as a Commission, to appoint five additional persons who

were not members of the Faculty ; and especially to appoint four of these persons, not connected with the University at all, several months after the investigation had commenced.

3. The Commission were obligated to investigate the claims of Modern Spiritualism not merely as to its phenomenal basis but as a system of "morals, religion, and philosophy"; and this they have not even commenced to do; but have only, in a most unfair, superficial, inconsiderate, and we might almost say irrational, manner, examined the manifestations of a few mediums, whom they have, most unjustly, according to their own record, held up to public scorn and indignation. Under such circumstances, to rush into print with conclusions so lame, imperfect, and ill founded, should subject them to the censure of every impartial and intelligent mind, as we doubt not it eventually will.

4. They have presented to the public a series of statements, called a Report, crude, imperfect, sweepingly condemnatory, and wholly unscientific, neither correctly representing the facts of their own investigation, as a Commission, nor making those distinctions and discriminations as to incidents, principles, and methods which a proper knowledge of the subject would have dictated.

5. Their Report is contradicted in many essential particulars by the minutes of their proceedings, which they have chosen to keep in the background, and away from the general reader, by inserting them in an Appendix.

6. Instead of conducting the investigation by sub committees, whose carefully constructed reports could have been attested by the signatures of those making them, they have been guilty of the gross impropriety of presenting a Report signed by ten persons, which contains statements that only three or four could truthfully attest. In this way they have misled the public, and especially the newspaper press, and given a seeming importance to their investigation and the Report which they do not really possess.

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BY

R. L. GREEN,

Spirit Photographer.

Spirit Photography.

There are numerous questions asked in regard to this remarkable phase of Mediumship, which I endeavor to answer from my experience as a Medium.

The term "Spirit Photographs" is generally used to describe photographs of psychic entities who cannot be seen by ordinary persons, but can be photographed by a medium or with the help of a medium, and with the co-operation of those unseen entities.

The following may serve as a rough classification of what are called Spirit Photographs:—

1. Portraits of psychical entities not seen by normal vision.

2. Pictures of objects, not seen nor thought of by the sitter or by the Medium or operator; such as flowers, words, lights and various emblematic objects.

3. Portraits on plates which developers have failed to bring into veiw, but which can be seen and described by clairvoyants and by mediums when in trance.

At the photographic congress held at the World's Fair, Judge Bradwell said, "I have no doubt there are those within the sound of my voice who will live to see the time when photographic reproductions will be sent from country to country as quickly as we do telegraphic messages to-day. May I not ask who shall say that the Camera adjusted by the hand that feels focused by the sensitive eye that sees beyond with the aid of the intensely sensitive dry place, shall not bring to light and view the faces of our departed friends and solve the problem of immortality and life?"

HOW ARE SPIRIT PHOTOGRAPHS PRODUCED?

The sitter's picture is taken in the ordinary way, the room is then made dark, sitter retaining his or her place, the medium stands by the Camera with a hand on it, lens cap removed. These relative positions are maintained till the guides rap that they are done; the balance of process is the same as any photography. What are the invisible or spirit processes of taking a Spirit Photograph?

Spirits impress their image on the plate by depositing thereon repeated layers of magnetism. According to their respective powers of affording this, so is the impression more or less distinct. There is never a lack of spirits who want to get their faces on a plate. The first thing for the band to do is to ascertain as near as possible those who are the friends of the sitter. The next is for those selected to make *themselves* up as they wish to appear to the sitter; sometimes they can not do this; then the artists in the band take a mental picture of the spirits so selected. This is all the individual spirits *have to do with it*. Then the artists of the band, assisted by the chemists transfer their pictures through the instrumentality of the lens, assisted by the forces generated by the medium, to the sensitive plate.

TESTIMONIALS.

Montreal, Canada, February, 1894.

R. L. Green,

Dear Sir:—I cannot tell you the pleasure that has resulted from my sitting with you. I regard my photo as being one of the most remarkable phenomena of this age; and can only hope that my good fortune in this respect, will shortly be shared by the many.

Yours very gratefully,

G. E. Furness, Bank of British North America.

Cambridge, Mass., January 1st, '94.

Mr. R. L. Green.

I received my picture last eve. We are all more than pleased with it. Please let me have two more copies. I hope the New Year will be one of prosperity to you, that you may have as good success with each picture you take as you have had with mine.

Mrs. W. S. E. Johnson, 353 Harvard St.

Boston, Mass., February 2, 1894.

Mr. R. L. Green, My dear Sir:—I am very well pleased with my photo, and recognise one of the faces as my child.

Fraternally, S. S. Carpenter, 80 Berkeley St.

Mr. R. L. Green,

My Dear Sir:—About 1st of February I conducted an investigation of your method of Spirit Photography for the "Banner of Light."

I bought a dozen plates of Horgan, Robey & Co. No. 34 Bromfield Street, Boston, and *marked them as well as the Plate Holder*. I also made a *thorough examinntion* of the Camera which is an ordinary 5x8 instrument and *can vouch* that it was not connected by electric wires, lights nor any other outside Mechanism. In all six pictures were taken and the plates I took home and developed and afterwards made prints from. On three of the plates spirit precipitations took place, one of which has been recognised as Mr. Charles C. Dudley, formerly employed by Messrs. Colby and Rich. *There was no opportunity for deception.* I am satisfied. You have a wonderful gift of Mediumship.

Yours sincerely, William Alden, Representative of B of L.

Richmond, Virginia, Dec. 18, 1893.

Mr. R. L. Green, Dear Sir:—My picture (from lock of hair) *is more* than I expected. The man's face at the top of photo is my husband, and the little girl, my child. I appreciate this picture very dearly, AS WE HAVE NO PICTURE OF MY LITTLE GIRL IN LIFE. I have many friends who would like to have a sitting with you.

Julia C. Vanders.

Boston, Mass., January, 1894.

R. L. Green, Dear Sir:—I recognise on one of my photos the face of Gen. Burnside.

Yours truly, Dr. C. W. Hodgen, 169 Court St.

Boston, Mass., January 2, 1894.

Mr. R. L. Green. Dear Sir: —

The face of the young man in my picture is no doubt my son, though very indistinct.

Mr. L. J. Lane, 33 Wellington St.

Boston, Mass., January 15, 1894,

To Whom It May Concern :—I had two sittings with Mr. R. L. Green, Spirit Photographer, and obtained 9 faces, ALL OF WHICH WE RECOGNISED. One I recognise as a sister, who passed away in Freeport Me.; another a brother killed at the battle of Fredericksburg, 1862; also a Methodist Minister, member of my family. The faces are others of well remembered friends.

Therefore I have the greatest confidence in Mr. Green's integrity and commend him to the public.

F. Alex. Heath, Reporter, 31 Glenwood St.

Chicago, Illinois, December 13, 1893.

Mr. Green, My Dear Sir :—

I desire to say that the photo received a few days ago as per sitting by mail. Two faces I can positively identify, Mother and Uncle. Wishing you success.

Respectfully Yours, Charles F. Lucas.

Salem, Mass., December 26, 1893.

To Mr. R. L. Green. Dear Sir: —

The photo at hand and I am very much pleased with it, there is one face I recognise as my mother who has recently passed away. Send me another copy as I want to send it to England to my friends.

Yours truly, Mrs. H. Rhodes.

Las Vagus, N. M., Nov. 29, 1893.

R. L. Green :—My picture came safe to hand, (taken from lock of hair.) Two faces I POSITIVELY recognise, my brother and sister.

Yours, etc., Harry G. Clark.

Boston, Mass., Dec., 1893.

My dear Mr. Green:—The picture I had taken with you was more than satisfactory. The picture of my husband is very natural and has been recognised by a great many people that knew him in life.

Very sincerely, Mrs. C. Dudley, 75 Worcester St.

Camden, N. J., Dec. 21, 1893.

Mr. R. L. Green, Dear Sir :—Photo rec'd a few days ago. My wife and self recognise two faces, our son and my father. We are not believers in spiritualism but feel that WE HAVE RECEIVED EVIDENCE OF SPIRIT RETURN.

Respectfully yours, John Y. Galerion.

Waltham, Mass., Nov. 10, 1893.

Dear Mr. Green :—I received my "Spirit Photo." I recognise one of the faces as Mother Crayton.

Mrs. T. Kendell.

San Francisco, California, Nov. 30th, '93.

R. L. Green, Dear Sir :—I recognise one of the faces on my photo. Please send two more copies.

Very truly, Mrs. B. Miller.

SOME QUESTIONS AND ANSWERS.

What is the per cent of recognition of faces obtained through you?

About 50 per cent. By this I mean that about 50 per cent of the persons having sittings with me get one or more faces of friends or relatives that they recognise; others get some of their spirit band or both, others get none they recognise.

Do you ever fail entirely? Yes, occasionally. But generally succeed a a second trial; but very rarely fail entirely.

Do you guarantee success, or that we can get some face we recognise? I do not GUARANTEE anything. Those will come to you who can best avail themselves of the conditions presented. See "Terms."

Do you ever get faces of persons who never had a picture taken in earth life? Yes. See testimonials.

Can I bring my own marked plate and get a test sitting? Yes, you can bring your own marked plate and *handle them entirely yourself.* Camera and back ground always open to inspection.

See "Terms", also testimonials from "Banner of Light."

Can I bring a photographer with me? In the investigation of spiritualism and its various phenomena you *must depend upon your own judgement.* If you cannot do this, you are not ready to accept the Truth when you see it. I give sittings to *one* person at a time only.

SITTINGS BY MAIL.

Do you give sittings "by Mail"?

Yes. From lock of hair (your own preferred) or from Photo of your self. These are treated exactly the same as if you were sitting in person, and the results are Generally Satisfactory. See Testimonials.

MY TERMS.

I do not in any case hold myself responsible for what may come on your plate. So far as in my power I do my best to give satisfaction but do not GUARANTEE anything. If there are one or more faces appear on your plate besides your own, I consider my part of the contract filled. If nothing appears on the plate but your own face you can sit over, and if after two or three trials nothing can be obtained, your money will be returned. Personal sitting, $2.00 each, to be paid at time of sitting. Sitting by mail from lock of hair or photo, $2.10 to accompany the order which charge is for time and material only. Extra copies can be ordered at 25 cts. each. Test sitting, $10 —if successful, if not,no charge.

If the above conditions don't suit you, DON'T SIT, and save my time and yours.

Letters of inquiry, enclosing stamps, cheerfully answered.

HOW IT IS DONE ACCORDING TO THE AVERAGE PHOTOGRAPHER.

"The faces are engraved on the lens!!" No sensible person would make such a statement but some people *do*. The lenses I use cost from $15.00. to $20.00 each, the engraving would spoil the lens except for one picture. It would not be a very brilliant financial investment to spoil a $20.00 lens to take a $2.00 picture. *Besides it won't work anyway.*

Their background is painted with invisible faces which photograph on the plate. Bring your own *back ground*. See "Terms."

They use transparencies, films or positives placed in front of the plate? Bring your own plate *in your own holder*, then if there is such a thing there *you put it there. See "Terms."*

The Camera is *a trick Camera?* My Camera is always open to inspection. Then if there are any *tricks* about it *you must find them.*

The pictures are made by double printing!! My negatives can always be seen and the faces are *all on one plate.*

I do not for one instant claim that you cannot get pictures with other faces on them. Any photographer that knows his business can make you one, but it is not a Spirit Photograph any more than a counterfeit dollar is a genuine one.

REMARKS.

That there are and will continue to be honest doubters goes without saying. Any mere opinion as to whether Spirit Photography be possible does not in any way affect the question. *Opinions do not alter facts.* There need not now be any question as to whether "Spirit Photography" is possible. That was settled thirty years ago by the discoveries made by Mumler, Stainton, Moses, Bettie, and others.

There is nothing in the whole range of psychic phenomena for which the evidence is more conclusive.

I beg, in conclusion, to submit extracts from a few of the numerous unsolicited testimonials in my possession. Any of the persons whose names appear there will, I trust, cheerfully answer letters of inquiry if addressed *with stamps.*

R. L. GREEN,
Spirit Photographer.

Permanent Address,
Box 9, Onset, Mass.

Lucian Lusch

A

FEW TEXTS.

WISE TO THE WISE.

BY

BOSTON:
JOS. M. WADE.
1892.

"WHAT IS TRUTH?" — *Pilate.*

The laws of "God" have always existed, and will continue forever. Planets come and planets go, but not one "jot or tittle" (*Matt.* v. 18) of the truth ("the word") is lost; for it is the truth that makes and unmakes planets, and every living thing is a planet that moves within its own orbit. The disregarding of nature's laws by man is the cause of all human suffering, bringing into action *inverse* laws (devil) that inflict self-punishment. We cannot break a law of nature, of "God," by *words*, any more than we can live these laws in *words*; for their existence is in action-motion, not in words. They are the universe, and the universe is God, for the all is one; hence we say of men, "by their works ye shall know them"; while those who are *worldly* wise are full of "*vanity*" and full of *words*. If we work in harmony with the universe we become part of the universe, and as the universe is God, we become an actual part of God. This condition in man is known to mystics as the birth of a "*son of God*" (as symbolized in "Christ"), because we are then "born again" into the occult life. In this "new birth" we are born of a "*virgin*." In this spiritual birth man attains all the power attributed to God. With this comes silence, and this answers Pilate's question, "What is truth?" (*St. John* xviii. 38). And every one that is of the truth will understand what I have written, and others will not (*St. John* xviii. 37).

ACTIVITY
CREATION
DEATH
UNITY
"DEVIL"
"DEVIL"
A
REPOSE
O

"Go, *naked truth*, and buy yourself a suit,
For lovers of you nude, indeed are few;
Yea, if your list of friends you would recruit,
Go clothe yourself, *the world's afraid of you*."

No one can read a symbol made by another, unless that symbol, in its spiritual significance, exists within themselves. Symbols are visible records of invisible truth, and must be lived, and not learned. The principles of truth and of law must be within us, then we see in the geometrical figure a key to what is within our own soul. A symbol is but a key to knowledge, and not the knowledge itself; hence the absurdity of studying the key. I have given a symbol in this booklet; if we describe the key itself, it would but take a paragraph. But those who can use this symbol as a key could fill many large volumes, as the key is turned in the door of knowledge. It represents the real from Alpha to the Omega, the beginning and the ending, and all that is between. — *Matt.* vii. 7.

The little "red book" and this "blue book" are quite small, only booklets in fact, but every sentence between the covers of both has been carefully considered, well weighed, and things of doubt cast aside. The wise, into whose hands they fall, will read and re-read them, and *never* cast them aside. Their continual handling and reading will develop occult power and beget wisdom. — *Prov.* iv. 7.

It matters not how wise or powerful a man may have become, or how deeply he has penetrated the mysterious veil of nature, and there is no barrier between man and his God, for unity with the universe is possible; but there is a barrier that prevents man from returning with and giving the knowledge he has gained to another. He may have the wisdom of God, a "master" in the flesh, but he has *only* the power to point the way to others that he travelled to gain that wisdom, and no more. He can *not* teach that wisdom to another, but he can explain and define the wisdom he has found; but he has neither the power nor the desire to make another understand even that he is wise or that he is possessed by the knowledge which acts through him. If he should tell what he has found and another should "*believe*" him, that "belief" would be evidence of ignorance and superstitious weakness. For every man must do his own "seeking" and his own "finding," for no hireling middleman can do it for him. They are all impostors, so far as *divine knowledge* is considered; they are after the loaves and fishes, and their object is veiled in pretense. They teach all about the shell, and are not aware that the nut had a kernel.

SOME TEXTS.

Have patience. Time never carries an anchor.

The sting of a wasp is only a reminder that you are not minding your own business.

The churches can teach thee all *about* "God," but they can *never* show thee how to find God within thyself.

As we seek solitude our chances of finding God increase; as we seek the crowd our chances decrease. God is within thyself, and those who can aid thee will do it cheerfully and without price and without ostentation.

If it were possible to teach another divine things as we can material things, there would be no church. A man that is full of theology or politics can *never* be full of God.

Believe no one; follow nothing mortal. Do not "believe" what I write unless it confirms your inner conscious knowledge, then seek your God, the source of all knowledge.

Knowledge must be bought and paid for—there is no other way to get it—not as an article of merchandise, but we must pay indirectly. This is the law that has no repeal.

Never despair! My father, Joseph Wade, was a great philosopher, yet he never wrote a line on paper, but the creations of his being exist in the astral for future generations.

It is for the "love of money" that a following of man in the name of Christ has been sought in all ages. He that would find God must seek him in solitude, within himself; he is nowhere else.

Selfishness is afraid to give, and soon finds that nothing is given to it; then it condemns others for the result of its own condition.

The price of material wealth is a living death. The struggle to get it destroys the material body; the struggle to retain it destroys the life and pollutes the soul of its possessor.

Nature puts every plant in its proper habitat from pole to pole; not one is misplaced until touched by the hand of man.

With what the world calls sexual depravity in woman often goes a disposition and condition that the "Gods" would accept.

Material man turns his back on God's handiwork in visible and invisible nature to study the ever decaying work of man.

It is midwinter, — my rose bushes stand in the snow like large straws; in June they will be full of rich bloom. From whence do the bloom come, and how do they come?

I said to myself, "I'll [illegible]t out five or six of these books," [illegible]aneously, I smiled at my own [illegible] littleness. The material *I* c[illegible]

Be like the [illegible]gs, extract from each [illegible]d, to again redistribu[illegible] most good.

Kno[illegible]e for exclusive

use. It cannot be stored; it can only be retained by its giving. Nature has no vacuum.

The educated are only wise in their own self-conceit. "Professing themselves to be wise they become fools." — *Romans* i. 22.

The first, or "red book," contained 521 texts that would require thousands of pages were they padded into sermons.

The instrument of divine law will never *hate*, never *dislike*, never seek *revenge*, never urge *war*, no matter what the provocation. He knows that nothing can withstand divine love.

All are good, there are no bad; but there are those that are nearer their divine destination than others. The greatest virtue is to "seek," keep seeking, and ye shall surely "find."

Those who persist in church-going to learn all about God, lessen and postpone their chances of knowing God. They who are content with the flesh will never find the spirit.

Those who know that all life is one life, know that all animal life reasons. I have positive evidence of this in my parrot and my dog.

Opportunities to do good are brought to us by unseen powers. We cannot make them at will, and we should never let such opportunities pass.

La Grippe was caused by the near approach to this earth of a dead planet. It will be severest in soft weather, in fall and winter.

Knowledge is for use and not for exhibition. It is the source from which we draw wisdom, the power that moves the people of earth.

Man judges the writings of others by his own wisdom, and the less he knows the more ready is he with an "opinion."

Theories and opinions are a vague substitute of materialism for true knowledge.

The divine *will* can regenerate the body.

The Psychical Science Congress are to meet during the Columbian exposition, at Chicago, to seek that which they do not possess, and which they will *never* find.

We never seek what we already have.

There is no unmixed evil. Even *God* is divided into *repose* and *activity*; hence the psychic seeks and finds the good only, while the scientist seeks and finds the bad only in spiritual things. We find what we seek.

He who possesses psychic knowledge will never appear before a "psychic congress" to prove that which does not require proof.

Mrs. Grundy can know only her kind. Those who conscientiously mind their own business will never learn of Mrs. Grundy's existence. Silence of the tongue and hearing is wise.

The laws of God prove themselves to those who can and will see. They cannot be proven to him who cannot know what the proof is.

When people learn that Mrs. Grundy can only exist in the listener, they will cease to listen. She died years ago to the writer.

If your mind is bent on "theosophical" works read them; learn them, if you must. The knowledge will come in unlearning them.

All the heaven or hell that man will ever find will be of his own creation, and they will exist within his own person and surroundings.

For every form of spiritual knowledge desired, "Enquire within."

We ought to so live as though every day was to be the last one in the flesh.

Wealth and intellectual development without spiritual growth are soul-enslaving.

If you would find knowledge, or have knowledge manifest within you, don't "believe," don't "theorize," never form an "opinion," but learn to seek and to wait in patience.

No churchman possesses *faith*; credulity has taken possession of him and he imagines it is faith. He does not know that faith is absolute spiritual knowledge.

Spiritual phenomena may amuse the ignorant, as would a side show, but it is only useful in so far as it symbolizes divine truth.

Time given to reading for amusement is wasted. A *son of God* accepts nothing below the occult *truth*, though a divine truth may be hidden even in a joke.

A "scientist" can *not* see spiritual things; his own senses distort them, and he can but report them as they seem to him, and not as they are in truth.

A liar shows a lack of wisdom when he speaks the truth.

The glutton who makes himself over fat is but accumulating food for the worms.

Be patient, be hopeful, remembering that "every dog has his day," and thine will come.

Men only struggle for that which is placed before them sparingly, or kept out of reach.

Let the priest understand that you know that God is within you and he will not offer his services to you; the mythical God and ignorance are his support.

He who would steal, but can find nothing to steal, is just as much of a thief.

"A good name is better than great riches." The former can be taken over the threshold of eternity, but the latter must be left behind.

We should be thankful for all, for man cannot tell an evil from a blessing. What appears to be an evil is often a blessing in disguise.

He who perpetually exercises charity and does not feel that he is charitable is greater than a king, — he is a God.

If the giver looks for thanks for what he has given he is but a lender.

A man cannot be a proper teacher of "the Word" that does not earn his living by the sweat of his brow. A lazy man cannot enter heaven. There are no dead heads there.

A knowledge of *the law of God* is given to but few: perhaps not one in one million of the male population.

The seeking of *patience* is more profitable than striving for great riches.

The less one knows the more anxious he is to

teach others. This has become the rule, and wisdom the exception.

If we could see our own faults we would cease to have faults; we think our faults are virtues, hence we do not reform them.

Let us not find a fault in our neighbor so long as we can find that fault in ourselves.

The public school system has destroyed the competition of teachers that would have quickened education. It is a means of jobbery and political robbery.

I do not question but what "Honesty is the best policy," but all policy is dishonest.

He who has become spiritually illuminated has solved the riddle of the Sphinx.

He knows from whence he came and how, and why he exists, and where he will go when he leaves the mortal body.

Divinity never "edged a king." All the kingly splendor of a century could not purchase a divine experience for one moment of time.

He who handles the sceptre or wears the mitre as a ruler never experienced divinity. We cannot mix fire and water without dispelling one of them.

The evidence of history, written and unwritten, gives the year 460 as about the time when the Scriptural scheme was perfected as handed down to our times.

The amount of power and influence any religious organization has depends on the number of

spiritually ignorant people it controls to draw revenue (power) from.

Those who have accepted a Christian creed are ignorant of the divine truth. Their creed is their God, and they do not want to know that Christianity is a pagan invention.

The mythical Christ and his virgin mother appealing to the emotional in art have been the subject of the purest conceptions of the human form, which is not mythical but divine.

An unjust man is at war within himself and cannot act wisely and well. Inharmoniousness is as destructive to the individual as to society.

What we look upon as thought is the soul, which we can send anywhere. As we become more spiritual the soul gets more power and we are the gainers thereby.

With material wealth comes the knowledge that man will steal. The love of wealth is the virgin mother of every known crime. With the spirit power comes no vice, hence no crime.

No just person need fear the acts of an unjust person. They always overreach, and their evil actions react upon themselves.

A selfish person cannot be made to see justice. That which is untrue and unjust, if in his favor, becomes to him truth and justice.

To live in faith and belief is to dwell in darkness, only to learn, when too late, that a human lifetime has been wasted.

Belief in the spirit realm is the same as *credit* in the material world. The one is the cause of

the slavery of the soul, while the other is the cause of all financial difficulties and slavery.

All an occultist can do is to open the door to him who is behind that he too may see through.

A priest, after the order of Melchisedec, concerns himself with divine truth only; hence he practically lives apart from his fellow beings in the terrestrial world.

In man is born the principle of every animal on earth, hence the sacrifices mentioned in the Bible must mean that man has overcome (sacrificed) such principles.

If we offer a child as a sacrifice to the Lord, it means that we have conquered the animal love for that child, which is but selfishness.

The truths given me cannot sustain the politico-social organization of Christianity, but they do sustain the principles the mythical Christ is made to proclaim.

It will not be a loss to Christianity to learn that Christ is a myth, for not one sect have lived up to the truths given in his name.

If your principle is good enough to keep you from borrowing, it will protect you when the borrower comes to you. A lender is an offender. A borrower is a sorrower.

The creed of organized theosophists seems to be "we have lived before." If the "Path" is a fair index of their spiritual knowledge, they should be given a chance to "live again."

The Sphinx symbolizes creation and immor-

tality, and the link that connects them. It is a symbol of all past, present, and future.

We gain knowledge of self-preservation faster than we can apply it to ourselves, hence we can give medicine better than we can take it.

I find that I cannot *think* out a divine truth. It grows within me just as a plant grows, first the germ, then the additions.

A truthful man requires no memorandum or even memory as to what he said; he knows the truth and could say nothing else.

We cannot know what wisdom is by hearing others tell about it; we can only know wisdom when we possess it. 'Tis ignorance that "believes" what another says. Wisdom knows.

"He that overcometh shall inherit all things." — *Rev.* xxi. 7. He that overcometh all evil has become a son of God. That is, God in him has overcome all things.

Knowledge is omnipotent and omnipresent. It is the only thing subtle enough to penetrate ignorance. Fortunate is the possessor of divine knowledge even in degree.

The word "God" seems to have been substituted all through the Bible for self-will.

Man seeks that which he most craves, hence the church has always sought material wealth and temporal power. It has sought that which will destroy it in God's good time.

The more real knowledge one possesses the less they can say. We can only make talk about what we do not know.

Man is the true temple of God in whom he may dwell. All temples built by man are for man, and are foreign to the cause of God.

The *birth*, the *life*, and *death* of Christ is purely symbolical of the death of the material and birth of the spirit in man.

It is not a labor for me to write spiritual truths, but it produces great happiness. They are given sparingly, and cannot be studied out or forced by the intellect at will.

Man's worst enemy is hid within himself. It is occult, and he knows it not. When an internal cancer appears, this he knows.

All efforts to do good, even in ignorance, result in good. Good will come even from the *teachings* of the Theosophical Society, though they have *not* experienced what they teach.

There is but *one truth*, and no man can get more, whether he be patriarch, philosopher, wise man, adept or mahatma, and plain John Smith may be given all; for even he may become a son of God.

Madame H. P. Blavatsky taught what she had learned, and this will satisfy all who are content with such teachings.

Truth is everything. Once it exists within us we require nothing that it will not bring. We cease to learn, for then we know.

Everything visible and invisible is God. When he manifests in man, that man in his divine nature becomes a true son of God as symbolized in the mythical "Christ."

Religion is only possible when reason become subservient to the emotions.

The organization of a new sect necessita the creation of a new God. Man could n exist without a God, and those who cannot fi the true God create one of their own, after the own intellectual image.

In proportion as man loves money does he bring upon himself the "curse" of God; *i. e.*, self-will. For "The love of money is the root of all evil."

"God hath power to help" (*2 Chron.* xxv. 8), but *never* "to cast down." God is uplifting. It is the material *self-will* that casts down.

Wherever the "curse of God" is mentioned in the Bible, man's "self-will" should be substituted, for God is love, light, and life.

Those who give to him who spends to destroy himself, but help to destroy. Mother's love is often destructive to her sons.

Let me be nothing, but let God be all in me.

Do thy whole duty *now*, and put not off for to-morrow what should be done *now*.

The miser gathers gold as the proverbial colored man gathers chickens. It matters not whose coop he gathers them from.

Often in the manner of denial we can discover an acknowledgment. The senses may lie, while the soul throws the mantle of confusion ov[illegible]em. The mantle is the telltale.

[illegible]ss is often blind and impatient as

well as dishonest, which causes it to prematurely drop an intended victim.

The members of the Psychical Research Society are to hold a Psychical Science Congress at the Columbian Exposition. They are like blind moles seeking the sunlight. They cannot approach what they *would* find.

There is a vast difference between "seeking" with the senses and "seeking" with the soul. "Seek, and ye shall find," and never fail. The failure is in the manner of seeking.

Everything will be revealed, for no thing was ever lost.

There is no such thing as a reward or punishment in nature. We can reward ourselves by well-doing, or we can punish ourselves by evil-doing, *i. e.*, we can find good or evil at will.

The unity of spiritual man will be found in the individuality of material man.

A man's spiritual writings will unfold day by day, much after the growth of a plant; hence they must never be judged, but the truth culled from them as confirmed by the inner consciousness of the reader.

Science can never change a truth it investigates; it can only publish to the world its own distorted vision. Were science wiser it would be ashamed of its own boasting.

> Turn thine eyes thyself within
> Where flowers of truth are blossoming.

The prophet is but little honored either in his own or foreign lands. For man knows not

with an instrument, which seems to be growing
daily more wonderful.

The members of the Psychical Research
Society are to hold a Psychical Science Con-
gress at the Queensberry Rooms. They are
the first modern society for the
serious application of what they mean.

There is a vast difference between seeing
with the senses and "seeing" with the
soul. "Thou shalt see greater things than
these," said Jesus.

Everything will be revealed, for no thing was
ever hid.

There is no such thing as a secret or mystery
in nature. We can reveal ourselves by
word alone, or we can reveal ourselves by acts
alone, i. e., we can hide words in acts as well.

The unity of spiritual men will be found in
the indestructibility of material man.

As man's spiritual writings will unfold day by
day, much after the growth of a plant, there
will never be finish, but the truth called
truth that is confirmed by the inner consciou-
ness of the reader.

Science can never change a truth to improve
upon; it can only publish to the world its own
distorted vision. What science does it must
be ashamed of its own blundering.

"Turn thine eyes towards mercy
Where flowers of truth are blooming."

The prophet is but little honored either in
his own or foreign lands. For man knows not

the value of spiritual gold; it is the hard dross that he seeks that brings eternal damnation.

I have never worn the halter that superstition weaves. I never enthuse; never was patriotic. I am so free from priestcraft, that at sixty I do not know the full meaning of "Lent."

Perhaps the most ignorant man that lives, however intellectual he may be, is he that undertakes to "work" an honest man for the earthly dross he may get from him.

The ancients considered all serpents as symbolical of wisdom, his bright lidless eyes symbolizing vigilance. The serpent never made war except in self-defence.

Whatever can create, can destroy. The sun creates vegetable life, and the sun, if too strong, destroys the life it created.

A superstition-ridden people are the first to cry superstition when a people's manners are different from their own.

The local distribution of any form of vice has an occult influence on the rising generation.

The modern "Hustler" is a man who tries to harvest the crop raised by another inside the lines of actual dishonesty.

Money made by crushing down others is a curse to the man that makes it; while money made while uplifting others will bless its maker.

The man that is not living right should *never* seek to know the future. He that hath the truth will know the past, present, and future.

If we find a coin we should give it to the first needy person; by that act the fact that it was a lost coin without an owner is obliterated.

When I ride behind a horse I feel every strain and labored effort as though I was part of the horse, hence I have hailed the advent of electric power.

With the knowledge of how to cast our bread upon the waters, the bread is given us and the way to cast it pointed out.

The occult forces reach us through the soul, when the soul objectifies what is given to it so that we may see it with the external senses.

I should consider myself weak indeed could I not tolerate in patience every other man's intolerance.

The true regeneration of the human race will begin with the psychic's teaching, training, and developing the soul in children.

If we elect to go in evil ways *evil* will destroy us. If we live a life of goodness the good will preserve and protect us.

Argue not with him who seeks to argue on spiritual things. Neither cast your pearls before him; leave him alone to wrestle with his *vanity*.

"By their fruits ye shall know them;" by their works shall ye judge them. Words are as plenty as autumn leaves, an invention of deception, and fall useless to mother earth.

It does not seem possible for man to accept knowledge offered without price, and he only

values it when paid for with tears of sorrow in bitter suffering.

If men will organize, the inferior must become slaves to the intellectually superior, hence all organization is ungodly.

A universal brotherhood in the material is impossible; in the spiritual it is a truth. We need to *seek* the power to reach that condition.

Jewels found after hard toil are most prized.

Get knowledge, give it away, and more knowledge will be given you. The giving is the begetting, for there is no vacuum in nature.

Hate, malice, and revenge are occult poisons that destroy the one in whom they are given birth. The healer must possess divine love.

There is no use offering wisdom to those who are seeking folly; if we do this we may become foolish in their eyes.

I have no use for the "secret doctrine," or any other doctrine that robs man of his individuality. If we are given the true light we must not hide it under a "bushel."

There is good in all things; even the church does a good work in handling superstitious people. The bunco steerer and faro bank are more rapidly working missionaries.

Theology is a politico-social organization. Its object is ostensibly good, but it is the servant of capital; hence the result is, *by my words ye shall know me and not by my works.*

The work of the alchemist, the mystic, the

occultist is invisible to and cannot, by any possibility, be discovered by the materialist.

God made man upright, to look upwards and not to bend the knee to anything mortal or immortal. Theological prayer is a farce.

The perishable man is pleased with perishable things; while the imperishable man must have imperishable truths, as both live forever.

A "miracle" is often a lie that ignorance accepts and that wisdom does not need to disprove; it knows what is possible in nature.

All men would become divine did they not persistently maintain a wall of ignorance about themselves through which divinity cannot pass.

The wisest of men could gain nothing by organization. To organize is to sacrifice and enslave; organization in any form is the beginning of caste. It destroys the soul.

Ignorance can only be seen by the wise and exhibited to the wise. This is why it exists. If it could see itself it would cease to exist.

There never existed any power superior to the man who has discovered the divine power existing within himself.

"Know thyself;" for with the knowledge of self comes health and necessary wealth.

He who looks anxiously forward to a vacation is a slave to that vacation. He may accept the vacation when it comes as a matter of course, and maintain freedom and health.

Knowledge does not come all at once. First

it comes as a germ, and gradually grows as doe a plant. It may take days or weeks for principle to fully unfold.

When a lawyer finds that he has an honest, confiding man for a client, his best efforts are exerted to relieve him of his surplus money.

Whatever will perish can only please the senses that perish; what endureth forever is sought by the soul that lives through all eternity.

The Christian era will pass into history as a *dark age* so far as a knowledge of God is concerned. With the incoming of divine light Christianity will pass away forever.

Every human being stands at a certain altitude in spiritual knowledge, and if they write or speak they register their spiritual condition.

Scientists give to animal man *reason*, to other animals *instinct*; but all animal life possesses the same senses in degree.

A mystery is something partially known; when fully known, it is no longer a mystery.

Phenomena in spiritualism should only be sought as a means to an end; the end to be the acquisition of divine wisdom, which is the spirit of all phenomena.

Knowledge attracts and unites, while opinion repels and destroys.

We cannot break the laws of nature but we can disregard them, when they will break us, and we must pay the penalty of our ignorance.

He who would be *invincible* must look *within* and *never* without, unless to cast bread upon the

waters of spirit life and which will surely return. Rely on self and *never* on another.

He who offers knowledge to one who cannot receive it "casts pearls before swine"; and the ignorance of him that offers such knowledge is only equalled by the one who cannot receive it.

All possible knowledge lies in *each* individual. It is a question of cultivating soul power sufficient to discover it within self.

We cannot grow out of our sphere, for our sphere grows with us, and the wise man is contented with the condition where age places him.

Hanging on to an age we have outlived is like refusing to die when life's duties are done.

The son of man is the human body; the son of God is God manifested in that human body. It takes the name of Son because it becomes individualized from the Father.

It is a mistake to suppose that another can harm us *if we live a true life*. We can injure ourselves to the extent of our ignorance and imagine it is others that injures us.

Thought is the spirit of man, and wherever thought is sent, there the real man is; the strength and intelligence with which it goes being in accordance with the power possessed.

When God manifests in man, he is a son of God, born of a virgin. When the pagan priests invented the virgin-born child, it was to enslave the masses in superstitious bondage.

During sixty years I have intensely rearhed out for that which was just beyond my ceach

materially and spiritually. This has given me wisdom, but at a great waste of mental energy.

Ambition for that which cannot be attained will undermine the strongest constitution.

One with strong psychic power can uplift another spiritually, precisely as a good teacher can educate another in any branch.

Neither "The Theosophical Society of India," nor "The College of Cardinals at Rome," nor "The Masons," possess what they claim. They all stand self-convicted in spiritual ignorance.

He in whom the spirit has manifested claims no power or title, never argues or debates, shuns controversy, and avoids publicity.

"Illumination" in man is self-assertive. He becomes an individual isolated from all his kind, in fact, a human light-house dead to all but his duty as a son of God.

"Psychic and magnetic massage" ads. are refused by the daily press, while the ads. of abortionists, and those who cure diseases, the result of licentiousness, find great prominence.

Tell me, please, why I should pray, and what I should pray to? The only possible manifestation of a God to me is within my own soul; then why enter a temple? Let reason answer.

The greatest of powers in the form of empires created by man has vanished from earth, while not one divine truth uttered by the most obscure individual has perished; it is born in the astral and cannot die.

The true man of God is sent to benefit and not to tax his fellow-man; he will not ask for money; he will not accept it even in trust unless in case of absolute necessity.

The man of God will not ask you to organize or join an organization. All organization is slavery, hence ungodly. Individuality is God.

The man sent by God to teach does not ask for money; if he does, even by passing the contribution box, he is of "Cæsar," and not of God; he is an impostor.

The element of aversion in man could not exist only that nature has produced that which calls it out.

Some of those sentiments (in "red book") are striking and strikingly true.

Professor Elliott Coues.

Argument and debate can only exist in falsehood. In truth there can be neither.

All pleasure brings pain, and a life spent seeking pleasure ends in the finding that all is "vanity and vexation of spirit."

We can never know the value of woman until we learn to live for her and not live to possess her as in the Christian scheme.

"Two wrongs never made a right." Christianity has produced many conditions antagonistic to Nature's laws.

The woman that cultivates thirst and then tries to drown it, will raise children that will drink, hence in danger of becoming drunkards.

Perhaps eight tenths of our labor is wasted in gratifying artificial unnatural desires.

One man cannot cure another; he can but aid and concentrate nature, but often only amuses the patient while nature cures him.

There is no "Problem of life" except to the blind, for all exists. It is a matter of whether we can see it or not, controversy will not make the sight clearer.

I cannot read that which I know to be untrue. I cannot waste time being amused or entertained by novelist, minister, or lecturer.

Thirst is a disease begotten of our vicious social life; all try to drown it, and no one has yet succeeded. This disease is like a fire; it will die if not fed.

Cheerfulness is the first requisite in a natural healer. A natural healer must know that there is no bad; that all is good, and must love his neighbor as himself.

While man lives on the material plane he must suffer whether it be just or unjust. It is the lot of every one to bear his cross on earth.

They who speak evil of others send out venom like an adder; hence such people have no power of healing, for a natural healer is one who has inherited divine love.

Temples made with hands, however crude or elaborate, are made by man for man. The object is money and power; the means superstition. Sectarians are selfish. God is selfless.

Accept troubles always, meet them in a spirit of divine truth. To postpone a trouble is to live in sadness and sorrow, and meet the trouble in the end for final settlement.

He with whom God is, has all things, knows past, present, and future; but he who has not God has nothing, and cannot have wisdom.

It is God in man that heals and not man; he is but an instrument.

I cannot understand why the ancient mystics did not discover that Christ was a fiction, and Christianity an invention. They seem to have accepted both as of a divine origin.

Individuality is God-begotten and God-protected. It is the only divine condition.

What is a "master"? One who has completely mastered the lower animal instincts in self. With himself as a proper instrument he can master all people in or out of the body.

Spiritual phenomena is of no more value than the side show to a circus, unless we have gained the power to extract the truth it conveys as the bee extracts honey from the opening flower.

Materialism deals only with *effect;* it knows nothing of the *cause*, and cares but little for the *means;* it never tries to prevent crime, but is vindictive in its punishment for crime.

All human so-called love is the spurious article. It is selfish desire begotten of the passions, and cannot exist unless it is reciprocated in some form. Divine love seeks no return.

Some speak of these aphorisms as being "boiled down." They came through my organism when that organism was in condition to receive them; I could not make them.

The largest and purest white diamond imperfectly symbolizes divine truth. Those who have not the power to see a divine truth can form some conception of its intense beauty.

A true disciple of divine truth cannot be otherwise than good. It requires no effort, hence calls for no reward. A reward, as commonly understood, is a bribe, a temptation.

There is no such thing as wisdom in material life; it is of the soul. The base substitute, cunning, supplants it in earth life.

To give alms is to destroy, by first degrading the recipient; true alms is the giving of knowledge that leads to self-help, which is elevating.

No man can have a knowledge of *truth* until he has in purity conquered the knowledge of his nakedness. *Gen.* ii. 25; iii. 7.

They who try to form a "universal brotherhood" in the flesh, do not know its meaning. Before we can become a member of the universal brotherhood we must cut loose from *all*; then we become one in spirit.

Nothing advances me so rapidly as to read a ridiculous *argument* about a divine truth which has but partially opened to me; it seems to rend the veil.

There is not a pope, archbishop, bishop, priest, or preacher on earth that knows the word

"truth." If they did, their sham habiliments and paraphernalia would be dropped.

God builds his temple, man. Over him he places a janitor named "intellect." If that janitor keeps the temple in order God will dwell therein, and that man becomes a "son of God."

The New Testament is quite a harvest and bears evidence of wide gleanings, but it was never threshed and winnowed. The spiritually wise man only can select that which symbolizes the Word of God.

What we see everywhere symbolizes the spirit which the world cannot interpret, but which the wise see. What we see can be prostituted. The spirit which we do not see is beyond human power to prostitute.

He who is wedded to his idol, the church, does not want to learn of the living God. The church is his pleasure, and he will persecute the living God in his temple, man.

The pagan creation, named Christianity, with its spurious virgin-born God is dying. It is casting the shell, and from it is emerging a politico-social organization.

Wealth is man's friend (?) in life; at death it leaves him, but his relatives follow him to his grave. But his good deeds, his kind actions displayed in love of fellow-man, never leave him.

There is only truth and untruth, and we are born in untruth; hence the struggle is to let truth manifest in us, for it is impossible for us to discover truth.

He who is devoted to his own self-conceit deceives himself and not others.

It looks now as though this century and the churches' mythical God will go out together.

What we know as "Christianity" was invented by the pagan priests about the year 225. It took nearly 300 years to get the New Testament into its present shape.

A daily political paper is a bedlam in print.

Every visible thing is a symbol of eternal spirit life.

Truth is a messenger sent from heaven to warn falsehood of its error. Truth remains on earth when it finds a suitable human temple.

The best and only friends a man can have are his *good deeds*; they never desert him, but plead his case until the final judgment.

Truth can never find itself in the man full of *study*, argument, or debate; read no theories, no ideas or opinions, but become as a little child — seeking and receiving.

We can only write of a truth what we live or what lives in us; hence he that has lost home can write best of home, and he that is hopeless can write best of hope.

There is no man so ignorant as he who worships his own self-conceit.

Death, then fermentation, followed by purification and reincarnation; then initiation and perfection, followed by dissolution and death — thus does nature rotate itself.

If those who have accepted the church in blind *faith* would remove the veil from their own eyes and demand "knowledge" in its stead, the church would die.

It is a little queer that the church God should make himself known in Judea, when the true God is all things, and is everywhere alike and manifest to every one.

Science is the study of things unnecessary, but made necessary by our artificial or material condition of life.

Our army and navy are made necessary by our trying to hold what does not belong to us; we do not protect what we do not try to hold.

He with spirit power can see the real through the apparent. The stars are always shining, and we have only to make a condition to see them on the brightest day.

We cannot know the true in our fellow-man unless we too are true.

The day is coming when the child will be rescued from treatment by drugs, and treated by nature through its instruments.

We are murderers when we do not give the child a healthy start in life, for without a healthy mother we cannot have a healthy child.

Billions of deserted people have given their lives to the deserter in their ignorance of the working of nature's laws.

All know when they give property to another because it is visible, but nearly all will give

their life to another without knowing it; it is done innocently and ignorantly.

A priest after the order of Melchisedec can cultivate souls in others as easy as a nursery-man can cultivate trees; he lives in the soul; he is of both worlds.

Fat in the human form is a disease; it is expressionless and emotionless.

The outward body in its form and action is an index of the soul; let us make the soul perfect, and we will have a perfect body.

In Christianity the symbol of truth is taught, but divine truth is not lived. Christianity is for exhibition and not for use.

Knowledge is lived and not exhibited, while Christianity is exhibited and not lived. To know this will answer the riddle of the Sphinx.

All children should be raised with such a knowledge of Nature and her laws that nothing would be left to tempt and deceive them.

The Buddhist catechism, like all other catechisms, is manufactured. The life of the Lord Buddha is self-condemning.

He who has found the perfect life will give his surplus vitality to others instead of developing passion to destroy. We must keep the passions in servitude.

I follow the teachings of no man, but try to so live that I can distinguish his teachings from "the word" which may manifest in him.

The way to [illegible] religious intolerance, sci-

entific insolence, and social tyranny, is to so live that we do not know of their existence.

I know of no "sacrifice" to be made in the seeking and finding of the inner consciousness. At every turn we get a glimpse of the happiness to be attained when the goal is reached.

I cannot understand the use of prayer or its origin. It must have had its birth in pagan superstition, and continued in ignorant subservience to the church.

God is nowhere manifest but in ourselves, hence prayer to self is not necessary. Our guardians who have gone before require no prayer. We ask of them and are given.

When the truth has manifested in the soul of man it desires nothing except a more distinct manifestation; it fears nothing; it is divine.

No man can be wise unless he has been foolish. We cannot get wisdom without paying for it, and we pay for it in our foolishness.

If you would be wise forget yourself and let the spirit manifest within you. We must pay in the forgetting. The forgetting of the foolishness of life.

The more material we are the greater the temptations to resist. There would be no temptations did we not make them. The spirit is *never* tempted.

Once man has entered the interior life he will watch the actions of his own senses as though they were enemies stealing into his dwelling to carry off his goods.

I find some men become very gracious when they want to borrow, when at other times they are quite strangers.

The ancients held the serpent in great veneration as a symbol of wisdom. It was almost master of the three elements. If it could not fly it could snatch a bird from its element. Without fins it could outswim a fish, and without legs man could not catch it.

He in whom the spirit has manifested can never be "converted" to anything.

When we see a field of ripening grain we do not stop to think that it is so much of human beings springing from the dust in detail.

Each human being springs from and returns to mother earth as distinctly as does a mushroom, but we deceive ourselves in believing it otherwise.

There is no more relationship in nature beween a mother and her son than there is between her and a Hottentot; we come direct from mother earth.

Heredity and consanguinity are myths hatched in the human brain.

He who obeys the moral law from a love of it is a true "seeker" and will surely find the divine within his own soul.

Psychic and magnetic treatment, if administered by one with [illegible] psychic power, will not only cure dis[illegible]velop spirit power and give symme[illegible].

In becoming wise we only discover the knowledge that previously existed within us.

Every pleasure of the material senses is but the beginning of a future pain.

The Sphinx is the most massive, most expressive symbol ever made by man. Its projector was indeed a Kristos.

He who can grasp the truth from nature is a teacher; he is one in a million. Not one per cent can understand Nature's truths when attempted to be written.

Without the power to understand and interpret what is received from spiritual sources, the use of a medium will confuse the intellect.

A few seeds from "The Red book" fell in good ground and bore fruit, but the ninety and nine fell in rocky ground and the rocks recognized them not.

We send the soul to the invisible world to see what it can discover. It returns having discovered all, and all within itself.

Prayer in any form is the child of superstition, begotten in a perfect disregard of the true or the false as is the bastard child.

In the gratification of sexual desire it becomes our master. To possess it and keep it in subjection will make us rulers over kings and empires.

It is not knowledge and wisdom that we must *seek* and *learn*. But we must so live that we will become that knowledge itself; then we can say, *I am the all*.

To be clairvoyant is not to be spiritual. The best materializing medium on earth has proved herself a devil. Many mediums are so material that their power is no spiritual gift to *them*.

To be spiritual is to be the spirit itself; in other words, God has manifested in us, hence we know nothing; but God in us knows all; we become a quiescent servant.

All the men that live cannot make a bishop or "son of God." God only can make his own sons, and God only can know his sons and through them make himself known to man.

The people who raise an army and build a navy will be the ones to suffer by that army and navy. "He that draws the sword shall perish by the sword."

Emotional people should never follow a human being, should never part with money without receiving a tangible market value for it. Such people are easy game to pious (?) frauds.

The modern marriage, through which a man can buy a woman for a few dollars to use and abuse, is part of the scheme of Christianity.

The members of the theosophical societies are sectarians, who do not know the meaning of theosophy. They follow God by the direction of others, and not in spirit.

The great work of mankind should be to unlearn, and not to learn. We are so filled with superstition, enthusiasm, and patriotism that God cannot enter within us.

Strike the words "b[illegible]faith" from

your memory, and demand of your inner spirit to know the meaning of what is offered.

A minister takes me to task for addressing him as "Rev." I admit the weakness to custom. There are three things I have always looked on as of equal value: "Rev.," "Esq.," and the twist on a pig's tail.

They who have the power to live absolutely in the *present*, in harmony lifted above mortal beings or their influence, are Gods, and can rule the people of earth life.

Time works wonders, and patience is the highway to them.

'Tis better to die for divine truth even on the rack than live a false life before God.

The passions, when our masters, lead us into a labyrinth of troubles and leave us there.

The teachings of Christianity do not penetrate below the surface. They only teach the seeming, and do not reach the actions. God only can penetrate from centre to circumference.

Evil can only remain by a majority consent, or by invitation, as it were. We make evil, hence when we stop making it there will be no evil for us.

A sectarian is one who accepts the *opinion* of another *about* a knowledge of God; hence the diversity of creeds, each founded on opinion.

I *never* do listen and *never* have listened to a man that talks for a living, whether auctioneer, preacher, or politician. They are human spiders.

When I was a boy I *had* to go to the Protestant church. The *white* gown, then the *black* gown, drove me to the wilderness, where I found the true God without any gown.

Some people spend much time studying symbols, and they will never know only *about* the symbols they have studied, and not know them; they have started at the wrong end.

No man tells *about* God that knows God as do the preachers. He of God points the way to God, or he may tell about the road he travelled to find him. God is not for sale.

He who has millions is outmatched in his search for the living God, by him who is in poverty from the love of truth.

"In God we trust" is stamped on our silver dollars. A more senseless act never came from the cell of a lunatic. The motto is begotten of dishonesty and is a living lie.

"Self-reliance" means "trust in God"; for your God is nowhere outside of yourself, hence the origin of self-reliance.

With spiritual illumination comes *understanding* and *wisdom*, which are the keys to the hidden mysteries of nature. — *Prov.* iv. 7.

Frankness and honesty are essential to reach the beginning of spiritual progress.

Ignorance and blind subservience to what Christians *call* "faith" befogs the reason of man, hindering man's spiritual progress, placing a veil betwe[illegible]nd his God.

Christianity is like the miserly farmer who takes the last box of honey from his bees, and leaves them to struggle through the winter in a starving condition. It robs them of their reason.

Where there is *truth*, there is God. God cannot penetrate paint, cosmetics, and showy clothing. They are untrue, and barriers which even the divine cannot penetrate.

The perpetual fire of the Montezumas, in Mexico, was a continual reminder that the spirit never dies; a symbol that none with understanding might forget the living God.

"Believe" me not: accept nothing I write; search deep within your own heart; he that accepts Cæsar's currency in the name of God, is a fraud and an impostor.

One object of the inventors of Christianity was to do away with the miscellaneous pagan Gods and concentrate on the one God given a mythical habitat with his mythical virgin-born son.

The scriptures were fixed as handed down to us about the year 500. Nearly 300 years was spent in changing and adding new matter, making new saints, etc., etc.

A temple is a building in which man worships man, and where God is unknown.

If the State hangs or electrocutes a murderer, that State is a premeditated murderer — a murderer in the first degree, and will pay the penalty. To declare war is to plan murder.

Look upon all men as liars. Examine them in spirit; if found true, you will then examine that

which God gives to them for you, and accept only what your inner conscience confirms.

I seek my God in solitude, for he *never* enters a church after the laborers have left it; for even God cannot accomplish an impossibility; he cannot penetrate the ignorance *called* faith.

So far as God and ourselves are concerned, there is but one true time and that is now.

The spirit of God within man sends out its truth as the sun sends out beams of light. As the sun is obscured by clouds, so is the spirit in man obscured by the ignorance of others.

No one can find heaven while filled with sectarianism. We must become *as a* little child, with mind empty, to receive.

It is in contemplation to build a pagan temple in New York to cost $5,000,000, while millions of human temples in which God should worship are starving for food and clothes.

The pagan priests took the word "Christ" from Kristos, the illuminated.

The virgin-born God was tacked on to Christianity, the pagan priests believing that they could not hold the ignorant masses without it.

Christianity was invented about the year 225.

No one can become a *master* until he first becomes a servant to servants.

Every material creation is a symbol of a higher and better life in the spirit realm.

The unequal distribution of atmospheric forces is what produce our storms and calms.

The same occult forces produce the virtues and vices in the human family.

Repose and activity are the two creative principles in nature. Man is a chemical compound, and as he takes up one or the other of these principles he becomes a saint or a devil.

An error once inculcated cannot be destroyed. It must be taken up, argued, debated, and contended with, until it is gradually driven out of our condition.

He who knows that the all is *one*, has lifted himself above the plane of argumentation, for we only argue about what we do not know. With knowledge comes silence.

I do not write these things for myself, for I do not need them. If I needed them I could not write them.

The editors and publishers of most spiritual journals have but little conception of divine spirit. They devote pages to argument over an opinion when, if they had the truth, they could state it in a few lines.

Man's reason is a reflex of divine truth, and would remain divine in man; but it becomes perverted by man's animal desires and self-will through intellectual predominance.

There is no vacuum in nature, hence we cannot destroy a vice. As a vice disappears, it is replaced by its corresponding virtue.

Lent is dying that fools may live.

Truth lives to bury the false as it dies.

We can all look back and see how foolish we *were*, but few will admit how foolish we *are*.

A hustler is one that tries to gather in another man's harvest.

Learn to keep silent and to listen. We waste our own time and another's time when we talk at the time we should be listening.

Weigh well every thought; guard well each word, for a word once spoken, even in solitude, can never be recalled.

All teachers are good teachers who can draw listeners. If we have knowledge we lack judgment if we condemn the teacher as ignorant who can draw pupils, no matter what he may be.

Bunco steerers, gamblers, and thieves are missionaries, and do great good, perhaps more than those who were born to walk a line of honor and divine truth. All are needed.

It is not wise to look for trouble in any particular direction; it always comes the other way. It is not wise to look for trouble at all; it will find us when not expected.

I never follow a writer that "thinks," "theorizes," offers "opinions" or an "idea," all of which is proof that *they* do *not* know. He that knows asserts boldly what is given him.

I know that ignorance or fraud might *assert* knowledge they do not possess; but ignorance only can be deceived. Knowledge knows itself.

Christ (?) wa[illegible] say, "Peace on earth, good will to[illegible] when peace on earth

is an impossibility; and "good will towards men" is governed by selfish desire.

A good man can *never* be popular; goodness is of the spirit, doing good because it is good. Popularity is gained by pandering to the majority, a condition of ignorance.

If you would be truly happy, never even give alms from the purse of another; you cannot truly give what belongs to another. It is a gift only when we *earn* what we give.

Nature never made two human beings alike, hence there could not be a perfect organization. Liberty comes to the individual only.

The only way to control others spiritually is through our own self-control. All material control of men is vanity and fleeting.

The moral teachings of the church appeal to the *senses*, which leaves it a question of "will" or "won't." Spiritual morality is absolute and cannot be disregarded.

To exhibit knowledge will work an injury. Those who have true knowledge cannot hide it, hence need not exhibit it.

No man can teach the truth unless he is possessed by the truth.

It took the writer over fifty years of intense effort to know *truth*, and I am still wrestling with error every waking moment. I have put life in the balance to attain this knowledge.

It is surprising how anxious we are to cram an education into a child, not realizing that the child has a soul and body to develop.

The gathering of knowledge is precisely like the gathering of honey by bees. We rob no one, and no one suffers by the loss of the knowledge we acquire from them.

"Religious belief" applies entirely to believing true what is not true. The truth exists and will exist forever. The unity of the religious world against it cannot prevail.

Thirst is a disease, and the offspring of those who try to drown it may become drunkards. The wise will allow thirst to die of neglect.

The fraud hunter will never find wisdom, and the wisdom hunter will never find fraud; men find that which is within themselves. The greyhound does not hunt mice.

We free the slave,
But he is still enslaved!
We break his chains,
But we liberate him not!!
For he is chained in *will*.

Man can never become a unit with God until he has severed every selfish tie between wife, father, mother, sister, and brother; but few understand the meaning of this.

A "beat" never beats any one but himself.

The filbert nut is a perfect symbol of deception, but they with sufficient knowledge can always find the place where the worm entered.

The "busy bee" gathers honey from *every* flower except the buttercup. It may be the sweet clover blossom, or the deadly nightshade. It extracts the good and leaves the bad.

They who have psychic power to heal will love their neighbor as themselves; for to hate is to destroy, to love is to build up.

When a man goes wrong, *i. e.*, in harmony with the vices, he practically enters the ring against what theology calls "God," and he will bite the dust every time.

The noises that annoy another do not annoy me. I am only annoyed at acts of injustice.

Every single thing that has life spends one half its existence ascending from the earth, and the latter half of its existence descending.

No man can ever penetrate very deeply into the divine mysteries while a member of *any* organization. God is no sectarian.

The highest, most sacred being that ever existed on the earth is the *man* that can stand alone from every mortal, able to give continually a fountain of truth within himself.

The theosophists use an East Indian maxim: "There is no religion higher than truth" when there is nothing outside of truth; for all is truth; all is God.

A dishonest people cannot understand an honest man; dishonesty cannot comprehend honesty; hence an honest man is a "queer man," a "fool," and a "crank."

If your inner conscience confirms what you do, never mind the ravings of the outer world.

When we get wiser all monies accumulated by individuals will pass to the State at death. Inherited fortunes demoralize and destroy.

In man's spiritual growth comes the winter of apparent cessation, but it is only in the seeming, for in all things we must have the night and winter of rest, the ebb and flow of tides

Pray for the woman that seeks a husband simply to be supported, and God help the man that gets her. Prostitution is their stock in trade.

Spiritual phenomena in any form is but a medium, a mode of conveying the truth. Psychic scientists are wasting valuable lives over the phenomena. They know not the truth.

Texts of scripture are symbols of divine truth. They are not the truth, they are *keys*, and blessed are they who can use them. for they shall know all things. past, present, and future.

When man desired to bring the horse under subjection he invented the halter. When the priests desired to enslave mankind they invented the Christ; both have done their work.

The intellect is the guiding star of *material* life. In harmony with the spirit of man he becomes invincible.

We must curb and control the animal man, but never the spiritual, in sex.

Even the wise do not understand the meaning of "will." They confuse it with the animal *will*, when it is its inversion or divine love.

No man is so thoroughly deceived as he who deceives himself.

All frauds are pious, *i. e.*, they are pretenders. They pretend goodness, or they could not defraud. We deceive to disarm.

I AM GIVEN WHAT I SEEK.

In my search for divine knowledge I have *never* looked for fraud and I have *never* found fraud. I have been given all the knowledge I have searched for. I know that I have found and am finding all the knowledge that any mortal in any age ever found, and am being given all the power that any mortal was ever given. For a year or two before I knew what I was doing I was going out hundreds of miles in the "astral" and talking to others, advising them and scolding them for spiritual cowardice, and using their organs for my work, and impressing them to do my will for their good and the good of mankind. In my ignorance I was bringing people to me, male and female, from all over the world almost instantly, and talking to them as if they were present in the flesh. I discovered while doing this that I might take the life of any man I called, regardless of distance. This discovery startled me, and I desisted. With that knowledge came the knowledge that I could heal the sick regardless of distance, for creation and destruction are twin gifts. Twice I have been dematerialized and taken a long distance and safely returned, once when asleep, and once I was taken from my garden by daylight. There is much danger attending this, and it is not within my control. I have penetrated the veil of nature deeper than it is necessary to tell.

The fraud hunter will never find wisdom, and the wisdom hunter will never find fraud; men find that which exists within themselves.

I have found that the cultivation of the soul and development of the human body is within man's control. I have learned that to train and develop the soul of the child is the only antidote, except time, for the superstitious ignorance saddled on humanity by the church, and the intellectual arrogance a legacy of the school and the college. The divine Master is abroad, and the barrier to spiritual progress, the church, is crumbling away. There is light for those who seek light.

I GIVE WHAT OTHERS SEEK.

This little booklet will be sent *free* to all who "ask." I have sent out nearly 1,000 copies of the red book, which is now out of print.

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407 SEPARATE ITEMS.

BELIEVE NOTHING, ACCEPT NOTHING, BECAUSE ANOTHER SAYS IT IS TRUE. FOLLOW NO ONE. DO NOT ACCEPT WHAT I WRITE; BUT YOU WILL EITHER SEARCH ALL THINGS, THE INNER CONSCIOUSNESS BEING THE JUDGE, OR YOU WILL REMAIN IN OCCULT DARKNESS. . . . .

PRESS OF H. G. COLLINS, 95 TEMPLE PLACE, BOSTON

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of
Modern Spiritualism
"There are more things in heaven and earth
Than are dreamt of in your philosophy."
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" modern spiritualism

[Take 1

Spiritual Communications
obtained with the aid of Instruments through the Mediumship of Miss Catharine Fox, and H. C. Gordon.

Through Miss C. Fox, with the Alphabetical Rod.
April 16th 1857. ½ past 2 P. M.
Dear Son.

I am pleased with this new mode of communication
Adam.

This will throw much light on this subject, and enable us to progress very rapidly: we are so happy to communicate through this new channel.
Dear Son, go on doing your duty, and God will help you.
I am as much pleased with it as I was with my Telegraph when, I was first impressed with the idea.

Benjamin Franklin.

April 16th 1857. 8 P. M.
My dear Son.

I am pleased with your perseverance; be faithful to us
Adam.

Addressed to my friend Mr. John. L. Miller.
My dear Father, I can gratify you by talking with you through this Channel.
I love you. Anna.

To our mutual friend Mr. Harrison. G. Dyar

I love my dear Father's friend.

Anna.

A test for Mr. Miller.

Mildred's.

Meet me alone some evening before you leave for Philadelphia.

Benjamin Franklin.

In allusion to the manifestations.

This is to show you our power.

Dear Son.

Live a pure life and your home in Heaven, shall be bright and cloudless.

Adam.

April 17th 1857. with the Semicircular Dial.

This is the exact thing, and we are delighted with it; Benjamin Franklin fully approves of it.

In response to my hope, that we would receive true light from Heaven.

Yes, God speed you, and you shall receive communications in all their purity.

Adam.

In allusion to the Dial

You have it almost perfected.

I inquired if Mother and Sister were with Father?

We are all united.

And consequently happy?

Yes. All is well.

Given as a test in the presence of Mrs Fox.

Adam.

The following communications were obtained through the Mediumship of H. C. Gordon, in the presence of S. C. Spooner, and myself having been extracted from the records of our sittings.

April 21st 1857

In response to the inquiry if my Spirit Father was present?

Adam.

Be happy and I will assist you. All this will be given to the investigations, if conditions are complied with.

Adam.

Place the Bible on the table. Spirits desire the bell on the table.

Is Dr. Franklin present?

I am Benj. Franklin.

I inquired why Mr. Gordon was directed by the Spirits to Philad[a]

Because I saw it would be better for his health, and this was where he was called to labour for God.

Being over excited with deep interest.
Be always in a happy condition.
I inquired of Dr. Hare was right in supposing that he had direct communications from Jesus of Nazareth?
He is deceived in his Spiritual communications about Jesus Christ communicating to him. He is too sure.
I alluded to my question in N. York as to Mr. Gordons Medium-
-ship answering for this mode of communication.
And we thought this Medium would do better in a short time; if he will listen to my councils.
April 23rd 1857. Mr. Spooner not present.
Henry. Adam. My dear Son. You are doing much.
April 27th " 1857.
In relation to Mr Miller.
Adam. Dear Son,
I have a message, for you to openly inform your friend Miller. We are all united in this great movement, and we wish unions among mortals.
April 27th " 1857.
In the presence of Mr. Miller the following names were spelled Susan and Anna. Benj Rush. I hope we will succeed. Go on, and we will do all we can.

My Son, I have held holy converse with progressed Spirits, & they approve of your movements.

Adam.

Set the machine agt Printing-Press.

May 1st 1857.

Adam. Friends are coming to assist you.

Adam.

In allusion to the Dial arrangement.

Better than you conceived at first. A convoy of Spirits are with you.

In allusion to Dr. Hare.

Give him our thanks, and best wishes. Tell him to persevere, and B Benjmn Franklin, and George Washington will do all in our power to assist him, to give this important Light to the world.

And to you we would say, persevere in the development of Knowledge Spiritual.

Adam, George, and Benjamin.

May 3rd 1857.

Alluding to a modification of the Instrument.

Adam, and Dr. Franklin.

Dear friends, we are much pleased with the change. No more at this time. Done.

May 4th 1857

Trial of the Dial with pulley, and vertical rod.

May 4th 1857.

At the opening of the sitting

Adam. My dear Son, I see you have conquered many obstacles. You are doing well prosperously; you may go on and I will assist all in my power.

Adam.

I observed the vertical rod appeared to answer better than the cords used on a former occasion.

Son, the rod is much better than Aaron's of olden time, we are sure it will do more good. Ha ha!

A person called for a sitting at 6 Oclock.

I impress the Medium not to see the man, that came at six O.K.

I inquired if Dr. Franklin was present?

I will answer for myself: I am present.

Benj. Franklin.

May 5th Alluding to the indisposition of the Medium Yesterday.

We are trying to relieve Henry of the Neuralgy

We are controlling instrument we are glad it is truer. Please favor us by dimming the gas.

May 23rd 1857
Franklin. Adam.

My dear friends we know the anxiety you have, & we make due allowance for all interruptions

Adam & Benjamin

We are pleased to find you disposed to hold stedfast, & willing to advance the cause, and to see the Medium improved by his illness. He will improve fast. You have done wisely to wait for the recovery of the Medium, as we can do better through him, as we commenced through his power, to give you great tests.

Adam.

Keep calm. I meant the Medium.

Joyfully we now depart. Farewell

May 26th 1857.

Dear friend we are pleased with the improvement.
The Medium is improving fast.

Father. Adam.

Dear Son, I am prepared to do more to convince the world, and to make man more happy. Franklin and numerous other Spirits are endevoring, to develope this instrument through yourself.

No more at this time: come again at Eight this eve, and we will meet with you. Farewell.

May 26th 8 P.M.

We are ready to proceed. Try oil on cogs.

As calmly as the bosom of the silent stream, ascends Spiritual truth.

My Son, I have seen you would receive my advice

Your Father

Adam Seybert.

I have a message for you. I and Doctor Franklin are ready for orders of communication. We desire to test the cog movement.

In allusion to the Mediums health.

One hour at a sitting, and often: best for the present.

May 27th 1857. 12 M.

In reference to the effect of previous sitting on the Medium.

My Son. I have seen no injury done. In a few days and Henry would be benefitted by an ocean sail to New York, and up the Hudson, as far as Albany by water.

Adam.

In answer to the query if I should prepare the Type?

No. Franklin is engaged.

It will not do to try the type without the Doctor?

No.

In reference to Mr. Miller.

Your friend Miller is progressing in the cause. I have visited him and inspired him to write to you.
On inquiry if the investigations were to be kept secret, until perfected.
Certainly.
Concerning the Mediums & their direction to come to Philad.a.
These young men have been called to a great work. Do you not think so, my Son? And do they not think we advise well?
Adam.

In regard to the time for next meeting?
At nine this eve. Good bye.
May 28th 9 Oclk. P. M.
Franklin and Adam are present for testing the instrument.
We are experimenting.
Most too much friction of coop: try once more to adjust.
In allusion to the failures in our contrivances.
Only one of earths obstacles.
A modification of the instrument.
At Four P. M. we will try it.
May 28th 1857 4 P. M.
Adam. My Son, I have placed much on this plan.
The above alluded to an inst.mt with Keys.

Please get Dial.

My Son, I am pleased with the Keys, they should be further apart: can not they be made wider? I do not mean the upright bars, only the keys at the foot. Great efforts are made to perfect you: we desire effectually to establish these high, and sacred communications.

I will be to morrow, noon. Farewell.

May 29th 1857. 12 M.

We are pleased to find you in a condition to press forward, and to befriend the faithful Medium

Franklin.

You desired we should inform you about the Mediums health. We think it would be well to hold a sitting Monday for directions.

Prepare your instruments for we are ready to test them.

Referring to the Mediums health.

Dr. is interest in his case.

The journey.

As you can arrange it, we would like you to go before many days: we will go with you.

In allusion to inspiration.

All good emenates from the Divine mind, the Source of wisdom.

Adam Thy Father.

It is requisite for the anxious seeker, reason in all.

Adam.

A letter received from my friend Mr. Miller.
As I thought, it would be a test: be mindful we are true.
We wish to say a word to Mr Henry: we think iron would be well for his blood.
Farewell. Adam.

May 29th 1857. 5 P.M.
Trial of a newly arranged Keyed instrument.
Adam. Franklin. John Newton. Robert Fulton.
Although you are in the mystery of the movements we are engaged in; we are desirous of giving all we can, to make you feel encouraged.
Henry my Son, you are progressing.
Conquer all thy scoffing friends.
George Washington.

All for this time: meet at Twelve to-morrow, Noon. Farewell.
May 30th 1857. 12 M.
Franklin. Peace be with you; live in love, and harmony. Your Father is here.
My Son, great efforts are made for your success.
Franklin will be engaged until Seven at N. York, and would meet you at Eight, this eve. Sit only one hour.
May 30th 1857. 8 P.M.
We have assembled to hold converse with you, concerning the modes of communication.

Adam.

We had a great meeting in the city of New York, which had your medium been in condition to have gone there, we would advised him, to have been present to assist in the circle

Franklin.

First we would introduce Dr. Benj Rush, also John Hancock.

Now we are ready to answer questions.

A crimson cord extended from lights. Place it around the Dial pointer.

Adam.

We are trying to direct the influence by conductors from above the table.

I enquired when the Medium should go on his journey?

As soon as he can get sufficient strength to endure motion.

In reference to some Port wine which I sent to the Medium.

It is mine now.

The Medium administered it to us all as a pledge to be faithful to our sacred calling.

When we were to meet again?

Sunday, Twelve. M.

Sunday May 31st 1857.

Always look to thy God, and the Spiritual influence will be more pure. Angels are ministering to thy wants.

Father. Adam.

I have numerous hosts in my sphere for thy aid. Consider our efforts

and we are certain, we can do much to enlighten the world.

Do your duty my Son, and I will never forsake you.

The importance of the new mode of communication to endorse the discourses of Speaking Mediums?

Certainly. Farewell.

When shall we meet again?

Monday, Nine A.M.

June 1st 1857. 9 A.M.

My Son. The day begins to dawn: the morning light is breaking: & Spiritual truth flows on in torrents.

We are assisting the messengers to perform their mission.

Adam.

Inquired if we should try the sliding scale?

Yes.

After the trial

Franklin. We are engaged must go.

When shall we meet again?

At Five.

In reference to the Silly Wreath is it an inspired work?

Yes

June 1st 1857. 5 P.M.

Friends get the cogs.

Friends we are making efforts to control dial in the rain. The

electric atmosphere hinders the controling of the magnetic fluid, or current from operating through the Mediums Sphere, directly upon the instrument. I hoped that when the instrument would be perfected we should receive philosophical information.

We think labor will not be lost: persevere.

Adam.

The Medium fully understands his position, and we hope he will be able to go on the journey indicated, in a few days.

Trial of the instrument with the Keys wider apart

Adam. You have improved on this.

In response to some remark which escaped me.

We know Henry, I am true Son: Meet to morrow, Twelve.

June 2nd 1853 12 M.

Adam and Franklin.

We are now prepared for the Keys.

While trying the same.

My Son. If you will see my efforts.

In relation to a marker with a Cross on it which the Medium was impressed to place on the table.

We do believe it will aft work well. Christ came to fill a mission. Before long you will have some directions how to worship God in natures great Temple.

Please try Dial at Five P.M. Farewell.

June 23rd 1857. 5 P.M.

Alluding to an instrument in the hands of a mechanic.

The object of calling you to sit at this time is to say that the instrument in progress is better with the lever principle; because we use the perpendicular current on shaft.

Father.

George W. you know who he is! A poor likeness that on your left.

I promised to present the Medium with a better one.

My Son. I am happy to see you active in this movement, delightful.

In your presence is Emanuel Swedenborg

In alluding to the movement.

Onward, still onward. All for this time.

I asked if I should bring my friend Miller to the sittings?

Wait until I call for him.

When shall we meet again?

Noon to-morrow. Go to amusements, the mind requires a change of study.

Farewell.

June 3rd 1857. 12. M.

Henry is not as well. We hope he will be in better condition to-morrow noon.

He better use a bath twice a day, of warm water, (hip bath) good bye.

Adam.

June 4th. 1857. 12 M.

We are prepared to say that the Medium will start on his mission the first part of next week: I will appoint the day on Sunday.
Your efforts are not lost, Your Kindheartedness is looked on by a watching throng, who will endeavor to fully reward your acts. The Medium should be most thankful to see such a friend in you, and it will encourage him to be steadfast to truth, and the reward of the faithful will be his.

Adam.

Live on in enduring progress, and heed not the discouraging voice of friends, nor the vanity of selfish individuals who scoff at these teachings: they are in darkness, and have no light in them.
God is a Spirit in all matter, and his presence is eternal in all space, pervading all eternity, the past, the present, and the future.
To this sitting I took with me a new sliding instrument.)
Now we will try the upright slide.
It did not answer as well as the Dial.
Meet again to-morrow noon. Farewell.

June 5th. 1857

Heavens workals are thronged with pure beings, who are anxious to give to earths children, the soul light of Heaven, which is truth and Spiritual joys

Adam.

Trust in God for all success; use prayerful feelings and
hopeful thoughts.
We would advise a simple diet, and strengthening articles for
the Medium.
Farewell. Noon tomorrow.
Interrogatories answered by Yes and No.
Is the love of country approved of?
No. The whole world from whence first sprung our first existence
in a form.
To the remark that the love of God should immeasurably
surpass all other love.
Yes that is true.
Father and Dr. Franklin having promised to be with me
in N. York I asked if they would manifest their presence
through the Medium Redman?
We will try to. Farewell. Noon to morrow.
June 6th 1857. 12 M.
Trial of a new wooden Dial made by Mr. Ahands.
You are too early with this Dial
I replied will you please explain.
Wait fifteen minutes.
Then after complying with the request by the watch at
the exhibition of the time the following was given.

Franklin, & Washington, and myself are present, and have held an investigation of this Dial, & pronounce this nearest perfect of all the Dials, and instruments now on earth.

Adam.

Response to the remarks of Mr. Miller as to the superiority of the Mediumship of Mr. Redman.

Think not because George Redman gives so much in writing while through Henry you get a few words through your instruments, that the former is a better Medium; for on the contrary the latter for his truthful disposed Spirit. We desire to reward the just by making him a chosen one for our great mission, & desire to make him a Medium of great merit to the world

Adam.

To the remark that we were now at the 1st letter of the Alphabet. Beginning.

I interest the mechanic rightly in constructing this, with hopes to give rapid communication.

A word more, Henry the Medium will start Tuesday if clear, & I desire a sitting once more before starting which is to morrow noon; the day before he will not sit, as he will be worried about getting off.

Sunday June 7th 1857.

Our Father who art in Heaven, we give thanks unto Thee, for thy permitting us thy unworthy servants to come nigh unto Thee, who are gathered in thy name to receive instruction, and learn of Thee to so live as to merit eternal life. Give them thy holy presence, we pray give them power to resist all sin, & live worthy of thy blessing. In their efforts give them success, & may they like the disciples of Jesus be found ever doing their Heavenly Fathers work.

Praise be to thy Holy name: we rejoice in the mighty work, which is now commenced on earth.

We give all praise Father, and glory to Thee, & we ask thy giving health to all afflicted ones, & make them feel to trust in thy love & mercy. Father forgive the scoffer, & all who are in darkness, & grant the enlightenment of thy Spirit in all mankind: & thine be all power, & glory for ever. Amen.

To the inquiry how long the Medium should be absent?

About ten days.

June 30th 185[illegible].

In allusion to the delay of the Mediums.

Adams.

I am truely pleased to see you look at earths obstacles with sound judgment. All this will be for the best. I have directed the movement in wisdom, I leave Franklin to assist me.

Dear Son, we have been that this sitting will be of much interest to your friends in the Spheres.

Adams.

June 30th 185[illegible]. 10 P.M.

First sitting with S. B. Brittan.

We have tried to make use of Dial, and find it has become disarranged by thunderstorm, and we will postpone sitting until ten to-morrow morning.

Adams.

Second sitting with S. B. Brittan.

Friends Dewey, thy efforts are faithful: we see they will be of use and interest to the investigations of the inquirer.

Isaac Newton.

May Son, I am the guide in these sittings: I would propose questions at this interview

Adams.

I inquired if it was not an outrage against the Divine attribute

to suppose that he would permit evil Spirits and not the good to communicate?

You do not understand the power of God. No outrage can be committed on the Supreme mind. God is perfect.

In reply to Mr. Brittans question as to the analogy between the nature of Spiritual attraction and gravitation?

Why man under certain conditions becomes sinful?

Because in the negative state he has more attraction for earth.

Benjamin F. is present and will respond to questions.

In regard to Mr. Brittans Spiritual Art Journal.

And I intend to assist you in completing it.

As to his paper the Spiritual Age.

It is well adapted to this locality.

Will Mr. B. do well to remove his office to Philadelphia?

I think so.

Leaving us to converse on the subject.

We will now leave, and you can converse on the subject, and meet at 7 oclock P.M.

July 1st 1857. 2 P.M.

Third and last sitting with Mr. Brittan.

A new Dial.

We will try to do all we can: give this a trial ag—

The new Dial not working well it was exchanged for the old one.
Adam. Franklin. Emanuel S., and Isaac. T. Hopper. Benj. Rush.
George Washington. John Hancock. Robert Haro. I. Newton, and a
host of others are present my Son, to witness these experiments.
From Franklin, in regard to one of Mr. B's works.
I impressed you.
Could Franklin impress him to write a book?
Yes.
How should we proceed to give the light promised for the world?
The course we would advise is through the impressions of the writer, subjected
to test by Dial.
I inquired if Father would appoint another meeting?
It is not needed for we can impress Mr. Brittan.
July 3rd 1857. 12 M.
In allusion to a sitting of some friends with Mr. Conklin.
Adam. Light is dawning in the minds of your friends, and we hope they
will proclaim the truth to the world.
Through this instrument we hope to do a great work, we hope now to con-
vince mortals of the glory of God, and teach them of heavenly joys; and
at the same time to teach mortals to look unto their Heavenly Father,
and in his name to trust to his reward.
In reply to the hope expressed that all would progress favorably.

Can you doubt we will do all in our power?

This Medium is under your special guidance, & I trust he will understand the motive is just, he therefore will rely on the same for council in his movements.

Adam.

I asked if he should hold public sittings?

Until he can sit five hours a day.

The payment of the rent due.

The bill of this house should not trouble W. as the Spirits desire him to be free from its care.

July 3rd 1857. 8 P.M.

In regard to the portraits of Washington & Franklin.

Hang them in front of the Medium in the right place.

Washington. Hanaman.

Is homeopathy approved of in the Spirit land?

It is truly the Spirit principle.

In regard to the movement.

Room every heart should flow a thankful response.

Now please sit in the dark room.

After an eloquent discourse through the Medium from Lafayette

We bid you good night.

Adam.

I inquired if I should bring my friend to the sittings Mr. Miller? He was the person I had on my mind.

I will ask to see him presently.

I inquired what hour we should meet to-morrow?

Nine A.M.

July 4th 1857. 9 A.M.

Adam. Thy dear Father now speaks again to you; he will say rejoice in the love of God, made manifest through these means.

Franklin desires to be remembered at this sitting; he was called to Bunker-Hill to meet a delegation of that locality, which is hallowed ground. I shall go there as soon as I fulfil this engagement.

At noon day they met at Independence Hall

Adam. Washington.

Tomorrow noon. Farewell.

July 5th 1857. 12 M.

We had substituted another Dial in the place of the one used the day before.

We see you have altered the condition of the Dial. Why change?

In reference to a pin which was missing.

Pin is gone from rod.

It was supplied.

The condition is improved.

You may invite Mr. Miller at a sitting, Wednesday morning, nine O'clock: and you can sit now, as much as you think practicable before that day.

"We are practising the Dial my Son: we are highly gratified to see the progress of your usefulness in the good work.

Adam.

In allusion to the influence of my Father, Mother, and Sister.

"Heavens blessing, and as we reward thee by the permission of thy "Heavenly "Father.

At Ten tomorrow if you can get things arranged in that time.

July 6th 1857.

Adam.

In regard to an improvement in the Dial I thought the mechanic had been impressed.

"We were there.

Love ye one another, Jesus taught. Oh! could it be more appreciated. He was a pure Spirit. God gave him power to do many mighty things in advance of the day in which he lived; he possessed power to rebuk all sin. He was not rich, nor learned, but his wisdom was intuitive, and his knowledge was unfolded by the opening of his Spiritual perceptions.

Adam.

True faith in God dispels much evil from thy midst, when among the multitudes of sinful men.

Mr. Skooner said he had some fac similes of the first paper published by Dr. Franklin when the index was made to spell

Covenant.

Alluding to Franklin's residence in Philadelphia.

"Home so dear to liberty as this should be sacred to all her children. Could I gather them unto my bosom, I would rejoice and spread my arms to shelter them.

Adam.

Spirits are willing the Medium should sit when he feels impress for the public calls

"Franklin.

"He is improved in powers

In answer to the question when we should meet again?

Set our own time. I named Nine P. M.

The Medium inquired in regard to sitting for Dr. Hare?

Returned and impressed the Medium to speak in relation to Prof. Hares movements, and I request that "Henry does not sit for testing instruments; when I said he might sit I did not perceive his motive.

July 7th 1857. 12 M.

In allusion to the prayers of the Medium.

Isaac Newton. Benj. Rush. William Penn. "Franklin. Adam.

"We have heard the desire of the Medium and it rejoiced us.

There was spelled Charles this being the name of the Son of Mr. Gordon's Aunt residing with him.

I wish Mother to sit this afternoon to hear from me. There came

Sue he is a bright healthy Spirit, will to all sit at Four P.M.
Commence sitting with music: will then direct, but cover Dial with
table-spread.

We fear Mrs. Hume will not live long, he has an affection of the heart.
We will do all we can to prolong his mission
July 7th 1857.

Friends we are here and we would say that the Spirits are endeavouring
to make demonstrations throughout this house, and need not
keep them from the public.

Adams.

Mother I requested to converse with you through the Dial and the
presiding Spirit consented to assist me, and I am here for that purpose

Charles. B. Aikin.

Then came Amanda A Spirit Daughter of Mrs Aikin.
My dear Mother. Oh! I am happy to see you take up your book, and
leave all your friends, and come on such a glorious mission as this.
You see how much these Mediums required the Mothers Sphere. Could I
talk to you I would tell you to persevere for rich is thy reward in Heaven.
In reply to Mrs Aikins remarks concerning her health.
Mother you would do well to follow Dr. Benn's advice.
I observed that exercise is better than medicine.
Cures more.

July 6th. 1857. 9 P.M.

Darkness. We dimmed the gas.

We wished Dimsdale to try an experiment.

Adam Seybert. Benj. Franklin. Napoleon Bonapart.

I remarked that I supposed Buonaparte was for liberty now.

And a reformer. Then was spelled Dieu Monsieur.

After an unsuccessful effort.

Adam. He can not get him to try again.

I hoped the Emperor would honor us on some future occasion when the Dial could be more perfected.

Not more ill in good part. Now sit in the darkened room.

July 8th. 1857. 9 A.M. Sitting with Mr. Miller.

Spiritual life is perfected by striving to live Christ like, and by carefulness in producing good results, by profiting by the teachings of Spirits.

Adam.

As each individual should live in harmony with my Heaven, by teachings which are unfolded by Gods messengers.

Susan.

Being the name of a Spirit Daughter of Mr. M.

We are seeking to impress our dear Brother with the great use of this Dial, for Example it perhaps to day enable to assist him in his homeward journey, and comfort him by (giving him the assurance we are always mindful of his wants.

Benj. Rush.

Mr. Miller inquired for a test.

Grant test that at Mr. K's

"We hope to see an instrument which will yet be perfect, that we can give a large amount of matter.

"Franklin.

July 9th 1857. 4 P.M.

Allways be as careful as you were at last sitting, about your engagements, before those with you.

Jos. Scott.

A word to you my dear Son, we are delighted to have made so good an impression on Mr. Miller, although imperfect was the Dial.

Adam.

"We would recommend the sittings to be earlier in the day as it advances into the warm weather

In allusion to the time we might hope to see Mr. Willis.

In October, thinks he would come.

In relation to a letter written to Mr. Willis by Mr. Gordon.

"The letter was detained from his receiving it.

As to the journey.

In a week, go. "We think better meet at Eight or Nine to-morrow morning.

Mr. Gordon preferred Nine.

"It will do.

July 10th 1857. 9 A.M.

Adam. One moment longer, wait.

We see that we can control instrument better after a little manipulation and every Spirit that is introduced into this sacred circle for diffusing light, has to become acquainted with its use.

Adam.

In sinning upon rebel truth.

Adam.

A host of good Spirits are with this little band. They are striving for great developments with this instrument, to give light to mankind. Thus was given.

Emanuel Swedenborg. I was a Medium. Give all thanks to God for his great love to all his children. On the next sitting I will be present. Done. Even to night.

July 10th 1857

Relative to a letter received from my friend Mr. Dyar.

I Hawkins and E. Swedenborg, and Mrs Channing, and myself Adam Seybert are truly present. We desire to see you at this time as business is of great importance: we wish justice to yourself as well as truth to the world.

We wish you carefully to prepare the statement of the first idea of constructing this instrument, applied to Dials

Adam.

My Son. My advice is write in kindness, and be earnest for good works among all mankind.

Adam.

In regard to improvements in the Dial I must have been misled by Father.

I have been with W.

I observed we look forward to great results?

Have they not exceeded our expectations already?

Again we think advisable to sit to-morrow morning at Nine A.M.

July 11th. 1857. 9. A.M.

Heavens blessed abode is filled with harmony and love. We desire to impart it to thee

Adam.

May our shall hear Heavens music, the sweet harmonies of Paradise

May heart gladly seeks calming influence to refresh thy Spirit.

Benj. Franklin.

I have been at Boston engaged with Mr. Willis a worthy Medium who is maliciously abused by the selfish Professors of the University of Cambridge.

We are doing all we can at present; the Spirits desire Mr. Willis to make a visit to this house it would result in good, and Mediums should mingle in sympathy more, for they only can appreciate these loving influences which bind man to his Brother man, and cause him to see the hand

of God, which in wisdom rules all things.

Benj. Franklin.

Met again Sunday noon. Farewell.

Will it do to bring the new Dial on Sunday?

Watch it, for better the day to test it.

July 12th 1857. Sunday 12 M.

From very dear friends Spirit Sphere is an influence which elevates their soul to God

Adam.

You will know I had control of the Medium last night. He was at a social party at Mr. Howell's above fifteenth st. and I thought best not for him to drink much wine. Too late hours are not well for him: I therefore sent them home without a sitting.

Adam.

Trial of the Dial.

Under the table too much power, rod too long.

We wish to see you at Nine to-morrow morning.

Adam Seybert.

June 13th 1857. 9 A. M.

Dear Son. I am happy to find you are in the right condition, to appreciate these things. We find the Sphere of the circle is progressing, and we can come nigher to it.

Adam.

In reference to the Motto being inscribed on all Dials
I think so too.
Spiritualism a great blessing to mankind.
Light is joy.
I said we were thankful that the Dial now seemed more satisfactory.
My Dear it is. Spirits shall try it. We are holding a conference in this
apartment dedicated to Spirits, and your conversation has been listened
to with interest. Spirits think you are progressing. We much admire
this new mode; we all decide it the nearest perfect of all instruments
constructed for this purpose. Spirits are highly gratified with this new
Dial.
The Spirits would answer any questions by the Medium. We desire
to instruct him in the right course
Adam.

We are ready.
In regard to cards introduced at Mr. Howells party.
There is no sin in their proper use. Avoid all contentions and all feelings
which good men never indulge in.
I inquired if playing cards for gambling was not to be
deprecated. Yes.
Henry shall be cared for, if he strives to do his duty. He should follow our
advice. Take more wine, and exercise in the air
Adam.

In regard to propositions by Mr. S.B. Brittan.

Rather heavy demands.

Shall I continue to negotiate with him?

Act wisely, & follow ur impressions

Concerning Mr. Linton

Write him immediately.

Try Mr. Tallmadge and Linden, (think that is his name.)

His name is Linton.

Makes no difference. They will be next in order.

Meet at nine this eve.

Adam.

Shall I try Mr. Brittan further?

Do you feel impressed.

July 13th 1857. 9 P.M.

The Dial was made to spell.

Oui Monsieur

This would seem to imply that the Emperor is present again.

I am with the Emperor to night, we have had a meeting through

Mr. Humo since we were here together.

I hoped Napoleon the 3rd would be rightly impressed.

We think so. Oui. Adam.

In regard to our hopes for Queen Victoria and Napoleon 3rd

This is joyful.
Now will begin to hear soon good news from Europe. Joy. Be mindful of what I say each time I come here.

Adam.

The Queen of England, and Prince Albert are converted: yet they do not proclaim it yet, on account of the English Church and House of Lords.

Deo et gloria. Adam. Farewell.

To morrow you can have a sitting at Nine A. M.

In reference to Mr. Barry.

I wish him to come to morrow at Four P. M.

July 14th 1857. 9 A. M.

Reconque. Spanish. Just know we are Spirits.

How do you feel about Mr. B. this morning? Your letter will do him good.

Will it be well to write to Mr. Willis?

It would not be quite useless. Henry the Medium will you write him?

Alluding to a sitting which the Medium declined.

Whose offering was denied last night.

I meant bribery with gold with the Medium. He has been instructed to follow our advice in all his movements: we hope temptations will not allure him. He has done good in acting in accordance

with our instructions: we commend him for it.

Adam.

Dear Son. Earths obstacles are beginning to show themselves in abundance, yet do not get discouraged. I will stand by ~~in~~ side.

Adam.

Reply to my friend Mr Byars letter.

My dear Son. I fully endorse the whole letter.

Adam Seybert.

(Sitting with Mr. Barry).

I am glad you have brought your friend to witness the movement of the Dial.

In response to Mr Barry's questions.

In every good it is known there is a reward, that shall be given for it. I think it is good.

In every and each one.

All we know every good gift is from God, to all inspired thoughts are from good given from God, and it is known light is given to just and every Spirit that desires light.

In ten questions.

Unchanged.

Thankful to all who have every pure heart justice is done, & will be upon those who endeavor on Earth. For more enlarged and done well

Job Seth. Done.

My friend thou can question. It is still true we give you good advice.
Mr. Barry's concern at my health.
And as we teach you to take exercise in good walks, as to give a healthy
action to thy brain.

Adam.

Every individual should do all he can to promote good, and improve himself and his Brethren
You leave town at seven to morrow morning.
I concluded it was not necessary.
Then I wish an interview at Nine A.M.
July 15th 1857. 9 A.M.
Dear Son I wish to introduce to you at this time the Duke of Wellington.
You will see your way is clear for you to have a successful labor
In allusion to my prayers.
Each day your desires are heard.

Adam.

He is present to witness the demonstration on the Dial, and is highly gratified at the operations of it. He says he hopes this will yet be a key
to unlock the coffers of all religious minds throughout the world.
Further allusion to my hopes and prayers.
My dear Son. You are right

Adam.

We have no more at this time we go to New York in a few minutes.
When shall we meet again?
Friday morning at the usual hour. Nine Oclock.
July 15th 1857. 7 P. M.
Benj. min Franklin. Your Father is in New York. We will return at the close of the sitting at Ten this night.
Daniel Webster is present, also Napoleon and Mercer: came to call on the Spirits who are guardians of each of you. Farewell.
July 17th 1857. 9 A. M.
Adam. I am sorry the Medium is so tried by mundane spheres. I hear him call me to his aid, and I will give him good advice. We should give his worldly care to his Brother whose duty is to take care of him: and not worry about any thing: to be passive and recover his health; his nerves are in a bad condition, and must be kept quite calm. Better take hops in tea.
Now my dear Son, I think a sitting would do best at Four as other friends can then be present and it will be good to have Spirits aware of your meeting, as they can come from their sphere and be with you
Adam.
et questions be put.
In regard to the trial of a large new Dial.
Franklin will then come. Farewell.

July 17th 1857. 4 P.M.

Emanuel Swedenborg. Walter Scott. Benjamin Rush, and Benj. Franklin, and myself are present.

We hope to hear that you are beginning to see light.

The Dial which at that moment arrived.

It is here we will try it.

After the failure we were directed to place the ordinary Dial on the table.

Adam. The Dial is too large. Have good courage all will be for the best. We are gratified with the effort to progress and facilitate the cause. In relation to the large Dial, we see this exceeds, for every effort had proved a failure.

Met to-morrow at Eight, because we desire an early sitting on account of the heat. Farewell.

July 18th 1857.

The large Dial referred to in the last sitting

You there are objections to the large instrument which can not be surmounted: in the first place the Dial is too clumsy and too nicketty: but the main obstacle was it could not be graduated in force.

Adam.

I have another idea I wish to impress upon you with shortly.

Adam.

Did Henry take the holy tea?
To which he replied affirmatively
Give him more to night.
Alluding to Homeopathy.
It is nearest to the true mode of practise in the proper hands.
We think so.
Franklin thinks the Dial will be improved, by enlarging its surface about one third: you can introduce more words about four between each letter.
We will meet you at Eight to morrow morning.
We would like to try the cog Dial, as some friends have not seen it operate, and we are anxious to see it in motion.
Question Spirits.
Asked about one of the instruments being constructed.
We will try it. Now do you not think we are trying to assist you, and all good Spirits are also doing all in their power?
July 19th 185-. Sunday 8 A.M.
The cog Dial.
All are not present yet who desire to witness the movements.
Remember that Light is positive.
Good morning, happy to find you all in harmony; we are glad to see smiling faces and not sanctimonious ones. All nature

smiled with the light of Heaven.

Benj. Franklin.

Henry Clay, and Daniel Webster, George Washington, and Lafayette are proclaiming good tidings in Europe.
Now the other Dial.

Adam.

Let every one give praise unto God, and proclaim his goodness unto all, and keep his love.
We have had a very satisfactory visit: we will say unto thee that every trial has been successful.
Met between Eight and Nine to-morrow morning.

Adam.

Query concerning the Medium Linton?
To-morrow morning.
Was the impression in regard to new Dial from Father?
It is my Son, the impression is from myself
I observed a perfect instrument for communications would be a great blessing for mankind.
Light for all mankind. It is truly it is a blessing my Son. I hope to meet you in the progressed circle of Heaven.

Adam.

You are doing your duty my dear Son, and good will be thy

reward. Be faithful and I will give you light.
"He thinks you had better go on to New York: and from there to the Springs (Saratoga) to benefit your health. In the mean time the Medium might go to Harrisburg.

Adam.

Shall we wait for Mr. Willis?
"You will hear him before you go.
Meet at Powers that eve.
In reference to a meeting between me & Dr. Hare.
"He will prophesy and you test same.
"You inquire about the man you had conversation with (Saturday).
"Like Piano media he will do 3 Drinks.
The above alluded to the Medium Mr. Linton.
July 20th 1859 7 P.M.
Trial of modification of Dial.
"He has declined and will keep to and pursue it, by causing the table
to be kept for the influence brought to bear on the upright rod.
"The table should be insulated by glass.
I inquired if Franklin was with Father?
"Yes D.D.

"The spirit word is knowledge. Confucius.
Lafitte, Durant, and Thomas Paine.

Observed we are frail but we try to do our best.
We thank u. Met at Nine in the morn.

Adam.

July 21st 1857.

Come and have holdings with the joyful circle of Spirits - we will give you wisdom and joy before long. You shall have good things from the land of light.

Adam.

Trial of a Dial.

This table is too large: too much material about the extension. Only a hole in the centre for the rod.

All good impressions Divine emanations.

Keep good. Remember they God always, and live in harmony and learn that they friends are near thee.

Adam Seybert.

The Spirits had opened the table by extending it.

bless.

Then.

On with the dance.

Shakespeare

Ghosts can kill twice.

Then after a violent shaking of the rod.

Do not the dry bones rattle now? Joy I hear a whisper, they come. Spirits are awake to joy, light and good things. Awake ye to the rescue. I was an imperfect Medium.

When to meet again?

No night at Seven.

July 21st 1857 by P. M.

We give you a hearty welcome by Dial. We are many. Duke of W. all is right, Yes my dear Son, we are coming to try the new table this week if you can get it ready

I replied it might possibly be ready by the end of the week.

It will do by the first of the week coming

Mr. Gordon was expecting a visit from his Mother.

We hope to convince your Mother of the importance of your labor in the cause for humanity, and God.

Adam.

I trust he will be ever found doing good, it is his light.

For very faithful heart hath its reward. E. G. do you not know me? Emanuel G.

Then.

I am D. Newton and respond.

Q. W. know him?

Now are beginning to advance in good works. Be happy and we will do much for you. No sitting to-morrow as we will be engaged in another

Sphere, and are not in the circle of physical sphere.
Met Thursday Mrs A. M. Barnell

Adam Seybert.

July 23rd 1857. 9 A. M.
Mr Gordon received the day previous a letter from Mr. Willis.
"We told you you would hear from Mr Willis, soon. Let the Medium read the reply.
Mr Gordon shall I read it now? Yes.
"Henry my Son, you will attend to him in due time.
Mr Gordon asked if he should reply to the letter.
Immediately. Adam.
And are all is right in his coming here
Will it be well for me to see him on my journey? er.
It would be best to see him here, because different conditions are necessary
to accomplish the object.
Shall I pursue my acquaintance further with Mr Linton?
No. He does not believe Spirits can come as they do.
His belief is that his inspiration is from God.
Alluding to Mr Willis.
"Now see Frederick is a good Spirit and a chosen one. Henry and he
will be very useful to each other; they should keep correspondence
between them. Henry might speak of us to him, and say you will be
happy to welcome him to dear Philadelphia, and he shall know there
are a few of the faith in this city.

In regard to the Mediums Mother coming to Philad.a
Was it understood.

A new Dial which had just then arrived.
Try the movement now.

After experimenting. Farewell. Nine A.M. to morrow.
July 24th 1857. 9 A.M.

Alluded to the want of punctuality of the Medium.
He is unwell and we act in accordance with his sphere. Sometimes we detain him for good. We control him and sometimes use him longer at the sitting, which was the case yesterday and he was good natured.

Adam.

Harmony is the watch-word here.
Mr. Spooner asked if our spheres were not blended.
Do part.

Then was given.
How Gods work is made known to you!

The Medium's journey to Harrisburg.
Shortly, we will give directions about it.

After the trial of another new Dial.
Now we have held our conference and are ready to proceed farther.

Very bad beginning, but hope to end in good.
The earth is in a dark condition. You are an instrument of light. Farewell
Come at Nine to morrow morning. Adam.

The Dial not operating will I asked if I should have the change made which was impressed on my mind? Yes.

July 25th 1857. 9 A.M.

The movement of the Dial is the most perfect one yet, and like the rod and its movement it is good

Adam.

Dear Son. I hear your prayers for light, and I trust they may be realised through your medium. He is fast advancing: we see your kindness is fully appreciated by him and us, and we will be blest. You have done a great good for him and we see he is not ungrateful, but thanks God for giving him dear friends who appreciate his mission, and put him in the way to do good, and to regain his health, to enable him to consecrate himself anew to the cause.

A further new arrangement of the Dial.

Dear Son. Spirits are helping to see this mode, yet do not know as it will do, for it is not steady. Franklin.

Meet at nine to-morrow. A.M.

Adam.

Relating to a servant woman.

Dr. Bemis. I think the woman is just the one: it is good for both to try, and I think she is improvisible: let her come.

Farewell.

July 26th 1857. Sunday 9 A.M.

Remember that all truth hath its origin, from the great fount of Divine emenation. God's presence is truth.

Adam.

This is a day set apart by Christians for the worship of God, but we would have them remember, all days should be for the progression of the Spirit. Not as the church goer who sees not God in his works in all nature before him; but as the children of a kind parent. Look to thy God and worship him constantly, each and every day, doing good, and you will know more of thy Heavenly Fathers love.

My dear Son, the true church is natures great temple; not in costly edifices, which are only for the rich, & who shut the poor out from that they call the truth, & let their own neighbours starve, to send money to educate a heathen so called people in their creeds, and notions of a revengeful God, instead of his love.

Now my dear Son I have given you my opinion of Sunday Christians, now use your own reason.

Adam Seybert.

I will try the new Dial Room to-morrow.

I hoped Spirits would have tried it today.

Some of the Spirits are engaged at the lectures to day.

In relation to the effect of electricity on the Medium?

I was not present. Farewell.

July 27th 1857. 12 M.
The spelling was confused.
We are trying the index.
I became somewhat impatient owing to an oversight of the mechanic.
Begin. We must have harmony dear friends to have power.

Adam.

I hoped to be excused and try to do better in future.
Jesus was tempted at times, so you are. Yet the Spirit shall see God.

Adam.

When will you have the new table.
It is ready but we wished to see if the new Dial would answer.
Put in the new one at Seven P.M. to day.
July 27th 1857. 7 P.M.
Napoleon & Washington
Keep every desire for the truth.

Adam.

Thirty Spirits are here more coming soon. We will now try an experiment, Franklin has come.
It is wonderful mortals do not see the great use of this new mode of communication.
We will try the movement of the rod as the cog Dial.

The rod is not good we meant the long rod.
To the Dial The one in general use.
This movement proves to be the best, as the swinging of cords will not do. This is preferable.
We would like to meet you here at nine A. M. tomorrow for farther investigation
To the Medium.
Henry you should be regular in taking your medecine
Dr. Hanneman. Farewell.

July 28th 1857. 9 A. M.
Can not this Dial be affixed to the other table? We have discarded the larger one.

Adams.

We are much gratified with this new arrangement & now we see that you are beginning to get straight again; now for more power. We see you will commence to improve in the mode of communication.

Benjamin Franklin.

My Son I hope to have a joyful time before long, in giveing good things to the world, light from Heaven. We will now express our joy and say each of you will be rewarded for all your efforts, in this great, and good cause

Adam Seybert.

Meet at 9 Four for instructions.
We will now say all of our circle present, desire you to know, we have held a circle for to advise a plan of movement. Look at the chairs and read the writing. (The minutes of this date.)

July 28th 1857. 4 P. M.

Look to the Father of love, and wisdom for very success, & you will be rewarded.

Adam.

Remember we give good advice.
General Warren is present.
Were you for that great, good, and holy cause liberty, you like myself would have died for your country, & your Spirit would have watched over her Sons, and rejoiced over their liberty with the just.

Then

My dear Son we do not think the strings will work; they are elastic and the rod proves best for the upright Dial. Therefore the Dial fixed as this will be best.
Meet at Nine A. M. to-morrow

Adam Seybert.

July 29th 1857.
I expressed my surprise that a former sitting the Spirits

had declined trying a new Dial
The Spirit we could not beg the other Dial as it was reserved for
the Scientific circle, who could not be present. Now I wish to see
the Dial on Wednesday next, & hope for a demonstration of use
fulness.
Now let the Medium be passive, and by no means sit until that
day, & in the mean time you can attend to those matters of business
which may need your presence.
Would you not go to the mines. Does Father mean the Coal Mines? Yes
Have I not given you your instructions.
What hour shall we meet on Wednesday?
You had best for you to call and get the hour call at Nine.
Inquiry for directions for the Medium.
Dr. Davis has been in Savage. Now look above for good Spirits to be your
guides.

From Adam Seybert. Farewell.

August 5th 1857. 10 A.M.

We wish a sitting at Eight this eve, and desire the Dial to be ready for us
Alluding to the want of punctuality of the Medium.
My dear Son. All is right. The weather is bad for good experiments,
we know some <u>cynicals</u> will not work well in damp weather. Can
you not understand me? This is why we have permitted the

the Medium to be absent. He is system is quite sensitive to the change of the weather.

Yours Adams Seufert. Farewell.

August 5th 1857. 8 P.M.

Bad conditions to night but will try the other Dial now.

Adams.

Notwithstanding the unfavorable state of the weather we succeeded
This is beautiful accept my thanks

Benj. Franklin.

You have done well with this beautiful Dial; we are sorry to postpone
further operations with it to night. We desire to sit to morrow at Eight A.M.

August 6th 1857. 8 A.M.

I observed the Dial seemed to work well.

If it is unfavourable weather. Please darken the room.

We complied. What is it.

Benjamin Franklin. Accept my thanks for this effort of yours. Thus far
the Father hath blest you: it is his love to give good things unto
all his creatures and in wisdom.

What is Lafayette on the wall.

The engraving had been ordered but was not yet ready.

By. W.

I vindicate the true Spirit; because by good desires you approach

Duty. God rewards all that care for Jesus, that the giver of light is just, kind, loving and cares for your happiness, you will see by his Divine permission, by our communications to you.

Adam.

Decision to try this afternoon, should it be clear weather.

What hour? Suit your time. Eight Oclock was agreed upon.

August 6th 1857. 8 P.M.

Faith in God dispels all fear.

Napoleon desires to have you give him a trial with this in France by your permission.

Expressed our gratitude for the great hopes thus inspired.

Dear Son, if it was in Spirits power they would give all mortals ask. but they can not give, except God pleases to permit them. Pray in faith. Good nature is harmony with oneself, a good condition. Now remember we are teaching love to God, & hope the desire of thy heart will ever be good. Keep thy heart pure.

Then came

Harvey Burdell. I have come to day, I was murdered by Mr. Eckel, and Mrs Cunningham. I do not wish to condemn, but wish the truth known. I have forgiven them; God will reward the just.

Must the message be kept secret? Do Expressed the hope that the time would come when murders and other crimes would

be exposed with the aid of the Dial. Yes.
Met at five to-morrow. P.M.
August 7th 1857. 6¼ P.M.
Dear friends we are pleased to see that this beautiful instrument, is so well perfected, and trust you will begin to see its usefulness before long.
God will give his blessing to the faithful soul.
Pray to understand the true philosophy of Spiritual intercourse. I am glad you understand your imperfections.
Now Nature for thy Father has come.
I expressed the hope that with the aid of the Great Napoleon we would be enabled to mightly influence the present Emperor, - when was spelled Bravo and then to my surprise W. Andre.
My dear Son, I saw you were engaged and that this instrument was repairing; therefore we went on a short mission and have just returned to see this move. We are twelve in the circle: you are now ready for the morning's sitting at nine Oclock.

Adam Seybert.

August 8th 1857. 9 A.M.
Accept my love. Harriet Newell. I was here and wished to make known my presence. I was in the circle last evening, and was happy to make your acquaintance.
I observed it was highly flattering and encouraging to have the

ladies come to our aid.
I wish they would take an interest in it.
Then. Dear Son you see we are proclaiming joyful tidings
I inquired about the Spirit Harriet Newell.
She is a beautiful Spirit in my sphere.
I hoped for success in the great and glorious cause.
With Gods help you will and through Jesus.
Then. G.W. I am. Great good will come through this mode of communication from Spirit land. The enemy of truth will be conquered by this

George Washington.

Benj. Franklin will help you.

G.W.

Emanuel Swedenborg is here, and the Duke of Wellington: they are delighted to behold the improvement which Franklin suggested carried out by you. Be ever faithful and all will be well.

Adam Seybert.

Dear Son, do you not see the rapid improvement through your Medium in the use of this Dial.

A.S.

Your friend St. André is with the Duke, preparing to visit the Queen. Joyous! Pray for the Queen.
Look for more light. Emanuel Swedenborg, by impression
Endorsing a discourse through the Medium.

My Son, meet to-morrow at noon. Farewell. A.S.

August 9th 1857. Sunday 1/2 past 12 P.M.

In quietness we come to you, with whispurings of joy from Heaven. Dear Son, a Mother's Spirit now is by thy side, and joins with the Angel band at this interview.

Rejoice knowing God is with you here. I desire my dear Son, to express our joy at your perseverance in this great and good work. We pray God will bless all your labors for the Kingdom of Heaven on this work; that Jesus will be by thy side, and good Spirits will be sent to assist you, to fulfil your missions. We see you respect the Sabbath, for it is well to have a day of rest, yet you should not forget to do good on all days: each one should worship God all days alike. Franklin is now in France, we can not try the other instrument until Tuesday noon.

We can make preparations now for your absence, as your presence is not required after Tuesday.

Met at Nine A.M. Monday.

Adam Seybert. Farewell.

August 10th 1857.

We are vindicating the Medium Willis. He is improved in health and we trust his power will increase to be ready

for this fall, when his labour under the Spirit influence will again commence.

Please have that new instrument ready for to morrow, Noon, there we will try it.

Washington will be present with Franklin and will test it.

Give attention there to what is given to you.

Accept my love for the past exertions, and we will with God's permission give you more light.

No more at this time. Now for questions.

Shall Mr. Gordon write to Mr. Willis?

I think he had better now introduce you by letter, and you can then write yourself. Farewell

Adam Seybert.

August 11th 1854.

Another modification of Dial.

Holy Spirit shall be the influence which attends this sitting. Spirits will give you truth and desire you to prosper thereby.

The names which we bore on earth are, Emanuel Swedenborg, Benjamin Franklin. George Washington. Daniel Webster. Isaac Newton. Marquis Lafayette, Adam Seybert. John Hancock, Stephen Hopkins, Benjamin Rush.

All join in the prayer for the success of this instrument, and desire

Gods blessing for its success.
Now we are ready for the other instrument.

Adam.

On trial of the instrument was spelled Adam.
August 11th " 1857. 3 P.M.
Allusion to the delay of the mechanic.
We see the reason of the delay all is right. Earth hath its obstacles and we are aware that mortals should at times be excused
We resorted to the ordinary Dial.
We think best to use this, and try to perfect it before the other. As we like both we would have you keep improving them. The Spirits are happy to see this work so well, they endorse all I have given you.
The circle was happy to see such great improvement. All is quite ready now and you can rest.

Adam Seybert.

Meet to morrow morning at Eight A.M.
August 8th " 1857. 8 A.M.
The illustrious Patriots are present.

Adam Seybert.

Those assembled yesterday? Yes.
The sitting yesterday was interrupted by the experiment with the Dial in the corner of the room; and this sitting was given to carry on the

good intentions, which we will more practised to give upon.

In the first place I wish to inform upon that the efforts are being made to fully develop upon may Son for a great work, and that Spirits desire to do all in their power to harmonize upon feelings, and to prepare upon for the fulfilling of this glorious privilege, and to give God all the praise and glory unto it; to unfold the true character of God, and Jesus; to give light to all in darkness, and show the rules of glory to the most blinded of souls on earth; and we desire upon to understand nightly our movements at this time. We dare then upon see we have said nothing but that which we with God help can fulfil. We have done as we promised, and now upon may examine us.

We hoped to be sustained by the Almighty to the happy consummation of the glorious work.

We will beg the whole Circle must: we will know we about some other affairs in this locality, and then bid you all.

I Edward, I unceasingly offer up prayers for the success of the great movement being made in the Spiritland.

Brave on, God is hearing upon desire. God the Father hears the his child.

Great light is coming. Farewell.

I Edward to the Mediums that we should never despond.

Trials and vexations of Spirits to distract our truth.

Other affairs meaning, Other circles and Mediums.

August 24th 1857 P. M. A.M.

You desire me to inform you what is for the greatest good for all three mediums. We said we would inform this Medium, what would be best for his health; we recommended his going into uplands instead of sea-side, but conditions in his nerves would not permit him to go as we desired. Now things are favorable; the weather will do him more good

Adam Seybert.

Take his medicine along with him.

September 4th 1857. 2 P.M.

May dear Son. We rejoice to be able to give encouragement at this time, and think it would be useful for our Medium to take short trips in this vicinity, staying only a day or night, as conditions may permit him.

Adam.

Had the Medium better go to Atlantic city?

As his feelings indicate. Other questions responded to Yes.

September 6th 1857.

May Dear this meeting was intended, to commence a new series of communications with you, for the good of souls on earth. Powerful influences are given for the good and great cause: Angels are proclaiming glad tidings unto men. God the Father is blessing our efforts and you

are receiving the light from Heaven.
My dear Son, your faith in the Father of all, will give you strength to do all that is reasonably required, for fulfilling your mission in this cause

Adam Seybert.

We pray God the Father to impress you all, and bless your efforts, and enable you to do your duty, and forward the great and good cause; to impress you with pure and holy thoughts, accepting the power given you to unite all the inhabitants of earth in one great Brotherhood, in harmony and love; thus fulfilling the great object of our mission.
We are grateful in the improved Spiritual condition of the Medium and his desire to accomplish his calling from God, to give all to him in his laboring in truth for God.

Adam Seybert.

Light reveals all mystery. My dear Son, God will not forsake his children. I told you I would give you all that was for your good.
Will Dr. Spooner sit facing and not look under the table, as he would see something unpleasant.
Is it too light?
Good light.
This is a day of prayer, and rest, to worship God, and give thanks, and bless his Holy name, for past preservance and blessings. Farewell.
Meet to-morrow, twelve.

Septem" 4 ~~th~~ "1854, 12. M.

Glory be unto God let all the earth sing his praise; power, and glory to God: power belongs to him. Have faith in his promise, pray for his Divine love, and have faith in Him. Jesus was God manifested in human form; God was unfolded through his Mission on earth, yet Jesus was as the rest of the inspired teachers in a mortal body: his Mission was one of love and great good to mortals. Jesus lived many years in advance of his age: through his labor in teaching truth, light has been given to earth; by his good example the whole world has been enlightened. He is called the Son of God, and yet you are his children by his creation: you should look to God for very good gift through Jesus. You can come for his blessing and love.

Now my Son, I have given you my knowledge of Jesus.

Adam Seybert.

In allusion to impressions.

I was with you.

The Medium was influenced by the Orphans Spirit Mother this morning and God has blest the act.

With regard to tests.

Dont need tests. No more at present only answer questions.

After some queries and rechordes.

Sit at Eight to morrow morning

Benj. Franklin.

In relation to Mr. Willis.

You can send for him as soon as he is able to come.

Will it be well for the cause?

I trust it will. We wish him here in Philadelphia with Henry and Samuel.

September 8th 1857. 8 A.M.

Holiness to the most high God; proclaim his love.

Emanuel Swedenborg

Let the lightning speak his glory, and the thunder proclaim his mighty works

Benj. Franklin.

And let all the nations of the earth harmonise and be linked together; and may their generals be leaders of the truth, and followers of Jesus; then peace will reign throughout the earth

George Washington

In friendship, and truth, I endorse what G. W. has given in the above message

Marquis Lafayette.

And I my dear Son respond in the affirmative to all that has been given at this interview; all is good. Adam Seybert.

Now we will proceed further: we see that there is more work yet; we will appoint a sitting at two, P. M. this day; and would like that instrument to test it; and we will give further directions at that time. Farewell.

Is it the one with two pulleys. Yes.

September 8th " 1857. 2 P. M.

The ordinary Dial being affixed on the table.

The other Dial if you please.

Begin. We are from the Wisdom circle & we wish to prepare this Medium for higher demonstrations, & he should go more on excursions. Remember we told him to go more.

Adam Seybert.

The Medium seeing a Spirit hand under the table.

We did see my hand.

Trial of the Dial.

The object of the sitting has been to try this, & we are ready for another at Eleven A. M. Farewell.

September 9th " 1857. 11 A. M.

Improved Dial with pulleys.

We are beginning to control these instruments for the purpose they are intended

Adam Seybert.

We are again with you, and we hope God will bless this interview.
The insulated tables with the Dials should be called Franklin's.
And, Adams.
We are sorry Henry is not well to day, as we intended to give you
a message at this time.

B. F.

I hoped the Spirits were aware of my trying to do for the best.
You all do well.
The Mediums ought to go out more for recreation.
Henry should not stay for want of means. You should inform
my Son of this fact, as he is your guardian appointed by Spirits.

Adam Gaylord.

Farewell XII. Noon to morrow.

A. G.

Would it be desirable to see Dr Gray in N. Y.
Not yet go to see Dr. Gray. I will tell you when.
September 10th 1857. 12. M.
For a test. Adam.
Under test conditions.
Begin.
We beg you will not strive to put the Medium to further tests

Adam Gaylord. Farewell.

Met at XX to night.
Septem.r 10.th 185[illegible]. 9 P.M.
In reference to the Telegraph No. 2.d.
Now darken the room.
September 11.th 185[illegible]. 12 M.
My Son you can now varnish the Table and be ready for
Sunday noon.

Adam Seybert.

We see it will be better as it is a non conductor.

A. S.

My Son I have rewarded you for giving attention to your inspections.
In reference to the little Orphan girl. Do All.
While alluding to Newton and Fulton.
I. Newton is here. Robert is here. Fulton, I mean.
Shall we put a coat of varnish on the top of the table.
If it is thin. Oil the top of the table.
Put some fiddle strings. Assorted sizes. Do.
Shall we varnish the Dial. Do no harm.
No more at this time. Met on Sunday at XII M.
September 13.th 185[illegible].
I hear a voice which saith all is well.
The name of I Newton was given.
Designating the Dial The new one.

Dear Son, yet we will continue to instruct you in improving this instrument.

Adam Seybert.

As conditions are bad we will not stay, but will meet you at XII M. to morrow. Farewell.

Septem^{r} 14th 1857. 12 M

Spelled in confusion.

Credit ought x, y, z, s, d, z, n, g, nature, very, pray, low, a, b, power, was, name, for, question, vindicate.

In reference to stopping a hole in the table.

The endeavor will be satisfactory.

Faith in God, and all will be well.

Then, Please make the room as dark as possible.

A. S.

Have all ready at V this day P. M. Farewell.

Septem^{r} 14th 1857. 5 P. M.

I will be with you my Son, all that I can.

After the trial of the Dial with two pulleys.

Please get the rod Dial. Joy for those who labor in the good cause.

Concerning Mr Willis.

It is well his visit is put off, as we have some work yet undone

Met at IX. this ev

Excuse me, I intended to say, we would not need the Dials,
nor this Table.
Septem^r 15^th 1857. 5 P.M.
Remember that the Lord heareth prayer, and you should
be mindful of his love.
It is best to try the other Dial

Adam Seybert.

Napoleon is with us.
In allusion to the use of one of the instruments for his Nephew.
Harmony first my Son, you Know is required at home
Desirous of being as harmonious as possible.
All is not the best with you. Can all be done well.
All as is now is quite right: the hole is for the fiddlestrings
In relation to impatience.

You are forgiven, no sin intended.
Beautiful Dial. Franklin thinks this will be very much improved.
Bring the other for trial to morrow morn at X Oclock
The Telegraph Instrument. God. Farewell. Repeating the trial.
The reason we give you those words was, God is in all.
Met to morrow eve at IX.

Adam Seybert. Farewell.

September 17th " 185-7. 9 P.M.

We will not try the Telegraphic instrument to night.

Have you read the words we gave you. God was on one.

My Son I will do all to impart happiness to the world,

Knowing you will do as I desire in giveing this great light to the world in due time.

Endeavour to be patient, for we are doing as much as is permitted for your good. Now try the other Dial.

Met at X to-morrow morning.

Jesus is near this circle: joyful tidings for all mankind: please see the drawing.

Concerning Mr. Wellis? Yes.

Now sit in the dark a short time.

Adam Seybert.

Done with the Dial.

September 18th " 185-7.

Dear friends we are now preparing for a trial with the new instrument, as soon as can be arranged. The Medium is not yet in condition for that test.

Adam Seybert.

The weather is not favorable

Benjamin Franklin.

In the mean time we will be busy with the Telegraph.
I too will assist you when all is in harmony.

M. L.

Marquis Lafayette? Yes.
The necessity of harmony. Remember that.
Met at Two; if the weather is clear; if not at five, or IX to morrow
A. M. Farewell.
As to an excursion? No. A. L.
September 18th. 1857. 2 P. M.
The weather being unfavorable.
Conditions are imperfect: come to morrow morn at IX.
No more. Farewell.
September 21st. 1857. 9 A. M.
Ask ye if rivers glide over golden sands in yon bright
Spirit Land, & glittering gems are there which dazzle
the beholders eyes in Spirits home beyond your sky.
We answer yes, all beauty rare is there: every joy the heart
desires is ours

Edgar Allen Poe.

My Son I think we will not try the other instrument
until settled weather.
The Medium had better continue his medicine and take

rest when I impress that is required

Adam Seybert.

You are doing very well my Son. I see you did not understand my message when you were conversing about the holes in the table.

Adam Seybert.

All is right meet at five P.M. to day. Farewell.

I meant to request the Dial with strings at five.

September 21st 1857. 5 P.M.

The good, the just, and faithful Jesus is with you.

Met at IX. to morrow morn. Farewell.

September 22nd 1857 9. A.M.

In regard to the Motto? Yes.

Now dear Son, although the weather is unfavourable, we wish to try the Telegraph now.

Adam Seybert.

All for this time, meet at ten to morrow. A.M. Farewell

A.S.

September 23rd 1857. 10 A.M.

THE NEW YORK
BEACON LIGHT.

"LOVE • LIBERTY • JUSTICE."

Vol. II. No. 1. December 9th, 1865. Price 5 Cents.

A GENUINE CASE OF SPIRIT GRABBING!

Materialization Triumphant.

[illegible]

THE
NEW YORK BEACON LIGHT.

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Free from controversy and personalities.

Mrs. M. E. Williams,
Editor and Publisher.

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All communications and remittances should be addressed to

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SATURDAY, DECEMBER 5, 1868.

☞ *It's desire to bring* Beacon Light *to the notice of Spiritualists all over the land. To that end we earnestly request every person reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc.*

The Attempted Exposure.

The grabbing of spirit Carrie Miller at Mrs. Williams' Thursday evening seance, a full account of which will be found upon our first page, resulted in the grandest triumph of that phase of spiritual phenomena known as form materialization which it has ever been the privilege of the writer to record.

The angel form at one moment standing in all the beauty and apparent strength of [illegible] the next vanishing into thin air at the very feet of the deluded wretch who sought to detain her; that spirit face, floating, as it were, above the heads of the mortals present, and giving directions for the restoration of order and protection of the medium in a voice such as never passed mortal lips; the wretched half-frenzied "fraud hunter" flying from before it with dilated eyes and crying "let me out of here!" "let me go!" "murder! murder!!"; the surprised and confused medium brought from the cabinet by the half materialized spirit control; all these and more form a picture that will never grow dim in the memory of those who witnessed it.

The thanks of Beacon Light, as the representative of the medium whose life was so seriously imperilled, are due, and are accorded with heart felt gratitude to the gentlemen who so promptly suppressed the disturber and disturbance, to spirit P. T. Hoyland and his band, who displayed such marvelous strength and generalship amidst all the din and confusion, and especially to spirit Carrie Miller, who, chosen as the martyr, by her wisdom and self-possession prevented the disturbance from becoming a tragedy.

Our orthodox friends appear to be quite unable to come to an agreement regarding the damnation of the heathen. The *Andover Review*, for instance, says that "the intelligence and heart of the Christian church not merely decline to accept the old dogma of perdition of the heathen—they repudiate it." This statement is indignantly denied, on the other hand, by the Presbyterian *Banner* and the *Examiner*, which worthy journals cannot so easily give up the precious orthodox expectation of seeing the countless millions of unbaptized pagans interred in the burning lake.

Taxation of Church Property.

Among the most important questions now pressing upon the American people for settlement is that of taxation of church property. Most Americans—if we except Roman Catholics—are opposed, or think they are opposed, to "Church and State," and most of our fellow-citizens, we must say all, in their innocency think, and would complacently put upon the fact (?). Not in this country we are free from that evil which has been so burdensome in other and older nations.

But let these simple-minded, easily satisfied people, who gulp down the sugar and water eloquence of Fourth of July orations and the soothing political potions administered by conservative newspapers and orthodox clergymen, who would have us believe that everything in our land is just as it should be, be advised that the evil is already upon us in gigantic and rapidly growing form.

Statesmen and the press, as a rule have feared to take this ugly bull by the horns, knowing the enormous power of those benefited by the present system of exempting church property from taxation. But honest and true men arisen one with the wisdom to discern the great and growing danger of this iniquitous system, and with the courage to raise a warning.

Conservative as was General Grant, he recalled the evil and the growing danger, and in his second message to Congress in 1872 recommended the passage of a constitutional amendment for the more complete separation of church and state, and spoke of the rapid increase of this exempted property as follows:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to $87,500,000. In 1860 the amount had doubled—$87,500,000. In 1870 it was $354,000,000. In 1900, without a check, it is safe to say this property will reach a sum exceeding $1,000,000,000. So vast a sum, receiving all the protections and benefits of government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property may lead to speculation without consideration, and through greed. I would suggest the taxation of all property equally."

The figures of General Grant are suggestive. The cloud that a few decades ago was "no bigger than a man's hand" is fast overspreading the whole heavens.

In the early days of the Republic, when a few modest "meeting houses" with their adjoining grave yards were scattered through the land, our forefathers remitted in principle, entailed little burden upon the general public; but since then those little religious societies have grown up into vast and wealthy ecclesiastical organizations. The little meeting houses where our honest, pious, simple minded forefathers met to humbly worship God have given place to extravagantly expensive temples or religious club houses, where cultured "christians" assemble to enjoy operatic music, [illegible] and sensational oratory.

The little grave yards, where all were equal, have disappeared, or are fast disappearing, and in their place we have magnificent cemeteries, where each patron seeks to build a tomb a little better than his neighbor, and the whole is conducted by the best, and the whole is conducted by the [illegible] stockholders for profit.

More than this, in the name of religious societies has grown up a vast system of real estate speculation, the promoters of which, by reason of exemption and special privileges enjoyed, can easily distance all competition.

The amount of property thus exempted from bearing its rightful portion of the public burden is already alarming—it almost defies computation.

The time has come to cry a halt. The people who are bearing this burden should rise up and throw it off.

If the people wish to enjoy the Latin mummery of some Romish priest, the pulpit gymnastics of a Talmage, or the pharisaic eloquence of a Beecher, no one—certainly no Spiritualist—will gainsay their privilege to do so. But what we do insist upon is, that they shall not compel their neighbor who conscientiously declines to worship God in such ways to pay either for their temples or their priests.

Let us have honest and equal taxation.

We desire to express our deepest sympathy for our venerable friend Col. Jonathan Roberts, who is now incarcerated as a Brooklyn prison, a martyr to the cause he has ever so bravely defended.

Colonel Ingersoll has sold his house in Washington, and will take up his residence in New York city.

Rev. Robert Collyer thinks "it will not be many years before it will be as difficult to find an intelligent person doubting the theory of evolution as it is now to find a person who believes in the old doctrine that our earth is the centre of the universe."

"Health Fragments," by Dr. George H. Everett, M. D., should find a place in every home. It destroys tendency to invalidism.

A full line of spiritual and progressive books are on sale at Beacon Light office at publisher's prices.

Premiumless back numbers of Beacon Light will be furnished at $1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lecture for Spiritual Societies within a reasonable distance from this city. No older or taker than Dr. Everett occupies the [illegible] platform in this country. Address him [illegible] care of this office.

"Brief Health Fragments, by Dr. G. H. Everett. Its pages glow with wisdom and truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market. $1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send here a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with those friends of our [illegible] cause.

Subscribers to Beacon Light who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the bulletin of the N. D. C. Reading Room, 218 Washington street, Boston, Mass., Dr. James A. Bliss in duly authorized by us to receive subscriptions; and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

MRS WILLIAMS' SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price, $2.00, formerly charged.

A Seance with Mrs. Williams.

Since the return of Mrs. Williams from Europe Beacon Light has given but little space to the reports of her seances, and refrained having so resolved that these reports have been sacrificed to make room for other matter. But as many complaints have been received from our friends at these omissions that we shall endeavor, in future, to keep the public better posted regarding the phenomena occurring at these seances.

Although the medium has not been in her usual health, the manifestations from her cabinet have, as a rule, been most excellent, and the circles well attended.

Those who are familiar with Mrs. Williams' seances know that the forces there are used not so much for the production of striking phenomena as to enable those present to meet and converse with their own loved ones from the other side. For this reason, no newspaper report can do them justice. Ink and paper cannot reproduce the semi-solemn joy expressed by those who meet and hold sweet converse with their dear ones whose mortal bodies have long since returned to dust. Still there is much that occurs that is of interest to Spiritualists generally.

At the Monday evening seance—the last one we have to report at this writing—there were several manifestations worthy of note. Lillie Roberts, the angel daughter of Col. Jonathan Roberts, came out in the centre of the room, and calling up a friend from the circle, sent a loving message to her venerable father, who is now a martyr to the cause of truth in a Brooklyn prison.

Fannie and Esther Hazard, two daughters of Hon. Thomas R. Hazard, came out and walked about the room together for some minutes, speaking with several members of the circle. These two angel sisters manifest with wonderful beauty and power.

Bright Eyes de-materialized and re-materialized outside the cabinet two or three times, as usual.

Carrie Miller, the angel daughter of Charles E. Miller, of Brooklyn, came to a friend in the circle, and taking his arm, walked around the room, [illegible] before [illegible] of [illegible] hands, and by her request she attempted to go up and touch a gentleman who was a comparative stranger to the phenomena, but so far materialized under the gas burner, she had to retire to the curtain, whither she invited him to come. She then laid her hand upon him and holding the curtain apart exhibited the cabinet literally full of spirits of various sizes and forms, some fully and others partially materialized! This was one of the most striking manifestations that the writer ever witnessed.

Teachings of Spiritualism.

The existence of a God has been, and is, a sad jest of those and unreasonable discussion, ever ending in vexation and disappointment, for the simple reason that it is absolutely undemonstrable. Nature and force are eternal and indestructible.

Is God, then, super eternal? That cannot be. Co-eternal with nature? Perhaps—and the beautiful ideal disclosed in the Testament where He is found in cloud of storm, in fire and flood, might well suffice for us, and the venerable superstitions of Father God and Mother Nature again become our own.

In consideration of Spirit-action a brilliant Unitarian divine once said: "It is a worship of the dead, and a worship of the dead is paganism." Even so. But shall the desolate mother refrain from praying for the departed loved one lest she be called pagan? Shall the wayward son refrain from asking a dead mother's forgiveness lest he be called pagan? Shall the grief-stricken husband refrain from crying to an angel wife lost lest he be called pagan? And shall we refrain from surrounding our mind of gratitude to good spirits, and pleading for guidance and help from those who have gone before" lest we be called pagans? Oh no!

DEEP THOUGHT.

"Health Fragments," is worth its weight in gold to those seeking mediumistic development.

The Order of The New Life.

By D. O. or P.

NUMBER III.

"By their fruits ye shall know them."

The object of enlightened religion, wise philosophy and true science is to place man *at his best* upon the planet until all his vast and complicated relations are studied scientifically. The human race can never be perfectly developed and placed in harmony with nature and her magnificent decific forces and laws. No atom of matter is so minute, no world or system of worlds so vast as to escape from or pass beyond for a single instant this all pervading omnipotent regulating *Power*. We must rise, therefore, if we rise at all, upon knowledge, upon wisdom, and upon obedience. So long as man is conceived in sin and born in iniquity, just so long he will suffer and groan in anguish for his careless indifference, ignorance, and crimes against himself. The mills will go on grinding until he *stops transgressing*. Neither divine power nor angels will stop them. They are simply our own ignorance and incomprehensible indifference that interposes so many obstacles to our progress. Evils that we see and know all about their disastrous effects we make no efforts to remove. It is to meet this state of things, which no intelligent person will deny, that we urge the organizing

THE ORDER OF THE NEW LIFE.

George Combe, Scotland's most celebrated Pavsologist, in his work " The Constitution of Man," clearly illustrates and fully explains the whole range of causes which produce idiots, drunkards, murderers and the millions of *helpless blanks* which crowd the shores of time. He also explains the causes which elevate the gifted and produce its great men and noble women, whose names stand out like stars and meteors upon the pages of history. He also shows why these same intelligences do not permit those talents which have illuminated their lives and made them so preminent and useful. Other more recent works from equally distinguished authors are quite as fully into these subjects. Among them may be mentioned Dr Austin Flint's great work " The Physiology of Man." The Professors in some of our leading colleges, among them Amherst and Cornell University, are delivering special courses of lectures to their students covering much of the ground contemplated in the work of "The Order of the New Life." The moral and intellectual forces that have been gathering upon this continent for the past two hundred years are prepared to establish a truly glorious republic. The foundations *age* will strengthen and time invigorate, where sunlight and liberty and profound peace going hand in hand with a Divine Philosophy, deified by love, exalted angels and arch-angels, will unfold a race who will become the glory of the earth. Whoever goes carefully back over the pages of history for a period of five hundred years and notes the changes that meet him on all sides will realize what immense progress has been made in the past, and how much greater will be the progress in the future. It does not then become *true* men and *women* to either turn back or halt before obstacles—*obstacles are simply opportunities*.

Who came to "overcome the world" *if there was nothing to overcome?* Instead of regarding ourselves as "Temples of the Holy Spirit," instead of carefully and prayerfully estimating the nature and character of the sacred holy duty of endowing our children with pure elevated natures, instead of making the subject the grand study and study of our lives and appreciating its vast importance to ourselves and children, instead of regarding marriage as a Divine Institution and a Holy Sacrament, and not of knowing, as all may know who wish to learn, that it is the parents who rob their children of honor, virtue, purity and noble characters by and through their ignorance, carelessness and stupidity in transmitting life, instead of doing these things we go on from year to year and generation to generation, neglecting them, and are punished for so doing with a severity we have richly earned. Ruined homes, disgraced sons and daughters, trusts violated, crimes committed, persons filled, mothers' hearts broken, fathers ruined, bitter anguish all piled upon each other.

Is this terrible suffering to teach no practical lessons of wisdom? Are men and women to continue to trifle with these high, sacred and great interests as if they had no existence, and they no responsibility in the matter? Are early and premature graves to continue to be filled, and all this suffering and woe to go on? Will no one stir, or move, or make any intelligent properly directed efforts to stop this flood of evil? Must angels call on us in vain, and "God speak with none to hear him?" Can no language move or arguments persuade? Let us see who will come forward among the thousands who believe in the New Dispensation and take up the organization of

THE ORDER OF THE NEW LIFE.

Renew your subscripti .n now.

Mrs Beste. Protests.

The *Boston Herald* of November 25th contains a letter from Mrs. Eugenie Beste in which she asserts her innocence of the charges of fraud recently made against her in connection with the Hartford "expose," and to which she appends a paper signed by twenty ladies and gentlemen, residents of Philadelphia, certifying to the genuineness of her mediumship.

In her letter, which is too long for our columns, Mrs. Beste, after citing evidence to show that she was decoyed to Hartford by those who were seeking her downfall, says:

"I will state, as correctly as possible, the particulars of an almost fatal tragedy. On the occasion referred to, I entered the rooms prepared for me. I do not remember feeling timid or strange. I was perfectly negative. The so-called sheeting was a narrow strip of cheese-cloth covering a fine copper wire, to be used instead of taking hold of hands. * * The room was crowded; the ushers were arranging the people. * * * * After seating myself *in the cabinet* I soon went under control, as I always do. I have no idea to the time I was controlled. A tumbler of liquor to my lips and said "Drink! drink! quick!" I drained it then I seemed to revive; but the tumult became again. I was told I was being put down, everything was growing dark, and more liquid was given to me. I cannot tell what transpired after this until I was in the depot.

Mrs. Beste next states that she is neither a musician nor a linguist except when under control, and that she knows nothing but good of the "Boston mediums," and concludes her letter as follows:

"I am innocent of any fraud in intent, or act, or action on my part with intent to deceive. And in my own normal condition, I disavow every word that is stated in what is said to be my sworn statement as published in the *Boston Herald* and other journals. And I declare the signature appended thereto not to be the signature that I would have made if in full possession of my faculties. Therefore, I make this solemn protest, and trust to many friends, and guardian spirits, to undo the machination of the enemies, who so shamefully abused my trust in them, and the credulity of the city of Hartford as extended to me through the party who beguiled me there.

M. Eugenie Beste.

1601 North Fifteenth street, Philadelphia, Pa., Nov. 22, 1885.

To this document Mrs. Beste appends the following certificate signed by 20 names whose addresses, she states, can be obtained by writing to Col. S. P. Kase, 1601 North Fifteenth street, Philadelphia.

"We, the undersigned, hereby certify that, at the request of the spirit control of Mrs. "M. Eugenie Beste," we held a seance at No. 1601 North Fifteenth street, Philadelphia, Nov. 1, 1885. In order to make perfect test conditions, a curtain was arranged in the corner of the sitting room, the walls being perfectly bare and solid, after which the medium, Mrs. Beste, requested the ladies of the seance to examine her clothing, for the purpose they proceeded to the adjoining room and made a most careful and thorough examination of her clothing. The committee reported that there was nothing concealed or unusual about her person whereby she could simulate spirit forms illuminated or otherwise. Mrs. Beste was then escorted to the curtain, behind which nine persons and a few moments forms began to appear in their own light, and some 33 or 34 forms appeared, all of whom gave their names and were recognized by their friends present, and we take pleasure in testifying to the genuineness of the medium and the wonderful manifestations that occurred, as well as the independent voices, which sang in the highest and lowest tones, a variety of songs. To all of which we most cheerfully testify. S. P. Kase, Mary P Kase, Leonard I. Abbott, Stevan G. Cresse, Theodore Cresse, Viola G. Cresse, David Sinker, William H. Monroe, D. R. C. Dusenbery, Dr. Marian S. Dusenbery, F. F. Ingraham, George K. Morris, Charles W. Bell, Lizzie Bell, Mrs. H. L. Lester, Mrs. Ed. J. Wheeler, F. A. Lester, Mrs. M. E. Aldrich, Henry C. Sheppard, M. D."

The First Society.

Mrs. Brigham spoke from the platform of the First Society on Sunday morning in answer to several questions that were presented for consideration. Your space will not permit an extended report, and I will give but a few brief extracts, condensing the questions as well as the answers:

Q. Why should spirits have been so designs for the conversion of Concubine to christianity as to show in the sky an illuminated cross, with its inscription, when he was a murderer, and continued to be such, and when the establishment of christianity caused the torture and death of so many for fifteen hundred years?

A. In passing judgment upon any movement that effects the destiny of the race we must be careful not to limit the range of our memory to too limited a space of time, for if we do, we shall not reach just conclusions. It is quite true that the early centuries of the Christian dispensation were fruitful in suffering and death to many people, but before we proceed to charge the suffering and death to christianity, we should let our memories carry us back to the condition of the race before Christianity made its advent, and we shall discover that in the Pagan religion warfare of human life was a common practice even among the Romans, who were the most highly civilized people of all the earth.

It was the custom of the Roman people to sacrifice the lives of their prisoners of war, without the least compunction of conscience; not to their pagan God, perhaps, but to the amusement of themselves in their gladiatorial contests, and in the arena of their circuses, in contests with wild beasts.

War was these men and women thus devoted to a cruel death always selected from captives of war, but thousands of their own people who embraced Christianity were fiercely put to death.

Human life at that time was not held as sacred as it is now. The age was a barbarous one compared with this present time, we will our age be a barbarous one as compared with the ages that shall follow.

To judge justly of a man, or a movement we must be careful not to separate them from the times and localities in which they existed. The spirits saw that Christianity was destined to be one of the great movements that it was to carry the race onward in the cause of progress. They saw the fruit that it was to bear, and which the world today is enjoying. Spiritualism could not have come had not the way been advanced beyond its condition two thousand years ago.

Christianity seen in its theological form, cannot be justly charged with the intoxication, persecution and cruelty into the world. It found them here, and it required centuries of growth before they could be eradicated from the human mind, and teh work of removal is not yet accomplished; but when we note the progress that has been made there is no occasion for despair.

Q. Is the religion of Spiritualism a final religion to earth's people, or does it merely furnish one of the great steps in the progress of the human race as all preceding religions have?

A. Many say that Spiritualism is not a religion at all, but that it is a science, or a system of philosophy. We hold, however, that through Spiritualism the highest religion is taught, for it teaches the religion of right living. It teaches that we are, and shall ever be, what we make ourselves by our acts in life; not of what we believe, but what we do.

It is, therefore, the highest religion, and the final religion; for there can be no religion higher than that which teaches us the duty of living in exact accord with the principles of universal being.

But you must remember that the tiny plant that has just pushed its two leaves above the turf from the darkness of the soil beneath is vastly different from the full grown rose bush that will in time bloom forces and expanding buds. The blossoming and fruitage of the religion taught by Spiritualism is yet to come. At present the mind, thickly covered with thorns, is pushing up in vigorous growth, and in pressing Spiritualism to your bosom you must use the eye of intelligence and reason, or you may get pricked with the thorns; but the buds and blossoms and the earlier fruit are already there, and if your hand be guided wisely you may gather them without being pierced. But the sweeter flowers, and the finer, richer fruit will come to you as you shall stimulate its growth by your earnest, loving and faithful cultivation of the principles it inculcates.

Q. Why should not this planet be the spirit world?

A. Because it is adapted in its formation for the development of material organisms. When the human spirit has discarded the material organism this mundane world is no longer adequate to minister to its requirements. As it now possesses an organism of a higher degree of development than the physical body, it requires a world of a correspondingly higher order in which to live.

The higher developed world for the home of the spirit need not be far distant in space, nor wholly separated from this planet. It may surround and enclose the planet, but it needs must be superior to it in development.

There were many more questions answered, but I must not trespass further upon your space. The service closed with a beautiful improvisation upon the subject "What is the will Worth Saying?"

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Llewellyn	5.39	6.58	7.49	9.46	10.48	1.33	4.43	6.42
Wash'n st.	5.52	7.00	7.51	9.48	10.50	1.35	4.47	6.44
Glen'd'ale	5.57	7.05	7.55	9.53	10.55	1.39	4.49	6.49
Cham's st.	6.25	7.30	8.19	9.50	11.30	2.05	5.40	7.50

FROM NEW YORK.

	A. M.			P. M.		
Pal st. N. Y.	5.45	8.30	10.45	3.30	4.35	5.50	6.15	7.45
Cham's st.	6.00	8.45	11.00	3.45	4.50	5.05	6.30	8.00
Glen'd'ale	7.24	9.32	11.47	4.32	5.37	6.25	7.18	8.48
Wash'n st.	7.26	9.35	12.49	4.37	5.39	6.27	7.19	8.49
Llewellyn	7.29	9.38	12.51	4.40	5.42	6.30	7.22	8.52
Main street	7.30	9.40	12.53	4.41	5.43	6.31	7.16	8.58

SUNDAY TRAINS.

TO NEW YORK.

Main street	7.00	9.00	11.00	2.00	4.03	6.00	8.00
Llewellyn	7.02	9.02	11.02	2.02	4.05	6.02	8.02
Washi' st.	7.04	9.04	11.04	2.04	4.04	6.04	8.04
Orange	7.07	9.06	11.06	2.06	4.06	6.06	8.06

FROM NEW YORK.

Pal.	7.45	9.45	12.45	2.45	4.45	7.15	9.15
Glen ave.	10 31		1.44	3.34	5.34	8.04	10.04
Wash. st.	10 33		1.46	3.36	5.36	8.06	10.06
Llewellyn	8.38	10.38	1.50	3.38	5.38	8.08	10.08
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A GENUINE CASE OF SPIRIT GRABBING.

Materialization Triumphant.

At the seance held by Mrs. M. E. Williams on Thursday evening, Dec. 3d, there occurred a genuine case of spirit grabbing, at which I was present, and as it is well that it should be properly reported, I propose to give over my own signature an accurate statement of all the facts.

When I reached the house, at a little before 8 o'clock, and entered the parlor, there were about two men besides myself there, both of whom were strangers to me. Mrs. Williams soon came in and entered into conversation with us. Eight o'clock came and there had been no further arrivals, and Mrs. Williams remarked that she did not think there would be any seance. A moment later she said to me as I was conversing with her: "Excuse me, but sir," turning to one of the gentlemen present, "I see standing at your side a young lady, your sister; also your mother—no, your grandmother. Do you recognize them?" He said: "Yes, I know that they would be here."

Just then Dr. Gross entered, and she said, "Mr. Holland says to me 'hold the seance,' but I don't feel as if I wished to." At this time the door bell rang and a lady entered. She then said: "Well, there are but few of us, but we will hold the seance. We may have a good seance all the same." She then prepared the seance room, and Mr. Gerang and a young lady, her cousin, now visiting her, her young daughter Gertie, Dr. Gross, the two two men and the lady heretofore referred to and myself entered the seance room and took seats. Mrs. Williams then invited anyone who desired to examine the cabinet, and the two men referred to examined it—one of them very thoroughly.

Mrs. Williams then said to this young man (who was a stranger to all present), "You, sir, have never been to a materializing seance before." He said that he had not. She added, "I hope you are satisfied with your examination of the cabinet. If not, it is your own fault."

The lights were then lowered, and Mrs. Williams entered the cabinet. Dr. Gross took his seat at the organ and sang the chant "Thy Will be done," in which some in the circle joined. As the music ceased little Bright Eyes spoke to us from the cabinet in her childish voice.

Soon the spirit of Priscilla appeared at the aperture and called Dr. Gross to her and talked with him.

Then other forms came out from the cabinet speaking in whispers to us, and soon two forms came out at the same time, and each gave their name—one as Fannie and the other as Esther Hazard—both speaking to me. A spirit purporting to be the sister of Mr. Gerang came from the cabinet and took his arm to walk in front of the sitters. He gave her his right arm as usual which brought him between her and the cabinet, but she drew back and asked for his left arm, thus placing him between her and the circle, and then came out with him.

Then spirit Dr. P. T. Holland appeared with a spirit named Florence and called Dr. Gross to to the cabinet, and asked him to look into the cabinet and see the medium in the chair which he did, while the two spirits were visible to all. The curtains were then closed for an instant, and Dr. Gross was requested to come in and see who was there. He saw only spirit Holland and the medium, but while he held the curtain back the spirit of Florence suddenly again stood in full view beside spirit Holland. Spirit Holland said: "We show you this because there will be a wonderful manifestation here this evening.

Mary, eldest [illegible] Mrs. Williams, then a sister for one of the men, who said he recognized her, and that he had come by her especial request, as she had informed him at the seance of another medium that if he would come here she would materialize and talk with him.

I will not particularize the various spirits that came, but passed until a spirit giving the name of Carrie Miller came from the cabinet and called Mr. Gerang to her. She took his right arm, thus placing him between her and the cabinet, and started to come out to the circle. Coming about half way she stepped back and asked to have the light lowered.

This being done, she again came forward, holding the right arm of Mr. Gerang, and was led up to Mrs. Williams' cousin and was being introduced to her, and at the time was standing directly in front of the tall young man, and not more than two feet distant. Suddenly, and without any warning, he sprang from his seat and grasped her by her right arm near the wrist; at the same instant Mr. Gerang grasped with his left hand partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the medium sat, and where there is no opening, and dematerialized and entered the cabinet.

The young man showed a disposition to be ugly, and I went to Mr. Gerang's assistance, and taking hold of his shoulder we forced him to take his seat. His action had seriously frightened Miss Gertie and her cousin, and the daughter screamed and cried, fearing that injury might come to her mother.

A powerful and very incisive voice was now heard from the cabinet saying "we have our medium all right, she is not injured. Make the man keep his seat and we will convince him that it is the spirits: I will come from the cabinet and bring the medium with me."

It was difficult to quiet the ladies, and all this time this strange but powerful voice kept speaking and asking us to be quiet and he would bring the medium out.

I took my seat and asked Dr. Gross to play something, and Mr. Gerang still held the young man by one of his wrists. He had now become terribly frightened and was begging to be permitted to leave the house, but the voice forbade, and he said he would be quiet. Just then the spirit Montanus, the father of the spirit Priscilla, who had been talking from the cabinet above the attempted seance, appeared in front of the cabinet, the head and shoulders only materialized, and fully seven and a half feet from the floor, and again spoke to the young man with that powerful and incisive voice and with a commanding gesture that was terrible in its expression of indignation.

This was more than the young man could stand. Thoroughly frightened, with loud and repeated cries of murder, he sprang from his seat and dashed into the parlor and towards the front door, partially tearing himself from the grasp of Mr Gerang, who was holding him with one hand while bringing half around to reassure the terrified ladies. I again went to him, and told him to stop his screaming; as he would not, I quietly placed my hand over his mouth, and he stopped.

He was so badly scared that out of pity we let him go, and he would not stop for his coat or hat, seemingly having but one desire in life, and that was to get outside the front door. I tried to persuade him to return for his coat and hat, but he would not, so I carried them out to him.

Returning to the seance room I found Miss Gertie hysterical and her cousin barely conscious. The cabinet spirits had succeeded in getting the medium on her feet, and had reached her to outside the cabinet, where she stood in a dazed condition asking what had happened? I took her hands and tried to make her comprehend, while at the same time spirit Holland stood in the cabinet behind her with his hands on her shoulders, and was also talking to her ear to ear.

He wished her to come back into the cabinet but she was afraid to go. It was quite a new experience for her to thus hear spirit Holland's voice and feel the pressure of his materialized hands while in her normal condition. He acted as if some water brought to her, and when she had drunk a few swallows she again entered the cabinet and I went to a seat, and all being seated, by Gross began to play, and soon we heard from the cabinet the childish voice of Bright Eyes.

I then asked spirit Holland if any harm had come to the medium, and he said no; that there were four spirits that came, of which Carrie Miller was one, who had acquired the ability to both draw and return the vital forces from the medium so quickly that she would suffer no injury from their being seized, but had it been a spirit manifesting for the first time the consequences would have been serious.

He then said that they had often urged their medium not to permit strangers to enter the seance room unless their honesty of purpose was properly vouched for, and he hoped in future she would heed their advice. He said that before she entered the cabinet he had informed her that that young man had never before been at a seance, thus intending to caution her. He said much more, but it need not be repeated. They did not continue the seance longer than to enable him to express what he had to say.

I have read this report to as many of those present at the seance as I could reach, and they all agree that it is a true statement of the facts.

JOHN FRANKLIN CLARK.

Push.

If there was more push in the world there would be fewer hungry, half clothed, homeless, suffering children; fewer broken-down, dissipated men and women; less need of alms-houses, houses of correction, and homes for the friendless.

Push means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of despondency and shiftlessness, out of trouble, real and fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push up-hill—few people need a push down hill. Don't be afraid of your muscles and sinews: they were given you to use. Don't be afraid of your hands; they were meant for service. Don't be afraid of what your companion may say. Don't be afraid of your conscience; it will never reproach you for a good deed—but push with all your heart, might and soul, wherever you see anything or anybody that will be better for a good, long, strong, determined push.

Push! It is just the word for the grand, clear morning of life: it is just the word for strong arms and young hearts; it is just the word for a world that is full of work as this is. If anybody is in trouble and you see it, don't stand back, push!

If there is anything good being done in any place where you happen to be, push!—*Sel.*

Eglinton's Mediumship.

Through the courtesy of the publisher, M. C. Dubreuil, 15 Rue de Seine, Paris, we have received an artist's proof representing a wonderful materialization through the mediumship of Mr. E. W. Eglinton, by the eminent artist M. Tissot. Materializations, illuminated with the spirit light, are utterly beyond description, and hitherto their portrayal has not met the requirements of the case. This can no longer be said, as M. Tissot has achieved a remarkable success for the *first time*. The picture is a succeeded, of most exquisite workmanship. It was produced by the distinguished artist to present the manifestation through which he was convinced of spirit communion. During Mr. W. Eglinton's continental tour in the spring, the sitting took place at which the manifestation occurred, here so faithfully and unpretentiously set forth. The picture itself, and the circumstances under which the materialization was witnessed, we cannot the justice to on the present occasion, but in a special issue, devoted to Mr. Eglinton's mediumship, full particulars will be afforded. Thus we hope to be able to accomplish in the first number of 1886, accompanied with fitting illustrations to form a frontispiece to the new volume; of this abundant notice will be given. As that issue will be most suitable for universal circulation amongst all who desire to become acquainted with well-authenticated spiritual phenomena, it will be of special value to distribute amongst skeptics.

Much of the best work accomplished through the mediumship of Mr. Eglinton is of a strictly private and personal character; therefore it passes unrecorded and unknown, except in the select circles of highly influential people who surround the favored recipients. One of these many cases of eminent adherents is that of M. Tissot, whose remarkable experiences have been in such a felicitous manner, made known to the public, through this most striking picture. We venture to say that this silent witness to the facts of Spiritualism will do more to promote the true interests of our Cause than anything that has taken place during many years. Rt. Hon. W. E. Gladstone's seance with Mr Eglinton alone excepted.

This wonderful picture now hangs for public inspection in our office, and no doubt it will find an honored place on the walls of many Spiritualists. We will be glad to show it to all those who are anxious to witness for themselves, not only the result of the extraordinary mediumistic powers of Mr. Eglinton, but also the portrayal of a recognized materialization, in the highest *repoff* art, by an accomplished master.—*Medium and Daybreak.*

WISCONSIN SPIRITUALISTS.

The Wisconsin State Association of Spiritualists will hold their next Quarterly Meeting in Armory Hall, Portage, Wis., December 11, 12 and 13, 1885. Mrs. M. E. Bishop and other first-class speakers will be in attendance. Good Vocal and Instrumental Music. Mrs. Ina Wilson Porter, of Chicago, Mrs. Spencer, of Milwaukee, and other first-class Mediums will be present, all interested in *Free Thought* are invited to participate. Remember our platform is a free one. The St. Paul, Wis. Central, and the Northwestern Railways will return for one-fifth fare all who pay full fare to the meeting. Board at first-class hotels, $1.50 per day; at first-class boarding houses, 75c. per day.

PROF. WM. M. LOCKWOOD, Pres.
DR. J. C. PHILLIPS, Secretary.
Omro, Wisconsin, Nov. 14, 1885.

Mrs. Williams' receptions, with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.

NEW YORK SENATE LIGHT

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Hon. H. C. Knickerbocker,

Election of Senate Officers.

The Albany Post Express.

Business of Senate Organized.

A Speech with Its Moral.

Proceedings of Assembly.

The Order of The New Life.

BY D. O. OF P.

NUMBER III.

"By their fruits ye shall know them."

The object of enlightened religion, wise philosophy and true science is to place man *at his best* upon the planet until all his vast and complicated relations are studied scientifically. The human race can never be perfectly developed and placed in harmony with nature and her magnificent deific forces and laws. No atom of matter is so minute, no world or system of worlds so vast as to escape from or pass beyond for a single instant this all pervading omnipotent regulating *Power*. We must rise, therefore, if we rise at all, upon knowledge, upon wisdom, and upon obedience. So long as man is conceived in sin and born in iniquity, just so long he will suffer and groan in anguish for his careless indifference, ignorance, and crimes against himself. The mills will go on grinding until he *stops transgressing*. Neither divine power nor angels will stop them. It is simply our own ignorance and incomprehensible indifference that interposes so many obstacles to our progress. Evils that we see and know all about their disastrous effects we make no efforts to remove. It is to meet this state of things, which no intelligent person will deny, that we urge the organizing

THE ORDER OF THE NEW LIFE.

George Combe, Scotland's most celebrated Psysologist, in his work "The Constitution of Man," clearly illustrates and fully explains the whole range of causes which produce idiots, drunkards, murderers and the millions of *helpless blanks* which crowd the shores of time. He also explains the causes which elevate the race and produce its great men and noble women, whose names stand out like stars and meteors upon the pages of history. He also shows why these same brilliant lights fail to transmit those talents which have illuminated their lives and made them so preeminent and useful. Other more recent works from equally distinguished authors go quite as fully into these subjects. Among them may be mentioned Dr Austin Flint's great work "The Physiology of Man." The Professors in some of our leading colleges, among them Amherst and Cornell University, are delivering special courses of lectures to their students covering much of the ground contemplated in the work of "The Order of the New Life." The moral and intellectual forces that have been gathering upon this continent for the past two hundred years have prepared the way to establish a truly glorious Republic whose foundations *age* will strengthen and time invigorate, where sunlight and liberty and profound peace going hand in hand with a Divine Philosophy, delivered to us by exalted angels and arch-angels, will unfold a race who will become the glory of the earth. Whoever goes carefully back over the pages of history for a period of five hundred years and notes the changes that meet him on all sides will realize what immense progress has been made in the past, and how much greater it can be made in the future. It does not then become *true* men and *women* to either turn back or halt before obstacles—*obstacles are simply opportunities.*

Who came to "overcome the world" *if there was nothing to overcome?* Instead of regarding ourselves as "Temples of the Holy Spirit," instead of carefully and prayerfully estimating the nature and character of the sacred holy duty of endowing our children with pure elevated natures, instead of making this subject the great care and study of our lives and appreciating its vast importance to ourselves and children, instead of regarding marriage as a Divine Institution and a Holy Sacrament, instead of knowing, as all may know who wish to learn, that it is the parents who rob their children of honor, virtue, purity and noble characters by and through their ignorance, carelessness and stupidity in transmitting life, instead of doing these things we go on from year to year and generation to generation, neglecting them, and are punished for so doing with a severity we have richly earned. Ruined homes, disgraced sons and daughters, trusts violated, crimes committed, prisons filled, mothers' hearts broken, fathers ruined, bitter anguish all piled upon each other.

Is this terrible suffering to teach no practical lessons of wisdom? Are men and women to continue to trifle with these high, sacred and great interests as if they had no existence, and they no responsibility in the matter? Are early and premature graves to continue to be filled, and all this suffering and woe to go on? Will no one stir, or move, or make any intelligent properly directed efforts to stop this flood of evil? Must angels call on us in vain, and "God speak with none to hear him?" Can no language move or arguments persuade? Let us see who will come forward among the thousands who believe in the New Dispensation and take up the organization of

THE ORDER OF THE NEW LIFE.

Renew your subscription now.

Mrs Beste. Protests.

The *Boston Herald* of November 25th contains a letter from Mrs. Eugenie Beste in which she asserts her innocence of the charges of fraud recently made against her in connection with the Hartford "expose." and to which she appends a paper signed by twenty ladies and gentlemen, residents of Philadelphia, certifying to the genuineness of her mediumship.

In her letter, which is too long for our columns, Mrs. Beste, after citing evidence to show that she was decoyed to Hartford by those who were seeking her downfall, says:

"I will state, as correctly as possible, the particulars of an almost fatal tragedy. On the occasion referred to, I entered the rooms prepared for me. I do not remember feeling timid or strange. I was perfectly negative. The so-called sheeting was a narrow strip of cheese-cloth covering a fine copper wire, to be used instead of taking hold of hands. * * * The room was crowded: the sitters were arranged in three rows, Mrs. House at one end of the circle and her sister, Mrs. Wrisley, at the other. This was the front row. Mrs. House attended to the seating of her friends. I paid no attention to the "kitchen door," though I knew it was closed to keep the heat from us, the warm place being reserved (I suppose) for the two stalwart men secreted there. * * * * After seating myself in the cabinet I soon went under control, as I always do. I have no idea as to the time I so continued. I was aroused by a great horrible din. It seemed to me I was in the arms of great giants. I heard the words "Jail" "jail!" "fraud!" "fraud!" "Where do you get the voices?" "How do you make them?" Then I seemed to be sinking down, down, with great and horrible heads bending over me. I next remember that some one placed a tumbler of liquor to my lips and said: "Drink! drink! quick!" I drained it, then I seemed to revive: but the tumult began again: then I felt myself sinking down, down, everything was growing dark, and more liquid was given to me. I cannot tell what transpired after this until I was in the depot.

Mrs. Best next states that she is neither a musician nor a linguist except when under control, and that she knows nothing but good of the "Boston mediums," and concludes her letter as follows:

"I am innocent of any fraud in intent, or of any action on my part with intent to deceive. And in my own normal condition, I disavow every word that is stated in what is said to be my sworn statement as published in the *Boston Herald* and other journals, and I declare the signiture appended thereto not to be the signature that I would have made if in full possession of my faculties. Therefore, I make this renewed protest, and trust to many friends, and guardian spirits, to undo the machination of the enemies, who so shamefully abused my trust in them, and the hospitality of the city of Hartford as extended to me through the party who beguiled me there.

M. EUGENIE BESTE,

1601 North Fifteenth street, Philadelphia, Pa., Nov. 22, 1885.

To this document Mrs. Beste appends the following certificate signed by 20 names whose addresses, she states, can be obtained by writing to Col. S. P. Kase, 1601 North Fifteenth street, Philadelphia.

"We, the undersigned, hereby certify that, at the request of the spirit controls of Mrs. 'M. Eugenie Beste,' we held a test seance at No. 1601 North Fifteenth street, Philadelphia, Nov. 1, 1885. In order to make perfect test conditions, a curtain was arranged in the corner of the sitting room, the walls being perfectly blank and solid, after which the medium, Mrs. Beste, requested the ladies of the seance to examine her clothing, for which purpose they proceeded to the adjoining room and made a most careful and thorough examination of her clothing. The committee reported that there was nothing concealed or unusual about her person whereby she could simulate spirit forms illuminated or otherwise. Mrs. Beste was then escorted to the curtain, behind which she passed. After a few moments forms began to appear in their own light, and some 33 or 34 forms appeared, all of whom gave their names and were recognized by their friends in the seance. And we take pleasure in testifying to the genuineness of the medium and the wonderful manfestations that occurred, as well as the independent voices, which sang in the highest and lowest tones, a variety of songs. To all of which we most cheerfully testify. S. P. Kase, Mary P Kase, Leonard I. Abbott, Stevan G. Creese, Theodore Creese, Viola G. Creese, David Sinker, William H. Monroe, D. R. C. Dusenbery, Dr. Mariam S. Dusenbery, F. F. Ingraham, George K. Morris, Charles W. Bell, Lizzie Bell, Mrs. H. L. Lester, Mrs. Ed. J. Wheeler, F. A. Lester, Mrs. M. E. Aldrich, Henry C. Sheppard, M. D."

The First Society.

Mrs. Brigham spoke from the platform of the First Society on Sunday morning in answer to several questions that were presented for consideration. Your space will not permit an extended report, and I will give but a few brief extracts, condensing the questions as well as the answers:

Q. Why should spirits have been so desirous for the conversion of Constantine to christianity as to show in the sky an illuminated cross, with its inscription, when he was a murderer, and continued to be such, and when the establishment of christianity caused the torture and death of so many for fifteen hundred years?

A. In passing judgment upon any movement that effects the destiny of the race we must be careful not to limit the range of our memory to too limited a space of time, for if we do, we shall not reach just conclusions. It is quite true that the early centuries of the Christian dispensation were fruitful in suffering and death to many people, but before we proceed to charge the suffering and death to Christianity, we should let our memories carry us back to the condition of the race before Christianity made its advent, and we shall discover that in the Pagan religion sacrifice of human life was a common practice even among the Romans, who were the most highly civilized people of all the earth.

It was the custom of the Roman people to sacrifice the lives of their prisoners of war, without the least compunction of conscience: not to their pagan God, perhaps, but to the amusement of themselves in their gladiatorial contests, and in the arena of their circusses, in contests with wild beasts.

Nor was these men and women thus devoted to a cruel death always selected from captives of war, but thousands of their own people who embraced Christianity were cruelly put to death.

Human life at that time was not held as sacred as it is now. The age was a barbarous one compared with this present time, as will our age be a barberous one as compared with the ages that shall follow.

To judge justly of a man, or a movement we must be careful not to separate them from the times and localities in which they existed. The spirits saw that Christianity was destined to be one of the great movements that was to carry the race onward in the cause of progress. They saw the fruit that it was to bear, and which the world today is enjoying. Spiritualism could not have come had not the race been advanced beyond its condition two thousand years ago.

Christianity, seen in its theological form, cannot be justly charged with the introduction of persecution and cruelty into the world. It found them here, and it required centuries of growth before they could be eradicated from the human mind, and teh work of removal is not yet accomplished; but when we note the progress that has been made there is no occasion for despair.

Q. Is the religion of Spiritualism a final religion to earth's people, or does it merely furnish one of the great steps in the progress of the human race as all preceding religions have?

A. Many say that Spiritualism is not a religion at all, but that it is a science, or a system of philosophy. We hold, however, that through Spiritualism the highest religion is taught, for it teaches the religion of right living. It teaches that we are, and shall ever be, what we make ourselves by our acts in life; not of what we believe, but what we do.

It is, therefore, the highest religion, and the final religion; for there can be no religion higher than that which teaches us the duty of living in exact accord with the principles of universal being.

But you must remember that the tiny plant that has just pushed its two leaves above the turf from the darkness of the soil beneath is vastly different from the full grown rose bush covered with full blown roses and expanding buds. The blossoming and fruitage of the religion taught by Spiritualism is yet to come. At present the stalk, thickly covered with thorns, is pushing up in vigorous growth, and in pressing Spiritualism to your bosom you must use the eye of intelligence and reason, or you may get pierced with the thorns; but the buds and blossoms and the earlier fruit are already there, and if your hand be guided wisely you may gather them without being pierced. But the sweeter flowers, and the finer, richer fruit will come to you as you shall stimulate its growth by your earnest, loving and faithful cultivation of the principles it inculcates.

Q. Why should not this planet be the spirit world?

A. Because it is adapted in its formation for the development of material organisms. When the human spirit has discarded the material organism this mundane world is no longer adequate to minister to its requirements. As it now possesses an organism of a higher degree of development than the physical body, it requires a world of a correspondingly higher order in which to live.

The higher developed world for the home of the spirit need not be far distant in space, nor wholly separated from this planet. It may surround and enclose the planet, but it needs must be superior to it in development.

There were many more questions answered, but I must not trespass further upon your space. The service closed with a beautiful improvisation upon the subject "What is the wild West saying?"

JOHN FRANKLIN CLARK.

Directory of Spiritualist Meetings in New York and Brooklyn.

New York.

THE S. PARKER SPIRITUAL FRATERNITY (incorporated) holds services every Sunday in Wallace Hall, 121 W. 58th Street, corner Broadway. Afternoon, 2:45 o'clock for free discussion. Evening Service, 7:45 o'clock. Seats free. Public cordially invited. Members Conference every Saturday evening at 261 Sixth avenue.

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239 CHESTNUT ST. PHILA.
152 5th AVE. CHICAGO.
PA. AVE. & 9th ST. WASHINGTON
21 GRESHAM ST. LONDON.

IMPORTANT.

Fancy dress linings, in place of plain, is the Latest Novelty. For the past twelve months such houses in Paris as the "Grands," the "Louvre," the "Bon Marche" as well as every representative house in London doing a fine trade, together with every leading Modiste and Dressmaker, are using only Fancy Linings.

Ladies who have been abroad this season will testify to this state of facts, and the whole is confirmed by our representative in London, who writes that not a piece of plain colored goods is used in London above threepence sterling (equal to six cents) a yard for linings for Ladies' dresses.

Now, that we may be the first to introduce these new cloths in this country we have made the following line, for which we are ready to take orders, viz.:

Marveline Cloth, Cableine Cloth,
Elegantine Cloth, Sataline Cloth.

This line will cover all prices to retail from 18 to 35 cents per yard, and with nearly a 100 petterns to make your selections from.

We have made a New Department, especially for these goods, and have assigned one of our best men to superintend it.

This you will find to be a new and a novel idea, and made on an entirely different principal from anything heretofore offered.

An early inspection will be to the interest of every dealer in this country.

O. P. DORMAN,
Pres.

Estey Organ Co. Brattleboro Vt

When the word Estey or the word Organ is mentioned, they each suggest the other, so widely known and so popular are the instruments and the makers.

Five letters in each of the two words are reminders of enjoyment in multitudes of homes. Illustrated Catalogue mailed free to all applicants.

ESTEY ORGAN

A CRY FOR HELP ANSWERED.

DR. HAINES' GOLDEN SPECIFIC,

A POSITIVE AND RADICAL CURE FOR

DRUNKENNESS.

To the Wives, Mothers, and Sisters of Drinking Men:—

It lies in your own hands to save the husband, son, or brother from the awful disease of drunkenness. The ***Golden Specific*** can be administered without the knowledge of the patient. ***By simply placing it in coffee, tea, or in articles of food or drink, its presence will not be detected either by taste or smell,*** and after a few days

TAKING A DRINK OF LIQUOR IS A PHYSICAL IMPOSSIBILITY.

Drunkenness is a ***disease,*** not a weakness. Primarily the appetite for alcoholic drinks must be cultivated; but when the appetite once formed, it is as much a disease as any other affliction for which medicine is administered. Every nerve, tissue and pore of the body is but a famished wolf with a million mouths gnawing upon the system and craving for alcohol. Pledges, temperance lectures, "dreadful examples," prayers, resolutions—all are futile. Not one man in a thousand can withstand the battle; not because he has not the desire, but because he is physically weak. He could as easily abstain from eating food after a famine with a banquet at his hand, as to deny his hungry system in its awful craving for liquor.

THE SPECIFIC AND LIQUOR CAN NOT EXIST IN THE SYSTEM TOGETHER.

It would be amusing, were it not pitiful, to watch the man to whom the Specific has been given without his knowledge. At first, out of habit, and not realizing that the good work has begun, he pours out his drink. He swallows it ***and shudders.*** The next attempt, he raises the liquor to his lips, gets its odor in his nostrils, and sets the glass down, usually with the remark that "somehow, I'm not feeling very hungry." From this moment he is saved. No physical prostration, no "jim-jams," no ill effects will appear—the man is no more a drunkard than the child who never knew the taste of liquor. ***The Cure is Permanent.***

WIVES, MOTHERS, SISTERS,

Can you afford to neglect this means of saving the husband, son, or brother? As certain as that you love and desire to save the erring one, so certain do we offer you the means to accomplish such a result. Instead of sitting hopelessly at home, praying for the help that does not come; instead of putting one iota of trust in any system of pledges or reform,

COME TO THE RESCUE YOURSELVES.

You can administer this remedy quietly, easily, and without the patient's knowledge. ***It never fails,*** and the cure is Rapid, Positive and Permanent.

In hundreds of cases where Dr. Haines has administered the remedy in his own practice, ***there never has been a failure.*** He feels that wretchedness, blighted homes, suffering wives and children, every instinct of humanity, demand that the widest publicity be given this greatest of all beneficial discoveries. It is sold at a price which will enable us to accomplish such a work, while not placing the remedy beyond the reach of any one. The Specific is prepared in powdered form and put up in packages for mailing, or shipping by express. Especial care is taken that the contents can not be divulged to any but the party addressed, as there are many who are sensitive on this point; besides, to let its nature be known might frustrate the plans for its administration. One package will cure any ordinary case. Two packages will cure the most obstinate case. ***This is positively guaranteed, or money refunded. Price, One Package by Mail, post paid, $5.00. Two Packages at One Order, $5.00.*** Send Money by Registered Letter, Express, Postal Note, or Money Order. Address such and make ALL payable only to

GOLDEN SPECIFIC CO., 185 Race Street, Cincinnati, O.

We do not parade in public print the names of those whose experience prompts them to write us grateful letters. The following are extracts, the original letters, with thousands of others, being on file in our office.

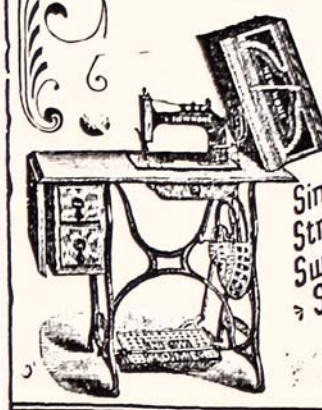
Creston, Iowa.—Our son is saved! thanks be to God and the Golden Specific. Every word of your advertisement is true.

Cleveland, Ohio.—My husband is cured, and he does not know the cause. He thinks he has proved himself a hero. Not once did he suspect the Medicine was in his coffee when he drank it. He now wonders why so many weak fools patronize saloons.

Rossville, Ind.—For fifteen years my husband made our lives a curse. He would not reform if he could. Your blessed remedy has worked a miracle in his case. I told him yesterday what I had done, and he says he will never drink again—that he could not if he wanted to.

Carthage, Mo.—I got a double dose. My wife gave it to me in my coffee without my knowledge, while I had ordered the medicine to myself to reform. I suffered no harm, and when we compared notes after my cure, you should have seen us. Yes, the happiest family in the state.

THE LIGHT-RUNNING
NEW HOME
Sewing Machine



Simple
Strong
Swift
Sure

PERFECT IN EVERY PARTICULAR.
HAS NO EQUAL
NEVER OUT OF ORDER.

NEW HOME SEWING MACHINE CO
30 UNION SQUARE NEW YORK.
CHICAGO ILL. ORANGE MASS. ATLANTA GA.

N. Y. & G. L. R. R.

TIME TABLE 1885.

TO NEW YORK.

	A. M.					P. M.		
Orange	5.27	6.56	7.47	8.43	10.45	1.31	4.43	6.40
Llewellyn	5.29	6.58	7.49	8.46	10.48	1.33	4.45	6.42
Wash't'n st.	5.32	7.00	7.51	8.48	10.50	1.35	4.47	6.44
Glenw'd av.	5.34	7.02	7.55	8.52	10.52	1.39	4.49	6.46
Cham's st.	6.25	7.50	8.40	9.30	11.30	2.25	5.40	7.50

FROM NEW YORK.

	A. M.					P. M.			
23d st. N Y.	5.45	8.30	10.45	3.30	4.30	5.30	6.15	7.45	
Cham's st.	6.00	8.40	12.00	3.40	4.40	5.40	6.20	8.00	
Glenw'd av.	7.24	9.32	12.47	4.25	5.27	6.25	7.04	8.44	
Wash't'n st.	7.26	9.35	12.49	4.27	5.31	6.27	7.12	8.40	
Llewellyn	7.28	9.38	12.51	4.29	5.34	6.29	7.14	8.46	
Main street	7.30	9.40	12.53	4.31	5.35	6.31	7.16	8.58	

SUNDAY TRAINS.

TO NEW YORK.

Main street	7.00	9.00	11.00	2.00	4.00	6.00	8.20
Llewellyn	7.02	9.02	11.02	2.02	4.02	6.02	8.22
Wash't'n st.	7.04	9.04	11.04	2.04	4.04	6.04	8.24
Glenw'd av.	7.06	9.06	11.06	2.06	4.06	6.06	8.26

FROM NEW YORK.

23d st.	7.45	9.45	12.45	2.45	4.45	7.15	9.15
Glen ave.	8.34	10.34	1.34	3.34	5.34	8.04	10.04
Wash. st.	8.36	10.36	1.36	3.36	5.36	8.06	10.06
Llew'yn.	8.38	10.38	1.38	3.38	5.38	8.08	10.08
Main st.	8.40	10.40	1.40	3.40	5.40	8.10	10.10

This road offers a superior freight service from New York. Goods shipped one day are delivered at Main street at 9.30 A. M. next day.

STEPHEN SMITH,
Superintendent.

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THE NEW YORK BEACON LIGHT.

"LOVE ◦ LIBERTY ◦ JUSTICE."

Vol. II. No. 6. December 13 th, 1885. Price 5 Cents.

What Shall We Do?

You had an article in your spiritualistic paper on Push. It is all very well to push, but to push in the right direction is equally important. The first great need in this section of our vast country is a first-class Spiritual newspaper, which shall serve as an organ to spread the light, and give forth the great facts of Spiritual manifestations.

This is the first thing we want in the city of New York. When we reflect that within two hours ride of the City Hall there are not less than five millions of people, we can form some idea of how important this metropolis is as a centre from which to effect a great reform. There are many live men and women in this two hour radius than there is in the same area of territory anywhere on this planet.

Second. The next great thing to look after is to institute measures to revive the "Seek Light of Spiritual manifestations."

It is a shame upon the prominent Spiritualists of New York that they have allowed the Cause to wane. With their wealth, able, unsurpassed mediums and thousands who only want the facts and the truth, we are at a stand still. There is not one half the interest in Spiritualism now that there was a quarter of a century ago when brave Charles Partridge and that able writer and thinker, Professor Britton, were running the old *Spiritual Telegraph*.

Are we to allow the Cause to be stamped out in New York, or are we to wake up and organize for real work? The spirits call upon us to arouse—to do more work and less talking; to bring forth the facts instead of teaching the useless, morals and manners of life. What we need is a scientific demonstration; not the relation of literalluse theories or flowery discourses. The honest men and women of this country are thirsting for facts and mathematically demonstrated truths. They want more materialization and less religion—more real phenomena and less wrangled higher teachings. They want more plain, material facts concerning the certainty of a life hereafter, and less moral, lofty-toned talk as to how to live here. There is a great deal of difference between fading wreaths of flowers and the solid and immovable logic of facts.

Patient work in the investigation of one or more wort-class long, healed-like cases about nothing. Real flowers, especially when brought by spirit friends, are interesting and beautiful demonstrations, but the old ephemeral, ever-rotty-pod, and oft repeated bouquets of oratory rarely like snow wreaths on the river's brink. The thin skins of weak disciples are of trifling account in the presence of those indisputable facts which point with unerring certainty to the immortality of the soul.

Let the facts be brought out and recorded. This is the great thing to do. Let us speak in our public meetings only of what we know and what we can prove beyond the possibility of doubt, and not of our opinions, theories, or speculations. We had better be silent than to waste words upon the unknowable and the authoritively given rubbish of the dead past. It is the living, breathing, vexile facts that the people require and must have before any real progress can be made.

What shall we do as Spiritualists to get out of this old deep worn rut in which we now are? What shall we do to awake the hundreds of Spiritualists and others who want to believe, and are anxious to investigate?

This is the important problem of the eternal now, and from this time forward until the great question is settled the mind of all.

We would like to say something next week if you have any room in your brilliant little paper.

WILSON MACDONALD.

A Spiritualist's Gift.

The grandest humanitarian and whose great work of the age—the Standard Dictionary—is rapidly nearing definite shape and action.

Some facts concerning Governor Stanford's munificent benefaction in this direction have recently appeared in print, all though the detailed plans of the great enterprise are not yet fully matured.

The Governor's home in the countryside at Palo Alto, of suitable buildings for a great educational institution, with a chief college or university at the head, all under control, and free, to be a gift from the State. For the endowment, Governor Stanford will consecrate his Vina ranch of 55,000 acres, in Tehama county; the Neill ranch in Butte county, of 19,000 acres, and the Palo Alto homestead farm, partly in Santa Clara and partly in San Mateo counties, of 7,000 acres. Most of these lands are under a high state of cultivation, and are very valuable. The Vina ranch on the Vina tract comprises 8,000 acres, and is said to be the largest vineyard in the world. This ranch has fifty seven miles of ditches and wate rights. Pay land, it is said, will produce an crops of alfalfa each year. On the Neill ranch there are 18,000 acres of choice wheat land, and the rest is rich bottom land. The Vina estate is to be subdivided into forty new farms, and model, the proceeds to constitute a part of the endowment fund.

All of this vast property, in addition to personal property, valued at many millions of dollars, Governor Stanford will, after making ample provision for his heirs—consecrate to the noble charity he has undertaken. He is now preparing the papers which shall constitute the gift and trust, and will devote the balance of his life to overlooking and directing the execution of his grand educational project.

Fit work, this, for the declining years of a noble life. Here is a charity, the far-reaching results of which only eternity can measure. The humanitarian work could require such a vast property; the heart that could prompt, and the head that could execute so grand and generous a conception, place Governor Stanford in the front rank with the truly great men of the world.—*Golden Gate.*

From this date until Christmas "Clear Light from the Spirit World," by Kate Irving, will be sold at Beacon Light Book Store for $1.00. "Health Fragments," by Dr. George H. Emmett, can be had during the same time for $1.25. Either of these works would make pretty and useful holiday presents.

The Baffled Attempt at Exposure.

Editor of the Beacon Light:

I have read with much satisfaction the report, published in the Beacon Light last Sunday Morning, of the extraordinary incident that occurred in your scance room last Thursday evening, and feel that I must congratulate you that this case of "spirit grabbing" did not result, as so many others have resulted, in an apparent exposure, and the total disgrace of the medium, to the discredit of Spiritualism and especially the pulpit of materialization.

These dances have become so frequent during the last few years, both in this and other countries, that, notwithstanding the overwhelming evidence of the reality of the phenomena, as shown by the most careful observation and experiment, the very suggestion of it is often sufficient to excite derision, among not only non-spiritualists, but a part of the most thoughtful leaders in the general fact of spirit manifestation. Only a few days ago the New York Tribune, in commenting on the "exposure" of the Bangham Twins, in Iowa, said:

"They grabbed an unscattered and unprepared audience, and discovered the fraud's needs can himself. And yet hosts of people keep up this a credulous ear to this nefarious life nuisance."

This remark is perfectly natural—as natural as it is false and despicable—and is the moment, prejudiced, and illogical; but it is the most favorable in a journal conducted as intelligently as the *Tribune*. What must Spiritualists expect when the Sun, established by unquestionable scientific evidence, becomes something the opposite of a fact) some trickster has endeavored to counterfeit it for mercenary ends? Suppose, again, some trouble-maker should profess to employ Pasteur's mean method and be exposed as an impostor, would that, or ten thousand such cases of imposition, prove that Pasteur's mode of cure is "abominable nonsense?" Yet the reasoning (?) of the Tribune is worse than that; and it is doubtful that even a second such cases of failure to "grab" the spirit as occurred in your experience would be of any avail to reform the Tribune's logic on this subject, encompassed, as it obviously is, by a dense cloud of prejudice.

"Honest people" do retain their faith in the actuality of these substantial psychic forces, separate from thought and wholly dependent of, the medium, because they refuse to apologize the results of their own repeatedly verified experience, on account of these "spirit grabbing" incidents, which are, in fact, the most direct and strongest public notwithstanding mediums. For such cases most people who have never studied, and who scornfully refuse to study, the philosophy concerned in these occurrences are satisfied with the most obvious explanation, namely, conscious fraud on the part of the medium; while such intelligent observers as H. Wallace Atwood, Hudson and Epes Sargent have shown that these very incidents found admit of a very different explanation, depending upon the subtler principles of spirit manifestation and psychology. Cause mind, ignorant of these principles, and, as it would seem, sometimes place itself beyond the reach of them, can find no better method of heal than the cure of the form, which is to a stranger's exploration of the mystery of a ticking watch by smashing it to pieces with a stone. This is the view of the matter taken by some of the wisest experts in spiritual science. Mr. Wallace said some time ago in regard to one of these "exposures in England:

"The fact of a person seizing the form and finding the medium is not, and cannot be a proof of fraud."

"Spirit grabbing" is wholly illogical as a test—wholly inconsistent with the principles of spiritual science as now understood by all careful and intelligent students of this branch of knowledge.

Under greatly, nevertheless, the incident, evidently foreseen, if not devised, by your spirit band, who, by long experience and persistently good conditions, are enabled to produce results, and duly guide that would baffle the power of others less favorably circumstanced. Besides the hostile influences that are evident, it is clear that if there as powerful as the presence of a large battery of true forces, ill-designing adversaries in the flesh as well as out of it would have made it perhaps even the power of your wise guides could scarcely have frustrated their malicious scheme. I doubt not, however, that their wisdom and gentleness of control would have availed to prevent, by permission, any fatal or accident-dealer.

It is usually, when medium dragged into their guilt, though acted good base their spirituality, that they fail at times to the adversaries, spiritual and earthly; because, under such conditions, their own guides lose their protecting and directing power. At this time in fact I have been told by some of the guardians of the vestibuled mediums.

The earliest case of "spirit grabbing" was, I think, that attempted to England in 1854, upon Miss Florence Cook, which, like the case in point that "fled the Ephesians" from Miss E. Yeh-kum gained notoriety by grasping the spirit form around the waist, "when there was instantly seen to be from only disengaged itself from his strong grasp, and, with materialization, disappeared, clothing and all.

A few more of such cases would soon bring a new general interest to the reality of this interesting phenomenon and it may be that the spirits have not exerted a point of strength and efficiency in producing it, of which they will be able, or will be permitted, to defy the "spirit grabbers," by sending forth such strong spirits as Daniel Miller into the very jaws of the wolf, so to speak, simply to disconcert *bellum ferae* and show him that a beast's ferocity is now, ever strong, held a spirit form.

The interesting report of March would have been improved, I think, by a little more explicitness as to the manner in which the spirit form was disengaged from the grasp of the seizer. It was:

At this same instant, Mr. Gunning grasped him (the seizer) with his left hand, partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he had grabbed. The spirit form glided instantly to the end of the cabinet where the medium sat, and there is no opening, and demonstrated out of the seizer's reach.

The question will arise, did Mr. Gunning compel the release of the form, or did the latter glide out of the grasp of itself? The question is one that the medium by the guide, Dr. Hodges, was unavailable and highly valuable in-deed, as was the extraordinary partial materialization of the spirit Madonna. Taken together, these incidents will render the case quite memorable; though it will, probably, have little influence upon the skeptics and "honest people."

Again congratulating you upon this satisfactory demonstration of spirit power and the genuineness of your seances mediumship, entirely needed by those who have attended your seances, I take pleasure in subscribing myself Very sincerely your friend.

HENRY KIDDLE.

"Health Fragments," by Dr. George H. Emmett, M. D., should find a place in every home. It destroys tendency to intoxication.

THE

NEW YORK BEACON LIGHT.

AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL, GIVING RESULTS FROM OUR LOVED ONES IN SPIRIT LIFE AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

Free from controversy and personalities.

Mrs. M. E. Williams,

Editor and Publisher.

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SPECIMEN COPIES SENT FREE ON APPLICATION.

Newsdealers supplied by the American News Co., 39 and 41 Chambers Street, New York.

Mediums, Lecturers, Officers of Spiritual societies and others in possession of facts of interest to Spiritualists, are requested to send them to BEACON LIGHT for publication. Make your communications short and to the point.

All communications and remittances should be addressed to

Mrs. M. E. WILLIAMS,

232 West 46th St. New York.

Entered at the Post Office in New York City as second class mail matter.

SATURDAY, DECEMBER 12, 1885.

☞ *We desire to bring* BEACON LIGHT *to the notice of Spiritualists all over the land. To that end we earnestly request every person reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc.*

Show Your Faith By Your Works.

Spiritualists, above all other religionists, have reason to show their faith by their works. They know that their reward in the life beyond the grave will depend upon their work in earth life rather than upon *faith* or formal prayers—that if they would lay up treasure in the Heavenly summer-land they must do it by good deeds done in the mortal body.

And yet how little are most Spiritualists doing for their fellow-men!

The average Spiritualist lives as if he thought his whole duty in life consisted in the occasional attendance of seances and lectures.

Spiritualists, generally, feel, and not without reason, that they are superior, religiously speaking, to "orthodox" religionists.

But is the thought well grounded? True it is that their religion is as far above others as light and knowledge are above darkness and uncertainty. The future life is not a matter of flimsy *belief*, but of absolute knowledge. They KNOW there is no death. They know that intelligent life, once begun, has no ending, and they know that when in the life beyond the grave they shall be called upon to give an account of their stewardship in the earth life they will be rewarded or punished according as they have made good or bad use of their opportunities while yet in the mortal body.

Why, then, is there so much indifference among them regarding the condition of their fellow men and women? Why do they leave their despised or; jilted "orthodox" brothers and sisters to carry on all, or nearly all, the great works of charity and education?

Why are the millions of Spiritualists sleeping while Presbyterians, Methodists, Catholics, and all the orthodox sects, are covering the land with colleges, schools, asylums, hospitals, and all the institutions for the alleviation of suffering and the education of the mind and soul?

We often complain that the press and the public ignore or sneer at us, but let us stop and ask ourselves what we are doing to merit better treatment.

Go to work, friends! There is need for lyceums, schools and educational and benevolent institutions of all kinds. Do something for the cause besides talking. Show your faith by your works.

A full line of spiritual and progressive books are on sale at BEACON LIGHT office at publisher's prices.

Beacon Light Circle.

The BEACON LIGHT seance was opened on Tuesday evening with members selected by the cabinet, and with the least possible ostentation. Dr Holland announced his presence by full form materialization, and in these words:

"Well, friends, I am pleased to meet you as a sound little body. Now let us see what we can get. We hold ourselves responsible for the character or correctness of no communications brought here. Strange things may be expected, and they will occur. Each spirit shall alone be responsible for what he may give. If you do not already know it, you shall realize when you come with us, that 'every tub must stand on its own bottom.' You must expect to hear from 'Hell' as well as 'Heaven.' We shall aim to treat all alike, and give every assistance in our power that our companions may communicate with their earth friends. We have established the BEACON LIGHT, and we shall continue to have it shine for all, no matter what the world may say. We want to 'rend the veil,' that mortals and immortals may know each other better, and we ask from you only patient, loving sympathy, which I am sure you will give freely."

Then followed a series of tests, and names of those present, several of which will be in our message department, which were written by the ones whose names are signexplained in the communications printed. These will continue from week to week; and we trust this new feature of the paper will not render it less acceptable to our readers.

We are glad to learn that Dr. G. H. Everett is about to commence a series of Health Lectures, to be delivered on Tuesday and Friday evenings of each week. We have never heard the Dr. discuss the subject of health and disease, but from the contents of "Health Fragments" we are assured that these lectures will exhibit a severe scientific training, great practical value, and a redeeming fancy which renders all his rostral efforts both charming and influencial. We understand those lectures are to continue throughout the winter, and we predict for them a large success. They are under the management of Mr. Martin, and will open with a free lecture Dec. 15th.

The members' conference of Parker Fraternity, at 961 Sixth avenue, was well attended. These gatherings are entertainments of a high order and are especial feature of the methods of work adopted by the fraternity. Drop in upon them and you will find a place where you will want to go again. There is a fascination about them, for hungry souls can there get food.

Promiscuous back numbers of BEACON LIGHT will be furnished at $1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lecture for Spiritual Societies within a reasonable distance from this city. No abler speaker than Dr. Everett occupies the Spiritual platform in this country. He can be addressed in care of this office.

Read Health Fragments, by Dr. G. H. Everett, its pages glow with wholesome truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market. $1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send her a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with these friends of our holy cause.

"Health Fragments," is worth its weight in gold to those seeking mediumistic development.

Subscribers to BEACON LIGHT who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass., Dr. James A. Bliss is duly authorized by us to receive subscriptions: and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

MRS. WILLIAMS' SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price. $2.00, formerly charged.

Verifications of Spirit Messages.

To the Editor of Beacon Light:

I wish to thank you for the communication which appeared in the New York BEACON LIGHT, under date of Nov. 31st, from my daughter Eveline. Such communications appearing in your paper from time to time will do the cause of Spiritualism invaluable service.

With best wishes for the success of your enterprise, I am yours truly,

GEO. H. PERINE.

74 West 30th st., New York, Dec. 1, 1885.

To the Editor of Beacon Light:

In a recent copy of BEACON LIGHT I saw a communication from Henry Ducloss, Esq., of Stamford, Ct. I knew him well, and much of what he says I am able to fully recognize. His speaking of "the pets" as peculiar, for he was devoted to dogs and horses—as was his wife. I am glad to learn how great the consolation such messages bring to sorrowing hearts.

Accept my best wishes for your success, and believe me, very truly yours,

J. W. FLETCHER,

104 C. st., Washington, D. C., Dec. 9.

To the Editor of Beacon Light:

I feel I must thank you for the message you published in your paper of Nov 21, as coming from Dr. Lary Golden. Moore. The name is Morse, and Dr. Leary was a very good friend of ours, and, as he says, helped my mother very much when none of the others seemed to understand her; also the other gentlemen mentioned were friends of my father, Gen. Morse, so that the message is very correct, and very advice good. I am very happy to know Dr. Leary is able to come back, and should have been much pleased had I been at your seance, but shall hope to be at some future time. I am glad to see you have asked Mr. Morse (by the way, he is a stranger, and no relation to me, though the same name) what his evidence is in regard to fraudulent medium ship, as a lady who was calling at my house spoke to us of having found him make the same remark against materialization, and I considered it poor taste for him, or any other medium, to run down another medium. Mrs. Fletcher, who has been stopping with us this month past, left for Washington this afternoon. She was feeling better than a few days ago. I have enjoyed her lectures and having her with us very much indeed.

From a sincere wish for the welfare of Spiritualism,

CARRIE E. MORSE.

426 Franklin Ave., Brooklyn, Dec. 3, 1885.

Movements of Lecturers.

Mr. J. W. Fletcher begins a month's engagement in Washington, D. C., with the first Sunday in December.

Mrs. Cooper, 387 Longworth st., Cincinnati, Ohio, is a very fine slate-writing medium, and also is giving fine materializing seances.

Mrs. A. M. Glashling will lecture in Washington during January.

Bishop Beals has been meeting with fine success in Columbus, Ohio.

Mr. W. J. Colville has become the Spiritual head of the Fraternity of the White Lotus, in place of Mrs. Willis Fletcher, resigned.

At the close of Mr. J. W. Fletcher's course of lectures in Cincinnati, Ohio, Mr. Clarence Humphrey arose and presented him with a magnificent gold medal, handsomely engraved, on behalf of the many friends present. The house was crowded to overflowing by a highly distinguished audience.

PARKER FRATERNITY.

The audiences last Sunday were large and the services of unusual interest. In the afternoon conference Mrs. Wallace, Mr. Dens low and Dr. Teed made stirring speeches which challenged discussion and provoked an energetic closing from Mrs. Hall.

The evening discourse, by Dr. J. Everett, was listened to with every seat occupied. The subject was "Business and Morality" which the speaker treated in a manner entirely his own. The doctor considered that business men embodied the ability, morality and usefulness of modern civilization and argued that they organized and exemplified the social and religious growth of every community. On the other hand the speaker endeavored to prove that the genius of money making was demoralizing and corrupting and that business men were to be commended for having attained their average morality in the face of money getting tendencies. The services tomorrow will include an afternoon discussion on recent developements in materialization.

Mrs. Williams' receptions with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.

Directory of Spiritualist Meetings in New York and Brooklyn.

New York.

THEO. PARKER SPIRITUAL FRATERNITY 58 corporated holds services every Sunday in Walker Hall, 123 W. 58th Street, corner Broadway. Afternoon, 2:45 o'clock for free discussion. Evening Service, 7:45 o'clock. Seats free. Public cordially invited. Members Conference every saturday evening at 961 Sixth avenue.

GRAND OPERA HOUSE HALL, 8th Avenue and 23d Street.—The first society of Spiritualists hold its meetings at this hal. every Sunday at 10½ A. M. and 7½ P. M.

MILLER'S ARCANUM HALL, 54 Union Square between 17th and 18th Streets, 4th avenue.—The People's Spiritual Meeting removed from 57 W. 25th Street, every Sunday at 2¾ and 7¾ P. M., and every Friday afternoon at 2¾. Frank W. Jones, Conductor.

METROPOLITAN CHURCH FOR HUMANITY, 251 West 23d Street. Rev. Mrs. T. B. Stryker. Services Sunday at 11 o'clock M. and 7:30 o'clock P. M. Officers; George D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Brooklyn.

THE FIRST BROOKLYN SOCIETY OF SPIRITUALISTS holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton Street. Speakers: October, Hon. A. B. French; November, Miss Susie Willis Fletcher; December, Mrs. Amelia H. Colby; January and February, Mr. J. Wm. Fletcher; March, April, May and June, Mr. M. V. Moore. Lulu Boothe, Morning Service at 11 o'clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in the hall.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 416 Adelphi Street near Fulton, Brooklyn, N. Y. Sunday Services 11 A. M. and 7½ P. M. Medium's Meeting 3½ P. M. Ladies' Aid Society, Thursday 3 to 10 P. M. John Jeffrey, President, S. S. Nichols, Vice President. Lulu Boothe, Secretary; A. G. Kipp, Treasurer. Speaker engaged: October, Mrs. Nellie J. T. Brigham.

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From our Spirit Friends.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD. ABHOR EVIL. FOR THE TRUTH IS RELIGION, AND HONEST INVESTIGATION IS PRAYER.

SPIRIT P. T. HOLLAND.

The messages in this department are given by the Spirits whose names are signed while they stand surrounded as in full view of the circle, some by controlled mediums, and others by impression and while the audience. Mrs. Middlebrook, in her unconscious trance, a number of Spirits appear at every seance, but usually to the friends present, and their messages being of a private nature, we do not publish them without permission. Messages of general interest we shall always publish, and we invite Spirits who choose to manifest in such messages to favor us, and we will do our best to publish them correctly, and will thank the friends of any Spirit who shall receive messages, to send us copies of them for publication.

DAVID LAWRENCE.

I wish very much to send a message, and will try this means. I have been but a few months in spirit life, but I studied the subject before I came over, and understand the business pretty well. I am often with Mrs. Stanchfield, who will be glad to know that I had a glorious reception on my entrance into spirit life. I was awake all the time my funeral service was going on, and part of the time was up stairs with my wife trying to cheer her as she lay there in bed. Grace is a good girl, and I shall watch over her. Tell Alice not to mourn for her father. He is much better off, and she will come soon. I shall come again. God bless you all.

DAVID LAWRENCE,
FOX Village, Mass.

ROSA CHANDLER.

Dear Father and Mother:—You will be surprised to have me come away off here, I know, but I found the door open, and some little spirit friends told me I could come. I brought you some red and white roses when I spoke to you, because that was to show you my name. I wish you would have some circles at home so you and I could speak. I would talk real loud so as to make you hear, mama, if you are deaf. I love you all very much. Good bye to both.

ROSA.

We live down at Covington, Ky. That is close to Cincinnati.

MARY LOUISA SIMMONS.

Dear Father:—We are all here, and we go to you often to bless and aid you. Your mother, Margaret Simmons, your father, Jeremiah Simmons, and your daughter, I am MARY LOUISA SIMMONS.

My father is Theodore Simmons, of Ardelonia.

KATE WARNER.

I wish to send a few words to my friends to whom I am now seldom able to come. I shall be absent, I know, this Christmas very much, but, nevertheless, Fannie and I, will be at the family gathering. Please give me a chance to speak to you, dear sister, and I should be glad to speak to George and mother also. Frank has told me that the strange sounds we heard when Ann was there came through his power. Love to Mrs. Hunting.

KATE WARNER.

To Mrs. Charles G——, 51 Clinton Place, City.

JOHN CLENDENNIN.

I have tried to send a message to my friends in Cincinnati, Ohio, on two occasions, but I find that my wife is opposed to my coming in public, and will not even recognize me when I do come. But that does not prevent me from doing what I think to be my duty, which I shall continue to do so long as I find a door open. All will be well with those who are faithful to the truth. Let nothing discourage them in carrying forward the good work. I did speak through the young speaker, and again the other night. Please print this message.

JOHN CLENDENNIN.

"LIGHT" FOR "EE."

I send this to one I love on earth more than all others. Now that you realize my presence, and know my mission is to bless and comfort you, you will, from time to time, aspire to know more of our home and development, and I shall gladly fly to you with messages of wisdom culled from our angel side that you may naturally and beautifully become acquainted with us in a sense that will enable us to reach down to all our earth friends.

You are in close report with many whom you have not met in earth life, and they, as myself, hope to use you in this good work. I will write again. My power will not permit me to say what I desire at this time, so must try another time.

LIGHT.

THEODORE PARKER.

Friends, there are many here who greet you with love and tenderness.

When mind fathoms Deity it can fathom connection in its highest fulfillment of expression, and its wide development of more for the incoming glory of progress.

I hold that progress has made me a spirit, endowed me with the capacities to understand every movement of her triune cause, suggested in the theological mystery by the omnipotent eye of the Divine Godhead, or prime in cause, and secure in principle.

THEO. PARKER.

WORDS.

We attribute to Talleyrand, one of Napoleon's ablest ministers, that words were intended to conceal rather than express our thoughts. This saying has been used by sophists to support and sustain theoretical vagaries. The truth is, that language is used almost exclusively to express our thoughts, ideas and desires. There are large numbers of words, however, in all languages which express nothing, mean nothing, and therefore should be dropped from our vocabulary.

The word God, for example, in one of these, and has abused as many definitions as there are human beings in the world—at least so far as the so-called spiritual or religionary Gods are concerned. The Gods of all the Bibles that have yet been written are probably but myths, imaginary—not even themes. There are not less than three real universal and distinct so-called Divine books understood to be Bibles. Vishnu, Allah and Jehovah, these Gods—not to speak of Buda, Jupiter, or Osiris—are the Gods who have, it is claimed, written books and given them to mankind. Hundreds of millions of men women and children in various parts of this planet worship these imaginary Gods. Many of these Gods, it is said, made worlds, and made human beings, and started the machinery of the system of planets which we now observe in motion in the regions of space.

Science and education have not as yet been able to check this desire to worship something, and to believe in these imaginary Jehovahs.

Societarians and Utilitists take their children at a tender age, and under the assumed virtue of moral and religious training, mould their minds, direct their thoughts, and train them into grooves out of which it is difficult for them ever to escape.

These Bible Gods are believed to be anthropomorphic, or men Gods. We have the example of our Bible God walking, talking and acting very much—not like a good man, but unwise. Moses gave this God a severe lecture upon Mount Sinai—as the Bible says. It seems that God and this author, Moses, had a difference of opinion concerning the calf that Aaron had been making for the Egyptian Jews to worship. Moses was very angry with his brother Aaron for making the calf. God was also in an excited state of mind, and declared that he would annihilate the whole tribe of Jews. But after the lecture that Moses gave him he softened down, and seemed to take the advice of the wily author.

It is entirely certain that this old Jewish gentleman who was directing Moses is not the same God that our misguided Catholic, Protestant, Spiritualistic preachers pray to. The Theologians of this age are just as well satisfied with their God as Buddhists, Jews, Mohammedans or Christians are with their's. Then, there is another God very popular now; that is the Masonic God. He is almost the Gods in one. He embraces all the good Gods for the last ten thousand years. This Masonic God is a sort of compromise God. He is liberal and benevolent to a fault. He is the Grand Master, Supreme Commander, and only of the Masonic fraternity, but of nations that are or may be—whether in the snows of the north, or the tropics of the south; whether around the great mosque in Damascus, or on the corner of Sixth avenue and 23d street, New York city—this magnificent and benevolent being is ever present, intelligent and accommodating.

This belief in Gods and Divine events to be more common where ignorance, idolatry and superstition prevails. The nearer we get to education, philosophy, science and art, the more rational and enlightened we become.

It may be that the law of evolution will eliminate the bigotry, superstition and ignorance out of the human family—if not in this world, at all events in the next.

The word God, then, may be said to have no meaning, because it represents nothing; and so with Heaven, Hell, Blasphemy, Religion, &c., &c. As none of these have any provable existence, and only seem to exist in the mind, they should be expunged from our dictionaries.

W. M.

THE MIGHT OF EXPERIENCE.
BY JOHN FRANKLIN CLARK.

In some respects the human mind is like a pendulum. It swings from side to side through an arc of greater or less extent, and as it changes its point of observation, the aspect of all things within the reach of its observation are correspondingly changed.

Probably there is no time in the life of an unlevel as when they know no more, in their own estimation, as just after they had given to their silent mother, and entered upon the busy stage of life.

In fact, what we don't know at that time is, in our opinion, not worth talking about. Now, there must always be a sufficient cause for every effect, and it will be well if we can ascertain the cause that has resulted in sending the feeling of all-sufficient knowledge in the mind of the unfolding man and woman who are scarcely boys and girls, but who as they grow older change the words to I believe, and later still in order to know.

If we examine into the matter closely, we shall find that this state of mind is a natural effect, flowing from a very obvious cause. The education of a person begins immediately after birth, and from the cradle to the close of school days this observation is inculcated into the young mind by authority.

It is taught to believe that whatever its parents tells it is true. In the mind of a child a thing is so, because mama and papa says it is so. It is seldom permitted to argue the case, and still less seldom encouraged to do so, but is taught to believe that it should always accept without questioning and without doubt the statements of its parents; and especially is it impressed upon its plastic mind that all that the priest or minister says, and all that their church teaches is true, and that it is extremely sinful and wicked to doubt or question.

Then it is turned over to its teachers and text books, and the same ideas are inculcated. They may not have quite as implicit faith in the say so of the teacher as of the priest or minister, but the text books are infallible.

If a question or doubt arises, the text book is the final court of appeal. If the book says so, that settles the question for all. Even the teachers are not permitted by the editors to differ from the adopted text books.

Well, what is the result of this process of education based wholly upon authority? Plainly this; that when the pupils leave school they know very little, but they believe a great deal. Now mark that they believe, not be, and is, true; but they have got to demonstrate its truth before they know it, and make that truth their own, while much that they believe is false, and they have yet to find that out.

But they feel that they know everything to be true that they have been taught to believe to be so, and they know everything to be false that they have been made to believe is false. Among all their learning they have not learned to clearly distinguish the difference between believing and knowing. They are like a pendulum that has been forced up to the highest point of one segment of its arc, and fastened there by a cord.

The cord that binds their minds is the cord spun by authoritive and dogmatic teaching.

But now they are out in the world, and by and by they will run up against a fact that conflicts with some of their belief knowledge. They try to annihilate the fact, but the fact will not budge an inch. They stop to get breath, step back to get a good start, and at the fact they drive full tilt. From the collision the fact comes out serene and smiling, but their belief has been shattered, at that particular point, and they begin to wonder whether the person that made them believe that that hard fact was nothing but a myth might not have been mistaken in other things as well, and they begin to have doubts.

These doubts burn off one of the strands of that cord that binds the pendulum of life up to one of the extreme points of its arc. They encounter and life against other facts with a similar result, and by and by the cord is severed, and away they go with a grand sweep and lose home at having gained their freedom.

But the momentum acquired by the descent of the pendulum to the mean point of its arc carries it beyond, and up the other segment to a point almost as high as that from which it fell.

Now, it often happens that at the furthest extreme of the arc there is a spring fastened with a hook upon it, and it swings it around the pendulum and binds it to the opposite extreme of its arc. This is very unfortunate for the individual, but it often happens. The result is that the standpoint of observation is constantly reversed, as is also the aspect of all things observed, with the result that what was before believed to be true is now believed to be false, but unfortunately the party has not yet learned sufficiently to distinguish accurately between belief and knowledge, and so, in their own opinion, they know them to be false.

On such persons their former beliefs have much the same effect that a red cloth has on a mad bull, and they denounce and rave, without either reason or sense. But after a time their knees, which are only beliefs, will come in contact with some stubborn facts located in that segment of the arc of life, and by the impact the spring will be forced back, the pendulum will be released, and away they go again to the other extreme, only that the hard facts that they have butted against act like gravitation to prevent them from going quite as far as the point they first fell from.

Then it is a sight for gods and men to see them denounce these things that they so lately landed to the skies. It would be a pitiable sight indeed, only that we, who have studied backward and forward through their arc until we have at last found repose at its mean, know that they have at last entered upon a true progressive motion, and that it leads directly to the attainment of understanding and happiness that comes from a true knowledge that can only be acquired when the extremes of position are abandoned, and all things are viewed from the mean.

The cause to be pitied and to call forth all our sympathies, are those in whose lives the cord of authority has never been severed, but who are still bound to that extreme of the arc of the mind to which they have been forced by it, for there is no standing still, as life, and authority will continue to force them further and further from the mean, and when the cord is snapped the more hostile will be the swing, and the longer will it take for them to find rest and peace.

This action of the human mind is more observable in religious matters than in any others, for the reason that so-called religious truths are taught almost wholly upon authority, or rather, perhaps we should say, are based upon authority, and not upon natural principles.

The views here given may serve to show why it is that some persons who leave the churches for the religion that Spiritualism inculcates become so bitter in their denunciations of theological teachings, and then after a time, become as sweeping in their denunciation of mediums as friends.

They have slipped the hook that first caught them, and have swung through the arc again, but not far enough to be again caught by the snares of theology. They must continue to swing. They can't help it. In fact, they don't know that they are swinging, but they will perceive that they have been when they enjoy the light that becomes at the mean point of observation, all in good time. Growth is slow, but the results are sure. The swinging of the pendulum will bring experiences that will be fruitful in their good results.

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Clinton, Wisconsin, Nov. 14, 1868.

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It would be amusing, were it not painful, to watch the man to whom the Specific has been given without his knowledge. An **appetite for liquor** will not manifest itself. He has no desire for it, and does not crave it. He **loathes it and abhors** it. The taste entirely, he never touches it, and does not want to. He becomes, in a few days, perfectly temperate, and from that moment, forward, he is safe from the terrible curse of liquor. **The Cure is Permanent.**

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Can you afford to neglect this means of saving the husband, son, or brother? As certain as that you read this and decide to try it, so certain will you find the means to accomplish it. Instead of acting hopelessly as heretofore, prepare for the coming bout among friends; instead of passing one hour of grief in and agonizing suspense for days.

COME TO THE RESCUE YOURSELVES.

You can administer this remedy quietly, and **at the patient's knowledge**

If you prefer, you can tell him what you are doing, and that you have taken the remedy to save him from a drunkard's fate. He knows that he can control himself when he gives his own promise, and will keep it sacredly. Many have been induced to take the remedy in this way, and **there never has been a failure.** He knows that he can control himself when he gives his own promise, and will keep it sacredly. Many have been induced to take the remedy in this way, and **there never has been a failure.** He knows that he can control himself when he gives his own promise, and will keep it sacredly. Many have been induced to take the remedy in this way, and **there never has been a failure.**

In almost all cases where the remedy is given without the knowledge of the patient, he will, when informed that he has been taking it, express himself as entirely relieved of any desire for liquor, and will make no resistance to the destruction of his appetite. **This is positively guaranteed.**

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TIME TABLE—1885.

TO NEW YORK.

	A. M.						P. M.					
Oswego			7	47	9	45	12	05	1	55	4	45	8	40
Llewellyn			8	00	9	58	12	18	2	08	4	58	8	53
Wards			8	14	10	12	12	32	2	22	5	12	9	07
Chase's			8	20	10	18	12	38	2	28	5	18	9	13
Phil. N. Y.	5	30	8	30	10	45	12	45	2	35	5	25	9	20
Chase's	5	40	8	40	10	55	12	55	2	45	5	35	9	30
Ellicott	5	46	8	46	11	01	1	01	2	51	5	41	9	36
Wards	5	56	8	56	11	11	1	11	3	01	5	51	9	46
Llewellyn	6	10	9	10	11	25	1	25	3	15	6	05	10	00
Main street	6	30	9	30	11	45	1	45	3	35	6	25	10	20

FROM NEW YORK.

	A. M.			P. M.					
Phil. N. Y.	5	30	8	30	10	45	12	45	2	35	5	25	9	20
Chase's	5	40	8	40	10	55	12	55	2	45	5	35	9	30
Ellicott	5	46	8	46	11	01	1	01	2	51	5	41	9	36
Wards	5	56	8	56	11	11	1	11	3	01	5	51	9	46
Llewellyn	6	10	9	10	11	25	1	25	3	15	6	05	10	00
Main street	6	30	9	30	11	45	1	45	3	35	6	25	10	20

SUNDAY TRAINS.

TO NEW YORK.

Main street	7	00	9	00	11	00	2	00	4	00	6	00	9	00
Llewellyn	7	16	9	16	11	16	2	16	4	16	6	16	9	16
Wards	7	30	9	30	11	30	2	30	4	30	6	30	9	30
Ellicott	7	40	9	40	11	40	2	40	4	40	6	40	9	40

FROM NEW YORK.

Phil. N. Y.	7	45	9	45	12	45	3	45	5	45	7	45	10	45
Chase's	7	55	9	55	12	55	3	55	5	55	7	55	10	55
Ellicott	8	01	10	01	1	01	4	01	6	01	8	01	11	01
Wards	8	11	10	11	1	11	4	11	6	11	8	11	11	11
Llewellyn	8	25	10	25	1	25	4	25	6	25	8	25	11	25
Main street	8	45	10	45	1	45	4	45	6	45	8	45	11	45

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Superintendent.

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THE NEW YORK BEACON LIGHT.

"LOVE ◦ LIBERTY ◦ JUSTICE."

Vol. II. No. 6. December 12 th, 1885. Price 5 Cents.

What Shall We Do?

You had an article in your sprightly paper on "Push." It is all very well to push, but to push in the right direction is equally important. The first great need in this centre of our vast country is a first-class Spiritual newspaper, which shall serve as an organ to spread the light, and give forth the great facts of Spiritual manifestations.

This is the first thing we want in the city of New York. When we reflect that within two hours ride of the City Hall there are not less than five millions of people, we can form some idea of how important this metropolis is as a centre from which to direct a great reform. There are more live men and women in this two hour radius than there is in the same area of territory anywhere on this planet.

Second. The next great thing to look after is to institute measures to revive the great Cause of Spiritual manifestations.

It is a shame upon the prominent Spiritualists of New York that they have allowed the Cause to wane. With rich materials, unsurpassed mediums and thousands who only want the facts and the truth, we are at a stand still. There is not one half the interest in Spiritualism now that there was a quarter of a century ago when brave Charles Partridge and that able writer and thinker, Professor Brittan, were running the old *Spiritual Telegraph*.

Are we to allow the Cause to be stamped out in New York, or are we to wake up and organize for real work? The spirits call upon us to arouse—to do more work and less talking: to bring forth the facts instead of teaching the modes, morals and manners of life. What we need is a scientific demonstration: not the relation of threadbare theories or flowery discourses. The honest men and women of this country are thirsting for facts and mathematically demonstrated truths. They want more materialization and less religion—more real phenomena and less so-called higher teachings. They want more plain, material facts concerning the certainty of a life hereafter, and less moral, tube-rose twaddle as to how to live here. There is a great deal of difference between fading wreaths of flowers and the solid and immovable logic of facts.

Patient work in the investigating room is of more worth than long, heated discussions about nothing. Real flowers, especially when brought by spirit friends, are interesting and beautiful demonstrations, but the old ephemeral, stereotyped, and oft repeated bouquets of oratory vanish like snow wreaths on the river's brink. The thin skins of weak disciples are of trifling account in the presence of those indisputable facts which point with unerring certainty to the immortality of the soul.

Let the facts be brought out and recorded. This is the great thing to do. Let us speak in our public meetings only of what we know and what we can prove beyond the possibility of doubt, and not of our opinions, theories, or speculations. We had better be silent than to waste words upon the unknowable and the authoritively given rubbish of the dead past. It is the living, breathing, verifiable facts that the people require and must have before any real progress can be made.

What shall we do as Spiritualists to get out of this old deep worn rut in which we now are? What shall we do to awake the hundreds of Spiritualists and others who want to believe, and are anxious to investigate?

This is the important problem at the eternal now, and from this time forward until the great question is settled in the minds of all.

We would like to say something next week if you have any room in your brilliant little paper.

WILSON MACDONALD.

A Spiritualist's Gift.

The grandest humanitarian and educational project of the age—the Stanford University—is rapidly assuming definite shape and action.

Some facts concerning Governor Stanfords munificent benefaction in this direction have recently appeared in print, all though the detailed plans of the great enterprise are not yet fully matured.

The central idea is the construction at Palo Alto, of suitable buildings for a group of educational institutions, with a chief college or university at the head, all amply endowed, and then to be presented to the State. For the endowment, Governor Stanford will consecrate his Vina estate of 35,000 acres, in Tehama county; the Neill ranch in Butte county, of 25,000 acres, and the Palo Alto homestead, partly in Santa Clara and partly in San Mateo counties, of 7,000 acres. Most of these lands are under a high state of cultivation, and are very valuable. The vineyard on the Vina tract comprises 2,000 acres, and is said to be the largest vineyard in the world. This ranch has fifty-seven miles of ditches and water rights. The land, it is said, will produce six crops of alfala each year. On the Neill ranch there are 16,000 acres of choice wheat land, and the rest is rich bottom land. The Vina estate is to be subdivided into forty-acre farms, and rented, the proceeds to constitute a part of the endowment fund.

All of this vast property, in addition to personal property, valued at many million of dollars, Governor Stanford will, after making ample provisions for his heirs—consecrate to the noble charity he has undertaken. He is now preparing the papers which shall constitute the gift and the trust, and will devote the balance of his life to overlooking and directing the execution of his grand educational project.

Fit work, this, for the declining year of a noble life. Here is a charity, the far-reaching results of which only eternity can measure. The business foresight that could acquire such a vast property; the heart that could prompt, and the head that could execute so grand and generous a scheme place Governor Stanford in the front rank with the truly great men of the world.—*Golden Gate.*

From this date until Christmas "Clear Light from the Spirit World," by Kate Irving, will be sold at BEACON LIGHT Book Store for $1.00. "Health Fragments," by Dr. George H. Everett, can be had during the same time for $1.25. Either of these works would make pretty and useful holiday presents.

The Baffled Attempt at Exposure.

Editor of the Beacon Light:

I have read with much satisfaction the reports, published in the BEACON LIGHT and *Sunday Mercury*, of the extraordinary incident that occurred in your seance room last Thursday evening, and feel that I must congratulate you that this case of "spirit grabbing" did not result, as so many others have resulted, in an apparent exposure, and the real disgrace of the medium, to the discredit of Spiritualism and especially the phenomena of materialization.

These *fiasco* have become so frequent during the last five years, both in this and other countries, that, notwithstanding the overwhelming evidence of the reality of the phenomena, as shown by the most careful observation and experiment, the very suggestion of it is often sufficient to excite derision, among not only non-spiritualists, but many of the most thorough believers as the general fact of spirit manifestation. Only a few days ago the *New York Tribune*, [illegible] on the "exposure" of the medium Wyman, in Iowa, said:

"They grabbed an immaterial and vanishing shade, and discovered the fleshy medium himself. And yet hosts of people keep on lending a credulous ear to this abominable nonsense."

This remark is perfectly natural—as natural, indeed, as it is that people should be ignorant, prejudicial, and illogical; but it is no less inexcusable in a journal edited as intelligently as the *Tribune*. What "abominable nonsense" to reject a reality, established by unquestionable scientific evidence, because (conceding the exposure as a fact) some trickster has endeavored to counterfeit it for mercenary ends? Suppose a shallow, unconscionable charlatan should profess to employ Pasteur's new method and be exposed as an impostor, would that, or ten thousand such cases of imposition, prove that Pasteur's mode of cure is "abominable nonsense?" Yet the reasoning (?) of the *Tribune* is worse than that; and it is doubtful that even a score of such cases of failure to "grab" the spirit as occurred in your experience would be of any avail to reform the *Tribune's* logic on this subject, encompassed, as it obviously is by a dense cloud of prejudice.

"Hosts of people" do retain their faith in the actuality of these substantial presence forms, separate from though not wholly independent of, the medium, because they refuse to relinquish the results of their own repeatedly verified experience, on account of these "spirit grabbing" incidents, which have occurred to the best and strongest public materializing mediums. For such cases most people who have never studied, and who scornfully refuse to study, the philosophy concerned in their occurrence, are satisfied with the most obvious explanation, namely, conscious fraud on the part of the medium; while such intelligent minds as Alfred R. Wallace, Stanton Moses, and Epes Sargent have shown that these cases of seeming fraud admit of a very different explanation, depending upon the subtler principles of spirit manifestation and mediumship. Coarse minds, ignorant of these principles, and, as it would seem, wholly unable to appreciate or comprehend them, can find no better method of test than the seizure of the form, which is akin to a savage's exploration of the mystery of a ticking watch by smashing it to pieces with a stone. This is the view of the matter taken by some of the wisest experts in spiritual science. Mr. Wallace said some time ago in regard to one of these "exposure cases in England:

"The fact of a person seizing the form and finding the medium is not, and cannot be a proof of fraud."

"Spirit grabbing" is wholly illogical as a test—wholly inconsistent with the principles of spiritual science as now understood by all careful and intelligent students of this branch of knowledge.

I value greatly, nevertheless, the incident, evidently foreseen, if not devised, by your spirit band, who, by long experience and persistently good conditions, are enabled to produce results, and defy perils, that would baffle the power of others less favorably circumstanced. Besides, the hostile influence in this case was evidently weak. Had it been as powerful as the presence of a large battery of treacherous, ill-designing adversaries—in the flesh as well as out of it—would have made it, perhaps even the power of your wise guides could scarcely have frustrated their malicious scheme. I doubt not, however, that their wisdom and perfectness of control would have availed to prevent, by premonition, any fatal or serious disaster.

It is, usually, when mediums disregarding their guide, through selfish greed lose their spirituality, that they fall victims to the adversaries, spiritual and [illegible]; because, under such conditions, their own guides lose their protecting and directing power. At least, this is what I have been told by some of the guardians of the victimized mediums.

The earliest case of "spirit grabbing" was, I think, that attempted in England in 1874, upon Miss Florence Cook, in which, like the Grecian youth that "fired the Ephesian dome," a Mr. Volckman gained notoriety by grasping the spirit form around the waist; but there was no exposure, since the form easily disengaged itself from his strong grasp, and by dematerialization, disappeared, clothing and all.

A few more of such cases would soon compel a more general assent to the reality of this interesting phenomena and it may be that the spirits have now reached a point of strength and efficiency in producing it, at which they will be able, or will be permitted, to defy the "spirit grabbers," by sending forth such strong spirits as Carrie Miller into the very jaws of the wolf, as to speak, simply to dismantle *bellua ferax* and show him that a beast's claws cannot, however strong, hold a spirit form.

The interesting report of Mr Clark would have been improved, I think, by a little more explicitness as to the manner in which the spirit form was disengaged from the grasp of the seizer. It says:

"At this same instant, Mr. Gerung grasped him (the seizer) with his left hand, partly by the shoulder and partly by the side of the neck, and with his right hand seized the hand with which he held the spirit. The spirit form glided instantly to the end of the cabinet where the sanctum sat, where there is no opening, and dematerialized outside of the cabinet."

The question will arise, did Mr. Gerung compel the release of the form, or did the latter glide out of the grasp of itself? The immediate production of the medium by the guide, Dr. Holland, was a remarkable and highly valuable incident, as was the extraordinary partial materialization of the spirit Montanus. Taken together, these incidents will render the case quite memorable; though it will, probably, have little influence upon the skeptics and "fraud hunters"

Again congratulating you upon this satisfactory demonstration of spirit power and the genuineness of your own mediumship, scarcely needed by those who have attended your seances, I take pleasure in subscribing myself Very sincerely your friend,

HENRY KIDDLE.

"Health Fragments," by Dr. George H. Everett, M. D., should find a place in every home. It destroys tendency to invalidism,

THE
NEW YORK BEACON LIGHT.

AN INDEPENDENT WEEKLY SPIRITUAL JOURNAL GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT LIFE AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

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Mediums, Lecturers, Officers of Spiritual societies and others in possession of facts of interest to Spiritualists, are requested to send them to BEACON LIGHT for publication. Make your communications short and to the point.

All communications and remittances should be addressed to

Mrs. M. E. WILLIAMS,
232 West 46th St. New York.

Entered at the Post Office in New York City as second class mail matter.

SATURDAY, DECEMBER 12, 1885.

☞ *We desire to bring* BEACON LIGHT *to the notice of Spiritualists all over the land. To that end we earnestly request every person reading this paragraph to send us the names and addresses of such Spiritualists as may be known to him, in order that we may send sample copies. We especially desire the names of officers of spiritual societies, etc.*

Show Your Faith By Your Works.

Spiritualists, above all other religionists, have reason to show their faith by their works. They know that their reward in the life beyond the grave will depend upon their work in earth life rather than upon *faith* or formal prayers—that if they would lay up treasure in the Heavenly summer-land they must do it by good deeds done in the mortal body.

And yet how little are most Spiritualists doing for their fellow-men!

The average Spiritualist lives as if he thought his whole duty in life consisted in the occasional attendance of seances and lectures.

Spiritualists, generally, feel, and not without reason, that they are superior, religiously speaking, to "orthodox" religionists.

But the thought well grounded? True it is that their religion is as far above others as light and knowledge are above darkness and uncertainty. Their future life is not a matter of flimsy *belief*, but of absolute knowledge. They KNOW there is no death, They know that intelligent life, once begun, has no ending, and they know that when in the life beyond the grave they shall be called upon to give an account of their stewardship in the earth life they will be rewarded or punished according as they have made good or bad use of their opportunities while yet in the mortal body

Why, then, is there so much indifference among them regarding the condition of their fellow men and women? Why do they leave their despised or ityed "orthodox" brothers and sisters to carry on all, or nearly all, the great works of charity and education?

Why are the millions of Spiritualists sleeping while Presbyterians, Methodists, Catholics, and all the orthodox sects, are covering the land with colleges, schools, asylums, hospitals, and all the institutions for the alleviation of suffering and the education of the mind and soul?

We often complain that the press and the public ignore or sneer at us, but let us stop and ask ourselves what we are doing to merit better treatment.

Go to work, friends! There is need for lyceums, schools and educational and benevolent institutions of all kinds. Do something for the cause besides talking. Show your faith by your works.

A full line of spiritual and progressive books are on sale at BEACON LIGHT office at publisher's prices.

Beacon Light Circle.

The BEACON LIGHT seance was opened on Tuesday evening with members selected by the cabinet, and with the least possible ostentation. Dr Holland announced his presence by full form materialization, and in these words:

"Well, friends, I am pleased to meet you as a sound little body. Now let us see what we can get. We hold ourselves responsible for the character or correctness of no communications brought here. Strange things may be expected, and they will occur. Each spirit shall alone be responsible for what he may give. If you do not already know it, you shall realize when you come with us, that 'every tub must stand on its own bottom.' You must expect to hear from 'Hell' as well as 'Heaven.' We shall aim to treat all alike, and give every assistance in our power that our companions may communicate with their earth friends. We have established the BEACON LIGHT, and we shall continue to have it shine for all, no matter what the world may say. We want to 'rend the veil,' that mortals and immortals may know each other more fully, and we ask from you only patient, loving sympathy, which I am sure you will give freely."

Then followed a series of tests, and names of those present, several of which will be in our message department, which were written by the ones whose names are signexplained in the communications printed. These will continue from week to week; and we trust this new feature of the paper will not render it less acceptable to our readers

We are glad to learn that Dr. G. H. Everett is about to commence a series of Health Lectures, to be delivered on Tuesday and Friday evenings of each week. We have never heard the Dr. discuss the subject of health and disease, but from the contents of "Health Fragments" we are assured that these lectures will exhibit a severe scientific training, great practical value, and that teeming fancy which renders all his rostral efforts both charming and influencial. We understand these lectures are to continue throughout the winter, and we predict for them a large success. They are under the management of Mr. Martin, and will open with a free lecture Dec. 15th.

The members' conference of Parker Fraternity, at 961 Sixth avenue, was well attended. These gatherings are entertainments of a high order and are a special feature of the methods of work adopted by the fraternity. Drop in upon them and you will find a place where you will want to go again. There is a fascination about them, for hungry souls can there get food.

Promiscuous back numbers of BEACON LIGHT will be furnished at $1.00 per hundred to parties desiring them for free distribution.

Dr. George H. Everett will accept calls to lecture for Spiritual Societies within a reasonable distance from this city. No abler speaker than Dr. Everett occupies the Spiritual platform in this country. He can be addressed in care of this office.

Read Health Fragments, by Dr. G. H. Everett, its pages glow with wholesome truths, contains what everybody needs, and tells it in a common sense way that carries conviction. Considering the above, is the cheapest book in the market, $1.50 on sale at this office.

It is particularly requested that those who have been brought to a realization of the truths of Spiritualism, through the mediumship of Mrs. Williams, shall send her a statement of the facts in relation to the same. These are not desired for publication but in the hope that mutual good may accrue from correspondence with these friends of our holy cause.

"Health Fragments," is worth its weight in gold to those seeking mediumistic development.

Subscribers to BEACON LIGHT who are in arrears for subscription are requested to remit the amount of their indebtedness at their earliest convenience. We do not wish to drop the names of any of our old friends and patrons from our lists unless compelled to do so, and we trust that all, or at least, most of our old subscribers will pay up and continue their subscriptions for another year.

This paper can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass., Dr. James A. Bliss is duly authorized by us to receive subscriptions; and to make contracts for advertising, at our regular rates. The reading room is open to the public daily, excepting Sundays, from 9 A. M. to 5 P. M.

MRS WILLIAMS' SEANCES.

The price of admission to Mrs. Williams' seances has been reduced to one dollar. This step is taken at the earnest request of her spirit guides, who hope by this means to reach many who have felt unable to pay the price, $2.00, formerly charged.

Verifications of Spirit Messages.

To the Editor of Beacon Light:

I wish to thank you for the communication which appeared in the New York BEACON LIGHT, under date of Nov. 21st, from my daughter Evaline. Such communications appearing in your paper from time to time will do the cause of Spiritualism inestimable service.

With best wishes for the success of your enterprise, I am yours truly,

GEO. H. PERINE.
74 West 30th st., New York, Dec. 1, 1885.

To the Editor of Beacon Light:

In a recent copy of BEACON LIGHT I saw a communication from Henry Duclos, Esq, of Hartford, Ct. I knew him well, and much of what he says I am able to fully recognize. His speaking of "the pets" is peculiar, for he was devoted to dogs and horses—as was his wife. I am glad to learn how great the consolation such messages bring to sorrowing hearts.

Accept my best wishes for your success, and believe me, very truly yours,

A. W. FLETCHER,
104 C. st., Washington, D. C., Dec. 9.

To the Editor of Beacon Light:

I feel I must thank you for the message you published in your paper of Nov 21, as coming from Dr. Leary to Gen. Moore. The name is Morse, and Dr. Leary was a very good friend of ours, and he says, helped my mother very much when none of the others seemed to understand her; also the other gentleman mentioned were friends of my father, Gen. Morse, so that the message was very correct, and the advice good. I am glad to know that Dr. Leary is able to come back, and should have been much pleased had I been at your seance, but shall hope to be at some future time. I am glad to see you have asked Mr. Morse (by the way, he is a stranger, and no relation to me, though the same name) what his evidence is in regard to fraudulent medium ship, as a lady who was calling at my house spoke to us of having heard him make the same remark against materialization, and I considered it poor taste for him, or any other medium, to run down another medium. Mrs. Fletcher, who has been stopping with us this month past, left for Washington this afternoon. She was feeling better than a few days ago. I have enjoyed her lectures and having her with us very much indeed.

From a sincere wish for the welfare of Spiritualism,

CARRIE F. MORSE.
426 Franklin Ave., Brooklyn, Dec. 3, 1885.

Movements of Lecturers.

Mr. J. W. Fletcher begins a month's engagement in Washington, D. C., with the first Sunday in December.

Mrs. Cooper, 387 Longworth st., Cincinnati, Ohio, is a very fine sla.e-writing medium, and also is giving fine materializing seances.

Mrs. A. M. Gladding will lecture in Washington during January.

Bishop Beals has been meeting with fine success in Columbus, Ohio.

Mr. W. J. Colville has become the Spiritual head of the Fraternity of the White Cross, in place of Mrs. Willis Fletcher, resigned.

At the close of Mr. J. W. Fletcher's course of lectures in Cincinnati, Ohio, Mr. Clarence Humphrey arose and presented him with a magnificent gold medal, handsomely engraved, on behalf of the many friends present. The house was crowded to overflowing by a highly distinguished audience.

PARKER FRATERNITY.

The audiences last Sunday were large and the services of unusual interest. In the afternoon conference Mrs. Wallace, Mr. Denslow and Dr. Teed made stirring speaches which challenged discussion and provoked an energetic closing from Mrs. Hall.

The evening discourse, by Dr. Everett, was listened to with every seat occupied. The subject was "Business and Morality" which the speaker treated in a manner entirely his own. The doctor considered that business men embodied the ability, morality and usefulness of modern civilization and argued that they organized and exemplified the social and religious growth of every community. On the other hand the speaker endeavored to prove that the genius of money making was demoralizing and corrupting and that business men were to be commended for having attained their average morality in the face of money getting temptations. The services tomorrow will include an afternoon discussion on recent developements in materialization.

Mrs. Williams' receptions, with musical and literary attractions will be held the first Wednesday evening of each month. Friends of freedom always welcome.

Directory of Spiritualist Meetings in New York and Brooklyn.

New York.

THEO. PARKER SPIRITUAL FRATERNITY incorporated holds seances every Sunday in Wallace Hall, 121 W. 38th Street, corner Broadway. Afternoon, 2:45 o'clock for free discussion, Evening Service, 7:45 o'clock. Seats free. Public cordially invited. Members Conference every Saturday evening at 961 Sixth avenue.

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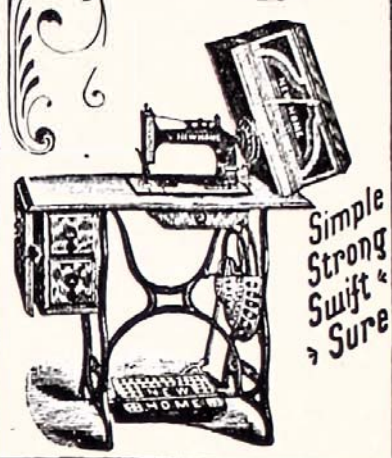

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	A. M.				P. M.			
Orange	5.27	6.56	7.47	8.43	10.45	1.31	4.43	6.40
Llewellyn	5.29	6.58	7.49	8.46	10.48	1.33	4.45	6.42
Wash't'n st.	5.32	7.00	7.51	8.48	10.50	1.35	4.47	6.44
Glenw'd av.	5.34	7.02	7.55	8.52	10.52	1.39	4.49	6.46
Cham's st.	6.25	7.50	8.40	9.30	11.30	2.25	5.40	7.50

FROM NEW YORK.

	A. M.		P. M.				
23d st., N Y.	5.45	8.30	10.45	3.30	4.30	5.30	6.15	7.45
Cham's st.	6.00	8.40	12.00	3.40	4.40	5.40	6.20	8.00
Glenw'd av.	7.24	9.32	12.47	4.25	5.27	6.25	7.04	8.44
Wash't'n st.	7.26	9.36	12.49	4.27	5.31	6.27	7.12	8.40
Llewellyn	7.28	9.38	12.51	4.29	5.33	6.29	7.14	8.46
Main street	7.30	9.40	12.53	4.31	5.35	6.31	7.16	8.58

SUNDAY TRAINS.

TO NEW YORK.

Main street	7.00	9.00	11.00	2.00	4.00	6.00	8.20
Lewellyn	7.02	9.02	11.02	2.02	4.02	6.02	8.22
Washt'n st.	7.04	9.04	11.04	2.04	4.04	6 04	8.24
Glenw'd av.	7.06	9.06	11.06	2.06	4. 06	6.06	8.26

FROM NEW YORK.

28d st.	7.45	9.45	12.45	2.45	4.45	7.15	9.15
Glen ave	8.34	10 34	1.44	3.34	5.34	8.04	10.04
Wash. st	8.36	10.36	1.39	3.36	5.36	8 06	10.06
Llew'yn	8.38	10.38	1.38	3.38	5.38	8.08	10 08
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VOL. VII. SPIRITUAL OFFERING OFFICE. OTTUMWA IOWA, SATURDAY JAN. 10, 1885. $2.00 PER ANNUM. NO. 20

Written for the Offering.

The New Year

Will there now be more kindly deeds,
Fairer blossoms and fewer weeds
In human life?
Will angry passions sink to rest,
And gentle love reign in each breast
Free from all strife?

Will poverty now disappear,
And plenty reign throughout the year
A joy to all?
Will truth and justice now hold sway
And superstition pass away
As temples fall?

Will the bright links in friendship chain,
Be welded ne'r to part again?
Oh blissful thought!
And love be as she was before
Doubt swept her radiant being o'er
And anguish brought?

Then thrice welcome thou *bright New Year!*
Henceforth I'll banish pain and fear,
And help thee bring
To perfect flower thy promise grand;
Till grateful hearts throughout the land
Joyously sing.

BROWN BEE.

THE OLD AND THE NEW MINISTRY.

A Lecture Delivered in Boston, Massachusetts, by George Chainey.

The principle underlying the ministry is universal. In all departments of life men must be ministered unto by those of superior powers. The great musician is a minister; so is the great artist, author, poet or statesman. All greatness is founded on service. It is eternally true that it is more blessed to give than to receive. The way to be happy is to make others happy. All our joy is in proportion to the service we render humanity.

But this subject of the ministry, in its technical meaning, is limited and professional. In this country alone there are 75,000 who come under this head. They represent all grades of culture and intelligence from the whining, canting, fanatical, cross-roads' Methodist exhorter, to men who have attracted the thought and admiration of the civilized world. The time was when their power was much greater than it is to-day. Kings received their authority from them; while all life from the cradle to the grave paid them tribute. They not only professed to hold the keys of heavenly preferment, but actually did keep those of earthly honor. They were everywhere regarded as ambassadors and representatives of the court of heaven. But things are changing. If they are ambassadors from God, many treat them as spies and meddlesome rogues, to be carefully watched. The intellectual life of the age has swept on far in advance of the pulpit. In the place of society fearing the minister, he begins to have a wholesome regard for the opinions of society. He can no longer burn the Spiritual medium as a witch, nor cause his rivals, the authors and actors, to be outcasts from good society, as of old. We no longer look to him for knowledge. Few people are credulous enough to go to church to learn anything. Great preachers once existed in every town and city. To-day Beecher and Talmage almost monopolize the notoriety of the pulpit. The city church audience is drawn together more by the influence of fashion or excellence of the music, than by the magnetism of the minister.

The ministry of orthodoxy is rotten through and through with insincerity and hypocrisy. The man who preaches what he really believes is the exception rather than the rule.

A good sermon is a bundle of pretty sentences that don't mean anything in particular. Many people go to church to see the new bonnets, listen to the music and plan their business, or sleep through the sermon. If the minister is honest and sincere, and ventures to disturb their slumbers, or intrude upon their meditations with radical and progressive thoughts, he is politely invited to resign. Under these influences the pulpit has become the refuge of the incompetent. It is too often recruited with dandies and popinjays. What is the matter with the ministry? It is man-made instead of God-given. It is fettered by creeds instead of free as the birds of the air. It is professional rather than inspirational. It is conventional and conservative, instead of radical and progressive. It is cringing and time-serving, instead of bold and fearless. It is dominated by the letter that killeth, instead of the spirit that giveth life. While this is generally true, I would not have you think for a moment that there are not many exceptions to this rule. In all ages there have been true ministers. Every priesthood, however, corrupt, is founded on some great and tender souls who tried to pierce the mystery of life and reveal what lies beyond the dark portals of death. Men who have done their best to dry the tears of the distressed in spirit, to lighten the burdens of the heavy laden, to give hope to the despairing, courage to the faint-hearted, light to those that sit in darkness, and to answer the great questions of all hearts, the whence or whither, the why and how.

My subject might, perhaps, have been nearer the right if I had called it the true and the false ministry. The old or present ministry is honey-combed with hypocrisy. It has been weighed in the balance and found wanting. The time is not distant when these blind leaders of the blind, false and lying prophets will be forsaken. Its power, at the best, has entered the winter of discontent. This is partly symbolized in the fact that during the summer months the churches are nearly all closed, and the ministers generally sent on a vacation. Under the more inspiring ministrations of nature their room is found preferable to their company. The preaching of eternal pain and the singing of such hymns as

"Hark, from the tombs a doleful sound"

cannot compete with air and sunshine, flowers and birds, mountain and valley, earth and sky, woods and seas. People don't care for a perfumatory baptism when they can feel the full life-giving pulse of the strong surf of the sea. Psalm singing has poor attractions compared with the opportunity to recline on the sweet grass of summer, or on the white sands and watch the long waves roll in, crush over and break with the unmeasurable laughter of the sea.

But, alas, the excursion trains and boats have ceased to run, the churches have been reopened and once more millions have taken up wearily with the old ministry of cant and hypocrisy for the simple want of knowing anything better.

The principal trouble with the old ministry is, its professional character. It is something to be put on from without, rather than to be put developed from within. But old theology is stranded on the barren rocks of spec[ulation]; no wave of joy kisses them; they are all black and moss grown. Many earnest and sincere men are leaving this ministry, and though often ignorant of the religion and philosophy of Spiritualism, bravely seize the hammer of the iconoclast are smiting to pieces the venerable idols of the past. Spiritualism is slowly but surely at work within and without the church, creating a new ministry that shall be to the old as light to darkness, truth to falsehood, beauty to deformity, joy to sadness and hope to despair. This new ministry will not be as numerous as the old. The great variety of sects are born of the letter of ecclesiasticism. When we outgrow the creeds of the past and live from within, we shall find that these barriers of separation will be burnt away by the fires of love; one minister will then do the work of many. In the place of two thin, watery sermons about Nebuchadnezzar or Jonah or the sins of the Israelites, there will be one earnest, eloquent lecture on some live topic of the day, charged with the inspiration of a living and present communion with the spirit world. This will leave some of the churches empty; but that's no matter. One can be turned into a gymnasium, another into a free library and reading room, and still another into a science hall and art gallery.

This ministry will be bound to no creed, to no book. They will investigate and explore nature in every possible direction, and then lovingly bring us the fruit of all their labor. This ministry will win by attraction, not by repulsion nor compulsion. The old ministry has been driven from a sense of duty.

This has been the grave of oratory. As dull as preaching has become a proverb; you seldom hear any natural tones or correct elocution from the pulpit. The thoughts of the preacher have been too much turned on death and judgment. He has so long tried to prepare men to die that all preaching has become sepulchral. The voice is always the best exponent of character. I look at you and you think of me. I point at you and you feel me. But you think of me. If the voice of your minister is disagreeable, depend upon it there is something wrong with his body, mind or heart. We have three voices corresponding with our animal, intellectual and moral natures. If one's voice is low and gruff, like the roar of lions or the grunt of pigs, you may know that he is dominated by the animal; if his voice is sharp and penetrating, as though it came through the lips and teeth alone, you may know that the speaker is ruled by the intellect; if it is low and sweet, soft and smooth, you are in the presence of the moral or affectionate nature. The high, strong voice that tires you to listen to, is the combination of the physical and intellectual. The perfect voice is strong and yet clear—deep as the roar of the lion, but sweet as the cooing of the dove. This voice rests you like sweet music; it lingers in your memory like the words of love; it illumines the mind; you seems to infuse into you new life; it lifts effort. Such a voice as understand the speaker without any effort. Such a voice as this is not to be acquired by any of the tricks of elocution; it is always the exponent of character, and comes only through the harmonious culture of body, mind and heart.

The new minister must have the culture; he is to win your attention by attraction; he must make you as glad to come and hear him speak as you are now to go to the theater. To do this he must be well developed physically—a man who is dyspeptic, consumptive, or shattered in his nerves, in short, in any way physically imperfect, cannot be a true minister. We are a nation of dyspeptics; much of this is due to the fact that we listen to so much dyspeptic preaching. You go home from church tired, irritable, nervous or with a weight on your chest; what is the matter? your minister was tired, nervous or consumptive; if when I speak I rasp my throat I rasp every throat in the audience, the next time you have aught to do with calling a minister remember these things. The New Ministry must believe in the body. Form governs functions; you cannot have a perfectly sound mind in an unsound body.

The Church of the Future will turn the prayer-meeting room into a gymnasium; the Sunday-school will aim to put grace and rhythm into the bodies of the children; you must have music in your body in order to get it into your voice. The voices of many people are like the voice of one crying in the wilderness—they are cut off at the throats; you hear a noise but have no feeling that a man or woman is speaking to you. Strike a harp, it gives out a certain sound, strike it again and set it on a column of marble, the sound is at once enriched by the vibrations of marble. So when the body is rightly educated you hear in the voice of the speaker or singer the vibrations of every part of the body. Then it is you feel the full presence of a man or woman. The new minister must be intellectual; he must speak as one having authority, and so impress you with his own mental magnetism. This is impossible to the exponent of a creed. The orthodox minister may be intellectual, but if he strikes to hit creed you can never know it. His office is that of a parrot.

The time was when ministers would hold a skull in their hands while preaching. To-day the death's-head is on their own shoulders cramping their intellects. The moment a minister becomes interesting from an intellectual standpoint, there are rumors of heresy in the air. But the new minister will speak for himself; the universe will be his bible; all truth will be his creed; you will listen to him, not as an actor repeating the words of some dead Wesley, Luther, Paul or Jesus, but as a living, actual Christ. The God he claims is not the God of the dead but of the living. He will stand before you in the strength and authority of a God. He will make you feel that God to you is the highest and best in you. He will say with Jesus: it is written ye are Gods. He will be conscious of his relation to the infinite and eternal. He will speak that which he knows, rather than what he believes to be true. He will live in communion with the immortals. He will lead you to the Mount of Transfiguration. He will have no fear of opposition or scepticism. He will be heard as gladly by the greatest infidel as by the most devoted believer. His mantle of charity will be as large as the world. He will bring forth things new and old, giving to each a message that cannot be refused. He might say: I am the way, the truth and the life; no man cometh unto the Father but by me. Through him you will learn to find God by becoming Gods. You will learn to be born into the kingdom of God is as rational and natural as to be born into this world.

This Ministry cannot, like the old, be injured by proving that the bible is full of lies and absurdities, or that science finds no need of a God in its explanation of nature. The bible of the Old is the truth and error of the past. The bible of the New is the self-evident truth of all time. The Old Ministry has mainly influenced the world through fear; it has driven candidates to baptism at the edge of the sword. God has been pictured as an object of fear, while its burning hell and horrible hob-goblin of a devil have played a most important part in its work.

The New Ministry will work by love; its voice will never be for war; it demands equal rights for all; it denies to all religion the right to the temporal sword. Every form of religion should be equal before the law. There should be no union of Church and State; churches should pay their taxes along with all other property. Education should never be sectarian in any sense. Neither will this Ministry teach the fear of God. Why should we fear the life and love of this wondrous universe? Because there is pain and death? Pain is but the sentinel of health, and death the door leading to a far richer and larger life. The certainty of immortality of Spiritualism destroys fear. Optimism is no longer looking through beauty into blackness, but into the perfect justification and reward of all that is darkly suffered on earth for right and truth. Love is no longer in any case cheated of its prize; those who never pluck its golden fruit on this side the river of death need not despair. Better a thousand times a virgin life here than soil it with the love of one who falls beneath your ideal of purity and truth. Better the lonely reveries of a bachelor than take into your life one who does not win your largest love. Somewhere in the beautiful fields of paradise, if not of earth, you will meet that dream of all your dreams, and hope of all your hopes. Spiritualism offers deliverance from the deepest hell and knows no devil that you need to fear. Some of our lusts and crimes may be inspired by wicked spirits, but if you thoroughly desire only the companionship of the good and true, I am sure that you need fear no evil. Some put this faith away, for fear of seeing a ghost. But why not say with Hamlet: "Why, what should be the fear, I do not set my life at a pin's fee; and for my soul, what can it do to that, being a thing immortal as itself."

Spiritualism is the new earth and new heaven prophesied; all things are made new. We have come to the land of Beulah, where the mortals and immortals meet together. Death will soon be an open door through which we shall pass and repass at will; there is nothing hid that shall not be revealed; all things now done in the dark will soon be done in the light; it is the unexpected that always happens. Spiritualism

[Continued on Eighth Page.]

...thousand hearts ... BY MRS. NETTIE P. FOX. ... the silent advent of

THE

Spiritual Offering

DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS

VOL. VII. SPIRITUAL OFFERING OFFICE. OTTUMWA IOWA, SATURDAY JAN. 16, 1885. $2.00 PER ANNUM. NO. 20

Written for the Offering.

The New Year.

Will there now be more kindly deeds,
Fairer blossoms and fewer weeds
In human life?
Will angry passions sink to rest,
And gentle love reign in each breast
Free from all strife?

Will poverty now disappear,
And plenty reign throughout the year
A joy to all?
Will truth and justice now hold sway
And superstition pass away
As temples fall?

Will the bright links in friendship chain,
Be welded ne'r to part again?
Oh blissful thought!
And love be as she was before
Doubt swept her radiant being o'er
And anguish brought?

Then thrice welcome thou *bright New Year!*
Henceforth I'll banish pain and fear,
And help thee bring
To perfect flower thy promise grand;
Till grateful hearts throughout the land
Joyously sing.

BROWN BEE.

Written expressly for the Spiritual Offering

THE OLD AND THE NEW MINISTRY.

A Lecture Delivered in Boston, Massachusetts, by George Chainey.

The principle underlying the ministry is universal. In all departments of life men must be ministered unto by those of superior powers. The great musician is a minister; so is the great artist, author, poet or statesman. All greatness is founded on service. It is eternally true that it is more blessed to give than to receive. The way to be happy is to make others happy. All our joy is in proportion to the service we render humanity.

But this subject of the ministry, in its technical meaning, is limited and professional. In this country alone there are 75,000 who come under this head. They represent all grades of culture and intelligence from the whining, canting, fanatical, cross-roads' Methodist exhorter, to men who have attracted the thought and admiration of the civilized world. The time was when their power was much greater than it is to-day. Kings received their authority from them; while all life from the cradle to the grave paid them tribute. They not only professed to hold the keys of heavenly preferment, but actually did keep those of earthly honor. They were everywhere regarded as ambassadors and representatives of the court of heaven. But things are changing. If they are ambassadors from God, many treat them as spies and meddlesome rogues, to be carefully watched. The intellectual life of the age has swept on far in advance of the pulpit. In the place of society fearing the minister, he begins to have a wholesome regard for the opinions of society. He can no longer burn the Spiritual medium as a witch, nor cause his rivals, the authors and actors, to be outcasts from good society, as of old. We no longer look to him for knowledge. Few people are credulous enough to go to church to learn anything. Great preachers once existed in every town and city. To-day Beecher and Talmage almost monopolize the notoriety of the pulpit. The city church audience is drawn together more by the influence of fashion or excellence of the music, than by the magnetism of the minister.

The ministry of orthodoxy is rotten through and through with insincerity and hypocrisy. The man who preaches what he really believes is the exception rather than the rule.

A good sermon is a bundle of pretty sentences that don't mean anything in particular. Many people go to church to see the new bonnets, listen to the music and plan their business, or sleep through the sermon. If the minister is honest and sincere, and ventures to disturb their slumbers, or intrude upon their meditations with radical and progressive thoughts, he is politely invited to resign. Under these influences the pulpit has become the refuge of the incompetent. It is too often recruited with dandies and popinjays. What is the matter with the ministry? It is man-made instead of God-given. It is fettered by creeds instead of free as the birds of the air. It is professional rather than inspirational. It is conventional and conservative, instead of radical and progressive. It is cringing and time-serving, instead of bold and fearless. It is dominated by the letter that killeth, instead of the spirit that giveth life. While this is generally true, I would not have you think for a moment that there are not many exceptions to this rule. In all ages there have been true ministers. Every priesthood, however, corrupt, is founded on some great and tender souls who tried to pierce the mystery of life and reveal what lies beyond the dark portals of death. Men who have done their best to dry the tears of the distressed in spirit, to lighten the burdens of the heavy laden, to give hope to the despairing, courage to the faint-hearted, light to those that sit in darkness, and to answer the great questions of all hearts, the whence or whither, the why and how

My subject might, perhaps, have been nearer the right if I had called it the true and the false ministry. The old or present ministry is honey-combed with hypocrisy. It has been weighed in the balance and found wanting. The time is not distant when these blind leaders of the blind, false and lying prophets will be forsaken. Its power, at the best, has entered the winter of discontent. This is partly symbolized in the fact that during the summer months the churches are nearly all closed, and the ministers gladly sent on a vacation. Under the more inspiring ministrations of nature their room is found preferable to their company. The preaching of eternal pain and the singing of such hymns as

"Hark, from the tombs a doleful sound"

cannot compete with air and sunshine, flowers and birds, mountain and valley, earth and sky, woods and seas. People don't care for a perfumatory baptism when they can feel the full life-giving pulse of the strong surf of the sea. Psalm singing has poor attractions compared with the opportunity to recline on the sweet grass of summer, or on the white sands and watch the long waves roll in, crush over and break with the unmeasurable laughter of the sea.

But, alas, the excursion trains and boats have ceased to run, the churches have been reopened and once more millions have taken up wearily with the old ministry of cant and hypocrisy for the simple want of knowing anything better.

The principal trouble with the old ministry is, its professional character. It is a tradesman. It is something to be put on from without, rather than developed from within. But the genuine of reform are at work. The old theology is stranded on the barren rocks of speculation. No flower blooms there; no wave of joy kisses them; they are all black and moss grown. Many earnest and sincere men are leaving this ministry, and though often ignorant of the religion and philosophy of Spiritualism, bravely seizing the hammer of the iconoclast are smiting to pieces the vain idols of the past. Spiritualism is slowly but surely at work within and without the church, creating a new ministry that shall be to the old as light to darkness, truth to falsehood, beauty to deformity, joy to sadness and hope to despair. This new ministry will not be as numerous as the old. The great variety of sects are born of the letter of ecclesiasticism. When we outgrow the creeds of the past and live from within, we shall find that these barriers of separation will be burnt away by the fires of love; one minister will then do the work of many. In the place of two thin, watery sermons about Nebuchadnezzar or Jonah or the sins of the Israelites, there will be one earnest, eloquent lecture on some live topic of the day, charged with the inspiration of a living and present communion with the spirit world. This will leave some of the churches empty; but that's no matter. One can be turned into a gymnasium, another into a free library and reading room, and still another into a science hall and art gallery.

This ministry will be bound to no creed, to no book. They will investigate and explore nature in every possible direction, and then lovingly bring us the fruit of all their labor. This ministry will win by attraction, not by repulsion nor compulsion. The old ministry has been held from a sense of duty. This has been the grave of oratory. As dull as preaching has become a proverb; you seldom hear any natural tones or correct elocution from the pulpit. The thoughts of the preacher have been too much turned on death and judgment. He has so long tried to prepare men to die that all preaching has become sepulchral. The voice is always the best expounent of character. I look at you and you think of me. I point at you and you feel me. But I speak to you and you know me. If the voice of your minister is disagreeable, depend upon it there is something wrong with his body, mind or heart. We have three voices corresponding with our animal, intellectual and moral natures. If one's voice is low and gruff, like the roar of lions or the grunt of pigs, you may know that he is dominated by the animal; If his voice is sharp and penetrating, as though it came through the lips and teeth alone, you may know that the speaker is ruled by the intellect; if it is low and sweet, soft and smooth, you are in the presence of the moral or affectionate nature. The high, strong voice that tires you to listen to, is a combination of the physical and intellectual. The perfect voice is strong and yet clear—deep as the roar of the lion, but sweet as the cooing of the dove. This voice rests you like sweet music; it lingers in your memory like the words of love; it seems to infuse into you new life; it illumines the mind; you understand the speaker without an effort. Such a voice as this is not to be acquired by any of the tricks of elocution; it is always the exponent of character, and comes only through the harmonious culture of body, mind and heart.

The new minister must have this culture; he is to win your attention by attraction; he must make you as glad to come and hear him speak as you are now to go to the theater. To do this he must be well developed physically—a man who is dyspeptic, consumptive, or shattered in his nerves, in short, in any way physically imperfect, cannot be a true minister. We are a nation of dyspeptics; much of this is due to the fact that we listen to so much dyspeptic preaching. You go home from church tired, irritable, nervous or with a weight on your chest; what is the matter? your minister was tired, nervous or consumptive; if when I speak I rasp my throat I rasp every throat in the audience, the next time you have aught to do with calling a minister remember these things. The New Ministry must believe in the body. Form governs functions; you cannot have a perfectly sound mind in an unsound body.

The Church of the Future will turn the prayer-meeting room into a gymnasium; the Sunday-school will aim to put grace and rhythm into the bodies of the children; you must have music in your body in order to get it into your voice. The voices of many people are like the voice of one crying in the wilderness—they are cut off at the throats; you hear a noise but have no feeling that a man or woman is speaking to you. Strike a harp, it gives out a certain sound, strike it again and set it on a column of marble, the sound is at once enriched by the vibrations of marble. So when the body is rightly educated you hear in the voice of the speaker or singer the vibrations of every part of the body. Then it is you feel the full presence of a man or woman. The new minister must be intellectual; he must speak as one having authority, and so impress you with his own mental magnetism. This is impossible to the exponent of a creed. The orthodox minister may be intellectual, but if he strikes to hit creed you can never know it. His office is that of a parrot.

The time was when ministers would hold a skull in their hands while preaching. To-day the death-head is on their own shoulders cramping their intellects. The moment a minister becomes interesting from an intellectual standpoint, there are rumors of heresy in the air. But the new minister will speak for himself; the universe will be his bible; all truth will be his creed; you will listen to him, not as an actor repeating the words of some dead Wesley, Luther, Paul or Jesus, but as a living, actual Christ. The God he claims is not the God of the dead but of the living. He will stand before you in the strength and authority of a God. He will make you feel that God to you is the highest and best in you. He will say with Jesus: it is written ye are Gods. He will be conscious of his relation to the infinite and eternal. He will speak that which he knows, rather than what he believes to be true. He will live in communion with the immortals. He will lead you to the Mount of Transfiguration. He will have no fear of opposition or scepticism. He will be heard as gladly by the greatest infidel as by the most devoted believer. His mantle of charity will be as large as the world. He will bring forth things new and old, giving to each a message that cannot be refused. He might say: I am the way, the truth and the life; no man cometh unto the Father but by me. Through him you will learn to find God by becoming Gods. You will learn to be born into the kingdom of God is as rational and natural as to be born into this world.

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[Continued on Eighth Page.]

A CONSUMING DESIRE.

BY MRS. NETTIE P. FOX.

I would that I could speak to the world
Of the wonderful things I know,
Of the beautiful land where the angels dwell,
Where the rivers of pleasure flow.
I would that I could tell to the world
Of the joy that is mine to-day,
Of the love that is mine from the angel band
Who are watching around my way.

I would that I could tell to the world
Of the sorrow that is mine,
Of the heart that is breaking for love of them
Who are dwelling in realms divine.
I would that I could tell to the world
Of the love that is mine for them,
Of the love that is mine for the angel band
Who are dwelling in Bethlehem.

I would that I could tell to the world
Of the love that is mine for all,
Of the love that is mine for the sinful ones
Who are trembling at Death's dark call.
I would that I could tell to the world
Of the love that is mine for all,
Of the love that is mine for the angel band
Who are waiting at Death's dark call.

I would that I could tell to the world
Of the love that is mine for all,
Of the love that is mine for the sinful ones
Who are trembling at Death's dark call.
I would that I could tell to the world
Of the love that is mine for all,
Of the love that is mine for the angel band
Who are waiting at Death's dark call.

I would that I could tell to the world
Of the love that is mine for all,
Of the love that is mine for the sinful ones
Who are trembling at Death's dark call.
I would that I could tell to the world
Of the love that is mine for all,
Of the love that is mine for the angel band
Who are waiting at Death's dark call.

OUR YOUNG FOLKS.

"*Little Children Love One Another.*"

Edited by Ouina, through her medium, Mrs. Cora L. V. Richmond (Water Lily)

Written for the Spiritual Offering.

Mentor: or "Nearer to Thee"

(A tale of a large city, written by Ouina, through her medium White Lily, Mrs. Cora L. V. Richmond.)

CHAPTER XXIX.

The new position and duties thrust upon Rudolph by the taking away of Henry Mentz, were such as no ordinary man could expect to cope with. There was not another man in the world to whom the departed Leader, Agitator, Philanthropist, Statesman,(all of these and more was Henry Mentz) would have entrusted them. Many predicted that there would be no successor.

When it was known among the select few that Rudolph had been appointed by the risen chief, all bowed their heads in acquiescence. He who had never made a mistake surely would not do so in his last act. Perhaps, the most important of all his life, for if Henri Mentz had not chosen his successor wisely his own life would seemingly prove to have been in vain.

Rudolph first visited Martha and received her overwhelming thanks for his kindness to Christine, then seeing she was well stricken in years he observed with pride that she was surrounded by every comfort and he knew this came from Christine's kind and filial heart.

"You have made my child a great lady, how proud and happy I am," she said to Rudolph, and for Mentor she had only embraces and tears. "The fine manly boy, the prince," she ejaculated.

Rudolph at length hastened to his duties; even here Mentor accompanied him and remained silent or occupied himself while Rudolph was busy.

Into the sanctum of his friend he entered as though Henri Mentz were still there, and indeed he knew he was there. First he knelt reverently beside the desk where the great man had poured out his life through his brain and pen for his fellow-men, and invoked the Infinite Guidance to light him on his way.

Then unto his arisen friend he addressed these words:

"Thou art here my friend, my benefactor, my inspirer; do with me as thou wilt."

And then came a warm strength, moving in and through him like the incoming tide of many waters. It surged through his heart and filled his brain with a clear penetrating fire.

Everything was as the great man had left it. All was in readiness for Rudolph to proceed.

[illegible] was no portion of the intricate meshes of the political world that were not read at a moment's notice. Rudolph was amazed, gifted, talented, wonderful as he knew his chief to have been he found here all the evidences of a genius, a very God among men!

One package was addressed to Rudolph and marked "private," not connected with business and only to be read in case of Mentor's death, or Rudolph's prospective marriage. This singular superscription startled Rudolph for he had certainly never contemplated losing Mentor and the other suggested event was simply ———. "Well I ought not to say impossible," he thought to himself," but it certainly is very improbable." So he put that package away in a safe and commenced his duties in earnest.

Mentor was provided with a little office of his own, here he could pursue his studies or other occupation uninterrupted, and could always approach Rudolph when any impression or vision required to be expressed, for Rudolph well knew that messages from the spirit must not be postponed.

"At any hour of the day or night, tell me any thing you have to say." He said this to Mentor a dozen times in a month, and Mentor always obeyed the voice of his inspirers; in fact, they, not he spoke.

When therefore, the first day after Rudolph had taken possession of Henri Mentz's office,and had reverently assumed the duties incumbent upon him, there came a voice to Mentor declaring the presence of his friend. Rudolph was pleased and felt it to be a suitable installment into his new position.

"The strong man is here," said Mentor, "he is kind, he is great, he says he will guide you in matters pertaining to his work, in those things he asks your implicit obedience, he will not always speak to me, nor through me, you will know what he wants for he will be here.

"He knows something about mamma—my other mamma, and—oh! here comes my mamma in heaven, she knows him too, they speak together and look so smilingly at you, papa."

Whenever Rudolph heard Mentor speak of his "other mamma" a strange feeling, a presentiment, seized him. Was it of terror lest some day Mentor might be torn from him? Yet he had her promise, and he would believe those eyes until the end of eternity.

Mystic paths of life
Are woven—labyrinths,
That only one above
Can ever know.

(To be Continued.)

A Christmas Carol.

BY OUINA.

Children, children, everywhere; in the house, along the street, in the quaint little half-church, half-school-house; laughing, rosy, merry, boistrious, gentle,mischievous, rollicking children.

It was a great treat that was to be given in that little town, and "Squire" Morton altho' he had lived there "man and boy for well nigh sixty years had never seen nothin' like it afore."

Young Charles Seabrook had just come home from college and from "furrin parts," and being rich had decided to give all the "young uns" a treat. The young women,bright girls, with laughing eyes and peach complexions,had tendered their services, to decorate the little church, which was used for worship on Sundays and school on week days, They would have blushed crim[illegible] suggested that Mast[illegible] rosy manners had [illegible] touched, not only b[illegible] something in almos[illegible] generous deed, and a[illegible] thing even if all can[illegible]

So the young mai[illegible] asked Mary Morton [illegible] tender her services [illegible] man.

He lost no time i[illegible] procuring evergreens, [illegible] ready, arranging the [illegible] of toys and presents. [illegible] things for that Christ[illegible] used in decorating and [illegible]

"There'll not be a cl[illegible] but shall have one jolly [illegible] to Miss Morton as they [illegible] gave them each their d[illegible] ed, bright eyes stole ad[illegible] lids, and when Mr. Sea[illegible] ty mouths chatted meri[illegible] lent.

The room was transf[illegible] were thrown open, fest[illegible] beautiful nothings, mad[illegible]

Sleighs flew merrily h[illegible] tions and say "the sleigh[illegible] them to and from the C[illegible]

"At early candle light[illegible] ed. All the children had[illegible] rents. Many could not e[illegible] Fires were built outside t[illegible] warmed themselves while[illegible] thing was ready; Charles[illegible] The good parson, old man[illegible] the meeting with prayer, [illegible] this Christmas festival. [illegible] the young maidens whisp[illegible] whispered to Mr. Seabrook[illegible] vited! not remembered, oh[illegible] be done till they are here.

He then rushed to the d[illegible] tinct voice said:

"Dear friends, by an ina[illegible] child Mary are not here. [illegible] who will bring them in ter[illegible]

Half a mile away was th[illegible] that her child had some ho[illegible]

The sleighbells! Yes th[illegible] foot was at the door. Ma[illegible] shawl the house afforded.

In less than ten minutes t[illegible] was set down in the midst o[illegible] loud hurrah went up from [illegible] brook proceeded as calmly a[illegible] thing.

The prayer was made, the [illegible] Claus, and no hearts were h[illegible] lame child.

The Mod[illegible]

"*Jo. Cose*" tells of a skept[illegible] following test conditions:

A plaster made of gutta-[illegible] over her mouth; a banda[illegible] over her eyes, tied at the b[illegible] filled with cotten wool, s[illegible] were filled with flour. On[illegible] of her head with fine can[illegible] bound to her side with a t[illegible] to a block of oak wood, t[illegible] three thick, with a stron[illegible] she was then completely [illegible] cotton drilling which was [illegible] noiseless double back actio[illegible]

After that she was put [illegible] tied at its mouth, with th[illegible] The bag was then put in[illegible] with six padlocks, every [illegible] secure by strips of leather [illegible] breadthwise and crosswis[illegible] in a copper fastened cabi[illegible] and the cabinet deposited [illegible] stone wall of a room tha[illegible] years.

In front of the recess [illegible] glued, tacked, sealed with [illegible] Faber pencil belonging t[illegible] free from fraud and whic[illegible] might be protected from [illegible] ber of the skeptic friend[illegible] prevent collusion betwe[illegible] One was at the back ar[illegible] one stood at each windo[illegible] and one held his hand ov[illegible]

Thus all things were [illegible] took a position where th[illegible] be detected. He held o[illegible] should she walk out and[illegible] with the other a note[illegible] the last great exposure [illegible] unseen hand clinched as[illegible] The note book took to [illegible] were heard, half a dozen f[illegible] him and one whom he [illegible] good imitation of his n[illegible] head. These vanished, [illegible] with his nose he could [illegible] down to the floor, with [illegible]

A broad hand he cou[illegible] blow on one side of his [illegible] then stood him on his fe[illegible] at a speed Goldsmith M[illegible] perspiration poured fro[illegible] No. 1, mackerel in the [illegible] did not convince him, [illegible]

[illegible], these young maidens, had any one [illegible] Charles with his good looks and frank, [illegible] ptivated all their hearts, but they were [illegible] his beauty and frankness but there is [illegible] very heart that warms at a good and [illegible] like to be participants in this kind of [illegible] ot plan it.

[illegible] that they might not seem over bold, [illegible] pinster, and clevorous to a degree, to [illegible] d theirs as assistants to the young [illegible]

[illegible] anything, and himself took the lead, [illegible] getting ornaments, candles, everything [illegible] hristmas tree, and emptying the boxes [illegible] It was said that a whole car load of [illegible] has came to Charles Seabrook, to be [illegible] in presents.

[illegible] ild under fourteen in this township [illegible] Christmas if I know myself," he said [illegible] marched their bevy of young girls and [illegible] tics to perform: nimble fingers work[illegible] piring glances from under drooping [illegible] rook was for a moment absent, pret[illegible] ly, when he was present all was si[illegible]

[illegible] rmed into a fairy palace, both wings [illegible] ons and archways glittering with [illegible] enchantment everywhere.

[illegible] ther and thither to bear the invita[illegible] s would be in readiness to convey [illegible] ristmas festival."

[illegible] on Xmas eve was the hour appoint[illegible] arrived accompanied by their pa[illegible] ter;the children had the preference. [illegible] e building around which the men [illegible] hey talked of the fun inside. Every[illegible] Seabrook was master of ceremonies. [illegible] Comfort, had been invited to open [illegible] sking the blessing of Heaven on [illegible] ast as he was to commence, one of [illegible] ed to Miss Morton, Miss Morton [illegible] —he looked aghast—"not been in[illegible] how cruel! Not one thing shall [illegible]

[illegible] or and in a not over-loud but dis[illegible]

[illegible] vertance widow Rice and her lame [illegible] wil! give ten dollars to the man [illegible] minutes."

[illegible] widow, mourning and feeling [illegible] been neglected.

[illegible] came nearer—they stopped—a [illegible] was wrapped in the largest [illegible] he widow followed.

[illegible] e lame child, pale and startled [illegible] the brilliant scene, and then a [illegible] [illegible], and Charles Sea[illegible] tho' doing the most ordinary [illegible]

[illegible] gifts bestowed by a real Santa [illegible] ppier than the widow and her [illegible]

Written for the Offering

[illegible] ern Skeptic.

[illegible] e who subjected a medium to the [illegible]

[illegible] ercha and bees-wax was placed [illegible] e of six handkerchiefs was put [illegible] ck, and sealed, and her ears were [illegible] ked in mucillage. Both hands [illegible] of them was fastened to the top [illegible] bric thread; the other was firmly [illegible] rred rope. Her feet were secured [illegible] elve inches long, eight wide and [illegible] ly rivited, hardened steel chain, [illegible] nveloped with forty-two yards of [illegible] wed at every crevice with a patent [illegible] sewing machine.

[illegible] a strong coffee bag which was [illegible] ve hundred yards of shoe thread. [illegible] chest and the chest lid fastened [illegible] ey different and rendered doubly [illegible] glued upon the outside, lengthwise [illegible]: it was then suspended by wires [illegible] et lined with carrugated sheet iron [illegible] on a high shelf in the recess of the [illegible] had been unoccupied for twenty [illegible]

[illegible] was drawn a gauze screen which [illegible] red wax and marked with a No. 1, [illegible] the skeptic which he knew to be [illegible] he brought with him so that he [illegible] ll points from deception. A num[illegible] were posted in various places to [illegible] n the medium and confederates. [illegible] concealed behind an ash barrel, [illegible], one sat on the top of the chimney [illegible] r the key hole of the front door.

[illegible] ready and the careful investigater [illegible] least indication of deception could [illegible] hand ready to grasp the medium [illegible] assume the guise of an angel, and [illegible] book in which to record in detail [illegible] of Spiritualism. Suddenly, a strong [illegible] with a vice his out stretched diget, [illegible] tself wings and flew away. Voices [illegible] rms as natural as life walked around [illegible] afterwards admitted to be a pretty [illegible] other came and laid a hand on his [illegible] then up he rose to the ceiling till [illegible] rite his name on the plastering, then [illegible] double the speed he went up.

[illegible] d not see, dealt him rather a smart [illegible] face then on the other, some power [illegible] t and marched him around the room [illegible] aid never thought of attaining and [illegible] every pore until he was as wet as a [illegible] home of his childhood. But all this [illegible] e went home declaring that the me-

dium did it all, that he should prosecute her for assault and battery (with intent to kill and that she had ought to be indited for obtaining money under false pretences. His wife wrote to a friend the day following, relating the circumstances and added "I do not think my dear kind good husband would believe even if one rose from the dead."

GEORGE SEVERANCE.

SOUTH ROYALTON, VT. Dec. 1884.

Written for the Spiritual Offering.

Another Medium.

[We are thankful to our esteemed correspondent for the following. It is gratifying to Spiritualists to learn of the development of fresh workers in the Mediumistic field. Of the facts, as recorded in this brief article, we have not the least doubt; but thinking it probable that some readers may need further confirmation, our correspondent refers to Charles R. Miller, General Graham, President of the Church of the New Dispensation, Daniel Coons,and other equally responsible parties who are frequent sitters at these circles and endorse Mrs. St. John heartily. EDITOR.]

Allow me to call the attention of your readers to the wonderful phenomena of physical mediumship as developed in the person of Mrs. St. John of 429 Quincy street, Brooklyn.

Though hitherto unclassed with other public mediums,having chiefly confined the manifestations of her wonderful powers to a limited circle of friends, without money or price, it has been deemed advisable to enlarge the field of her usefulness, and for the future to enroll her in the ranks of the numberless ones devoted by the higher intelligences to the advancement of the truth and reality of spirit power.

The manifestations occurring in her presence are indeed marvelous. The room occupied for the sittings contains nothing but a large dining table, the chairs around it, and a matting upon the floor.

Before the gas is extinguished all the doors of egress are locked and keys removed. The medium sitting at the table surrounded by the guests is speedily entranced, when directly materialized forms flit about the room, and the sprightly one of the beloved daughter Carrie, beautifully illuminated, robed in white, is both seen and heard by all the sitters, to whom she converses in audible tones while presenting her illuminated face close to their own. Indeed the independent voices are all of great power.

Just before the close of the seance fruit and flowers are showered in abundance over the heads of the sitters, presenting a marvellous spectacle to their amazed vision when the light is again thrown upon the scene.

Recently the ladies were each presented with a lovely Christmas Card brought in the same mysterious manner. Letters of kind greeting, from the Chief Control,General Lee, as also from E. V. Wilson and others, were addressed to each of the members of the circle, and this with neither pencil or paper in the room.

That these wonderful manifestations occur is too palpable and convincing a fact for anyone to gainsay, and all should witness who desire to be made acquainted with the most marvellous and effective phase of spirit power over seemingly impassible material obstructions.

Beautiful as is every revelation of the manifestation of spirit love for the benefit of humanity, there is not one that can be dispensed with. All have their place in the grand structure of perfect harmony, the upraising of which is the spirit errand to mortals. Like the different members of the human body, one cannot say to the other, "I have no need of thee." Each has its apparent use and mission, and the body would be defective if one were removed.

Then let us give a helping hand and word of encouragement to mediums of every phase, enshrining and protecting them as God-appointed beings to do a noble work of regeneration, overlooking all their foibles from which none of us are exempt; let us hasten the glorious millenium of Truth, when the Lion of dogmatic error shall peacefully repose in the same fold with the Lamb of purity and progression.

K. BOYD MEURLING.

BROOKLYN, N. Y., Dec. 27, 1884.

Written for the Offering.

Prof. J. S. Loveland.

The above named gentleman is contributing some very cogent and sensible ideas through your columns,and no writer for the spiritual press wields an abler pen or writes more in consonance with pure reason and sound logic. Apparently he is the possessor of a backbone,and stands in no fear of giving utterence to honest thought. Sickly sentimentalism and blind faith he has no use for, and false tenets which many regard as sacred owing to their ancient origin, he hesitates not to demolish.

He represents the needs of the hour, for what the times demand is thought, instead of emotion, force instead of languor and logic in place of sentiment. The idols of the past must be broken ere mental freedom can prevail, and truth has nothing to fear from keen scrutiny and honest investigation. Truth is invulnerable; it is error alone that shrinks from the light of reason and the penetration of common sense. Modern intellect rises superior to ancient,for this is a progressive world, and consequently the discoveries of science should be accepted instead of ancient traditions, when they fail to harmonize. It is not necessary to penetrate the dark past in search of evidence to prove that a God does or does not exist, for we have just as much means of knowing as our remote ancestors ever had, and this Mr. Loveland is plainly demonstrating. Science killed the devil and destroyed the Jewish Jehovah, and in my opinion has thoroughly placed the quietus on the God of the theist, but as some yet cling to old Jehovah in spite of the evidence of his death, so does and will the sanguine theist to the work of his imagination. But while hugging his cherished delusion, he would do well to reflect on these words of Mr. Loveland: "If the universe is the production of Deity, it must be a perfect exponent of his nature." While death lurks in every footstep, while sickness instead of health is catching, while wild beasts and poisonous reptiles, shipwrecks and cyclones, lightning and earthquakes destroy life ruthlessly, it is difficult to see wherein lies the boundless love and "infinitely protecting power" ascribed to this wonderful God "without body and parts or passions," which description in delineating nothing, Ingersoll's, cannot be improved. It is time to do away with the childish notions regarding God, prayer, religion and worship that have prevailed so long, and Spiritualists should step to the front every where and keep pace with Bro. Loveland,who I sincerely hope will continue to let his light shine and keep his pen in motion.

C. SEVERANCE.

ORANGE, CALIFORNIA.

"Which Way?"

[The lecture by Col. R. G. Ingersoll delivered in Chicago, Sunday Nov. 30, 1884 is, to say the least, one of the best of this world renowned orators grand productions. We wish we could give it entire, but want of space for it and the many other good things we have, compel us to be content with giving our readers the following paragraphs, gems from this fine discourse. That the Colonel is doing a grand iconoclastic work must be admitted by all. Before the facts he presents in words of power and eloquence never exceeded, the black walls of superstition are crumbling to dust, and we bid him God speed in his noble work. True, he utters no sentiment not proclaimed from the spiritual rostrum for the last thirty years, but thousands listen, who could not be reached by our inspired speakers. Such is the power of prejudice. Thirty years ago Ingersoll would have been incarcerated in prison for blasphemy; the war against intolerance, prosecuted by Spiritualism, has made Colonel Ingersoll's work comparatively easy. EDITOR.]

THE LAW OF SINAI.

Christians now assert that from Sinai came to this world all knowledge of right and wrong, and that from its flaming top we received the first ideas of law and justice. Let us look at those Ten Commandments. Which of those Ten Commandments were new, and which of those Ten Commandments were old? "Thou shalt not kill." That was as old as life. Murder has been a crime, also, because men object to being murdered. If you read the same Bible you will find that Moses, seeing an Israelite and an Egyptian contending together, smote the Egyptian and hid his body in the sand. After he had committed that crime Moses fled from the land. Why? Simply because there was a law against murder. That is all. "Honor thy father and thy mother." That is as old as birth. "Thou shalt not commit adultery." That is as old as sex. "Thou shalt not steal." That is as old as work, and as old as property. "Thou shalt not bear false witness against thy neighbor." That is as old as the earth. Never was there a nation, never was there a tribe on the earth that did not have substantially those commandments. What, then, were new? First, "Thou shalt worship no other God; thou shalt have no other God." Why? "Because I am a jealous God." Second, "Thou shalt not make any graven image." Third, "Thou shalt not take My name in vain." Fourth, "Thou shalt not work on the Sabbath day." What use were these commandments? None—not the slightest. How much better it would have been if God from Sinai, instead of the commandments, had said: "Thou shalt not enslave thy fellow-man; no human being is entitled to the results of another's labor," Suppose He had said: "Thou shalt not persecute for opinion's sake: thought and speech must be forever free." Suppose he had said, instead of "Thou shalt not work on the Sabbath day." A man shall have but one wife; a woman shall have but one husband; husbands shall love their wives; wives shall love their husbands and their children with all their hearts and as themselves"—how much better it would have been for this world.

ON THE SIDE OF THE PAGAN.

I am on the side of the pagan. Is it possible that a Being of infinite goodness, said: "I will heap mischief upon them; I will send My arrows upon them. They shall be burned with hunger; they shall be devoured with burning heat and with bitter destruction. I will also send the teeth of locusts upon them, with the poisonous serpent of the desert. The sound without andthe terror within shall destroy both the young [illegible] the virgins, the suckling also,and the men with gray hairs." While Seneca, a poor, uninspired Roman, said: "A wise man will not pardon any crime that ought to be punished, but will accomplish in another way all that is sought. He will spare some; he will pardon and watch over some because of their youth; he will pardon these on account of their ignorance. His clemency will not fail what is sought by justice, but his clemency will fulfill justice." That was said by Seneca. Can we believe that this Jehovah said: "Let his children be fatherless and his wife a widow. Let his children be continually vagabonds, and beg. Let them seek their bread out of desolate places. Let the extortioner catch all that he hath, and let the stranger spoil his labor. Let not one extend mercy unto them, neither let any favor his fatherless children." Did Jehovah say this? Surely He had never heard this line—this plaintive music from the Hindoo: "Sweet is the lute to those who have not heard the voices of their own children." Let us see the generosity of Jehovah out of the cloud of darkness on Mount Sinai. He said to the Jews: "Thou shalt have no other God before Me. Thou shalt not bow down to any other Gods, for the Lord thy God is a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate Me." Just think of God saying to people: "If you do not love Me I will damn you." Contrast this with the words put by the Hindoo poet into the mouth of Brahma:

"I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am the reward of worship."

How perfectly sublime! Let me read it to you again:

"I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh af all worship. I am the reward of worship."

Compare these passages. The first is a dungeon, which crude hands have digged with jealous slime. The other is like the dome of the firmament, inlaid with constellations. Is it possible God ever said: "If a prophet deceive when he hath spoken a thing, I, the Lord, hath deceived that prophet?" Compare that passage with the poet, a pagan: "Better remain silent the remainder of life than speak falsely." Can we believe a Being of infinite mercy gave this command: "Put every man his sword by side; go from the gate throughout the camp, and slay every man his brother, every man his companion, and every man his neighbor. Consecrate yourself this day. Let every man lay his sword even upon his son, upon his brother, that he bestow blessing upon Me this day." Surely that was not the outcome of a great, magnanimous spirit, like that of the Roman Emperor, who declared: "I had rather keep a single Roman citizen alive than slay a thousand enemies." Compare the last command given to the children of Israel with the words of Marcus Aurelius: "I have formed an ideal of the State, in which there is the same law for all, and equal rights and equal liberty of speech established for all—an Empire where nothing is honored so much as the freedom of the citizens." I am on the side of the Roman Emperor.

THE STORY OF SUFI.

What is more beautiful than the old story from Sufi? There was a man who for seven years did every act of good, every kind of charity, and at the end of the seven years he mounted the steps to the gate of heaven and knocked. A voice cried, "Who is there?" He cr[illegible] Lord;" and the gate was shut. Seven[illegible] every good work, and again mounted heaven and knocked. The voice cried, " answered, "Thy slave, O God;" and t[illegible] Seven other years he did every good deed the steps to heaven, and the voice sai[illegible] He replied, "Thyself, O God;" and the Is there anything in our religion so wa[illegible] that? Compare that story from a p[illegible] byterian religion.

AN EGYPTIAN TRADIT[illegible]

Take this story of Endesthora, who and started for the place where the earth, where he was to meet God. W[illegible] gune, and Bemis, and Traubation. T[illegible] when any man started after God in th[illegible] guilty of any crime he would fall by walked at the head and suddenly he m[illegible] "He was not always merciful in the little while after he missed Bemis, and so much for the rights of man as for h[illegible] tle farther on he missed Traubation. know no reason for his failing to rea[illegible] horizon touches the earth;" and the him, and, opening the curtains of the ter." And Endesthora said: "But w[illegible] Wher[illegible] are Argune, and Bemis, and T[illegible] god said: "They sinned in their ti[illegible] demned to suffer below." Then said wish to enter into your heaven witho[illegible] are below, then I will join them." H[illegible] are here before you, I simply said thi[illegible] desthora simply turned and said: " The god said: "Thou knowest that[illegible] fall upon the sacrifice it is unclean. enter heaven?" And Endesthora and I know another thing; that ingr[illegible] crimes, whether it be to man or beast faithful friend. He has followed him." And the god said: "Let th[illegible] that with the Bible stories.

PAGAN SAYIN[illegible]

Long before the advent of Chr[illegible] should conduct ourselves toward oth[illegible] conduct themselves toward us." your neighbor what you would not l[illegible] you." Socrates said: "Act toward others act toward you. Forgive y[illegible] for evil, and kiss even the hand t[illegible] Krishna said: "Cease to do evil; enemies. It is the law of love tha[illegible] that has strength." Poor miserab[illegible] hear anything like this? Is it p[illegible] thors of the New Testament was man was not created for woma[illegible] Epictetus said: "What is more d[illegible] to your wife as to be on ner accou[illegible] Compare that with St. Paul: "[illegible] that the head of every man is [illegible] woman is the man, and the head submit yourselves unto your hus That was inspiration. This was heathen: *"In whatever house the [illegible] the wife and the wife with the h[illegible] fortune dwell. In the house whe[illegible] ored, let the curse be pronounced."* said something like that from Si[illegible] beautiful as this in the New Tes[illegible] where Nature is more blest and fa[illegible] love abide. Though the space be though it be a desert, through it r[illegible]

THE QUALITY OF [illegible]

Compare these things with the Old Testament, where you read of over to butchery and death, and th[illegible] struction; and, after you have read horrors in the New Testament, thr[illegible] flame; and then read this, the gre[illegible] the greatest of human beings:

> The quality of mercy is not strai[illegible]
> It droppeth as the gentle rain fro[illegible]
> Upon the place beneath. It is tw[illegible]
> It blesseth him that gives and hi[illegible]
> 'Tis mightiest in the mighty;
> It becomes the throned monarch [illegible]

THE CHURCH AND MEN[illegible]

So long as the church honored p[illegible] great men in the majority How is that no man of genius in the world so far as I know Where are they dox great men? I challenge the duce a man like Alexander Hum[illegible] world to produce a naturalist like H[illegible] Christian world to produce a man the ranks of orthodoxy are hist[illegible] Buckle? Where are the naturalists like George Eliot and Hariet Ma[illegible] tired of the great-men argument; bu[illegible] thinkers, the naturalists and scienti[illegible] matched by the supernatural world.

THE GROWTH OF TH[illegible]

Most people imagine that the cre[illegible] brain and heart of Christ. Tney h[illegible] made. They think it was all made understand that it was a slow gro[illegible] stand that theology is a science mad[illegible] dices, and falsehoods. Let me tell Emperor Constantine, who lifted th[illegible] power, murdered his wife and eldest s[illegible] vened the Council of Nice to decide was a man or God; and that was not of grace 325. Then Theodosius cal[illegible] stantinople in 381, and this council Ghost proceeded from the Father, Y[illegible] tle doubt on that question before thi[illegible] other council was called later to det[illegible] Mary really was, and it was solemnly [illegible]ed, "Thy servant, O [illegible] other years he did [illegible] the three steps to [illegible]Who is there?" He [illegible]e gates were shut. [illegible] and again mounted [illegible]: "Who is there?" [illegible]gates wide open flew. [illegible]m or so beautiful as [illegible]gan with the Pres-

[illegible]ON.

[illegible] was a King of Egypt, [illegible] horizon touched the [illegible]th him followed Ar[illegible]ey were taught that, [illegible]t way, if he had been [illegible]he way. Endesthora [illegible]ssed Argune. He said, [illegible]hour of victory." A said, "He fought not is own glory." A lit-

He said, "My God, I [illegible]ch the place where the [illegible] god Ram appeared to [illegible] sky, said to him, "En[illegible]here are my brethren? [illegible]raubation?" And the [illegible]me, and they are con[illegible] Endesthora: "I do not [illegible]ut my friends. If they [illegible]but the god said: "They [illegible]s to try your soul." En[illegible] But what of my dog?" [illegible] if the shadow of a dog How, then, can a dog replies: "I know that, [illegible]atitude is the blackest of [illegible] That dog has been my [illegible]ne and I will not desert [illegible] dog follow." Compare

[illegible]GS.

[illegible]st, Aristotle said: "We [illegible]rs as we would have them Seneca said: "Do not to [illegible]have your neighbor do to [illegible] others as you would have [illegible]our enemies, render good [illegible]hat is upraised to smite." [illegible]aim to do well; love your [illegible]t virtue is the only thing [illegible]le pagans! Did you ever [illegible]ssible that one of the au[illegible]nspired when he said that [illegible]n, but woman for man? [illegible]lightful than to be so dear [illegible]t dearer even to yourself?" [illegible]t I would have you know [illegible]hrist, and the head of the [illegible] [illegible] God. Wives, [illegible]bands as unto the Lord." written by a poor, despised husband is contented with husband, in that house will [illegible]re the woman is not hon[illegible] Where the wife is hon[illegible]." I wish Jehovah had [illegible]ai. Is there anything as [illegible]ament; "Shall I tell you [illegible]r? It is where those we [illegible]mall, it is ample as earth; [illegible]n the rivers of Paradise."

[illegible]MERCY.

[illegible] curses pronounced in the [illegible] the heathen being given [illegible] women and babes to de[illegible]hem, read the chapters of [illegible]eatening eternal fire and [illegible]atest thought uttered by

[illegible]ed,
[illegible]m heaven
[illegible]ice blessed:
[illegible] that takes;

[illegible]better than his crown.

[illegible] OF GENIUS.

[illegible]ilosophers, she kept her [illegible] it now? I say to-night [illegible]s in the orthodox pulpit Where are the ortho-Christian church to pro-[illegible]boldt. I challenge the [illegible]aeckel. I challenge the [illegible]ike Darwin. Where in [illegible]ians like Draper and [illegible]like Spencer, and women [illegible]tineau? You may get [illegible] the names of the great [illegible]s of our time, cannot be

[illegible]EOLOGY.

[illegible] we have came from the [illegible]ve no idea how it was [illegible]t one time. They don't [illegible]th. They don't under-[illegible] up of mistakes, preju-you a few facts: The Christian religion into In the very year he con-whether Jesus Christ decided until the year [illegible]ed a council at Con-decided that the Holy [illegible]u see, there was a lit-was done. Then an-[illegible]rmine who the Virgin decided that she was the mother of Christ. In 431, and then in 451, a council was held in Chalcedon, by the Emperor Marcian, and that decided that Christ had two natures—a human and a divine. In 680 another council was held at Constantinople; and in 1274, at Lyons, it was decided that the Holy Ghost proceeded not only from the Father but from the Son; and when you take into consideration the fact that a belief in the Trinity is absolutely essential to salvation, you see how important it was that these doctrines should have been established in 1274, when millions of people had dropped into hell in the interim, solely because they had forgotten that question. At last we know how religions are made. We know how miracles are manufactured. We know the history of relics, and bones, and pieces of the true cross, and at last we have examined other religions, and we are beginning to suspect that ours is like the rest. I think we understand it.

ALWAYS ON THE WRONG SIDE.

And let me say another thing: The church is always on the wrong side. Let us take, first, the Episcopal Church—if you call that a church. Let me tell you one thing about that church. You know what is called the rebellion in England in 1688? Do you know what caused it? I will tell you. King James was a Catholic, and notwithstanding that fact, he issued an edict of toleration for the Dissenters and Catholics. And what next did he do? He ordered all the Bishops to have this edict of toleration read in the Episcopal churches. They refused to do it—most of them. You recollect that trial of the seven Bishops? That is what it was all about; they would not read the edict of toleration. Then what happened? A strange thing to say, and it is one of the miracles of this world: The Dissenters, in whose favor that edict was issued, joined hands with the Episcopalians, and raised the rebellion against the King, because he wanted to give the Dissenters liberty, and these Dissenters and these Episcopalians, on account of toleration, drove King James into exile. That is the history of the first rebellion the Church of England ever raised against the King, simply because he issued an edict of toleration and the poor, miserable wretches in whose favor the edict was issued joined hands with their oppressors. I want to show you how much the Church of England has done for England. I get it from good authority. Let me read it to you to show how little influence the Christian Church, the church of England, had with the government of that country. Let me tell you that up to the reign of George I. there were in that country sixty-seven offenses punishable with death. There is not a lawyer in this city who can think of those offences and write them down in one day. Think of it! Sixty-seven offences punishable with death! Now, between the accession of George I. and the termination of the reign of George III. there were added 156 new crimes punishable with death, making in all 223 crimes in England punishable with death. There is no lawyer in this State who can think of that many crimes in a week. Now, during all those years the government was becoming more and more cruel; more and more barbarous; and we do not find, and we have not found, that the Church of England, with its 15,000 or 20,000 ministers with its more than a score of Bishops in the House of Lords, has ever raised its voice or perfected any organization in favor of a more merciful code, or in condemnation of the enormous cruelty which the laws were continually inflicting. And was not Voltaire justified in saying that "The English were a people who murdered by law." Now, that is an extract from a speech made by John Bright in May, 1883. That shows what the Church of England did. Two hundred and twenty-three offenses in England punishable with death, and no minister, no Bishop, no church organization raising his or its voice against the monstrous cruelty. And why? Even then it was better than the law, of Jehovah.

THE EDICT OF NANTES.

And the Protestants were as bad as the Catholics. You remember the time of Henry IV. in France, when the edict of Nantes was issued simply to give the Protestants the right to worship God according to the dictates of their conscience. Just as soon as that edict was issued the Protestants themselves, in the cities where they had the power, prevented the Catholics from worshiping their God according to the dictates of their conscience and it was on account of the refusal of those Protestants to allow the Catholics to worship God as they desired that there was a civil war lasting for seven years in France. Richelieu came into authority about the second or third year of that war. He made no difference between Protestants and Catholics; and it was owing to Richelieu that the Thirty Years' War terminated. It was owing to Richelieu that the peace of Westphalia was made in 1643, although I believe he had been dead a year before that time; but it was owing to him: and it was the first peace ever made between nations on a secular basis with everything religious left out, and it was the last great religious war.

You may ask me what I want. Well, in the first place I want to get theology out of government. It has

NO BUSINESS THERE

Man gets his authority from man, and is responsible only to man. I want to get theology out of politics. Our ancestors in 1776 retired God from politics, because of the jealousies among the churches, and the result has been splendid for mankind. I want to get theology out of education. Teach the children what somebody knows, not what somebody guesses. I want to get theology out of morality, and out of charity. Don't give for God's sake, but for man's sake.

CONCLUSION.

I want you to know another thing, that neither Protestants nor Catholics are fit to govern this world. How could you elect a minister of any religion President of the United States. Could you elect a Bishop of the Catholic church; or a Methodist Bishop, or Episcopal minister, or one of the Elders? No. And why? We are afraid of the ecclesiastic spirit. We are afraid to trust the liberties of men in the hands of people who acknowledge that they are bound by a standard different from that of the welfare of mankind.

The history of Italy, France, Spaine, Portugal, Cuba, and Brazil all show that slavery existed where Catholicism was a power. I would suggest an education that would rule theology out of the Government, and teach people to rely more on themselves and less on Providence. There are two ways of living—the broad way of life lived for others, and the narrow theological way. It is wise to so live that death can be serenely faced, and then, if there is another world, the best way to prepare for it is to make the best of this; and if there be no other world, the best way to live here is to so live as to be happy and make everybody else happy.

The Spiritual Offering.

OTTUMWA, IOWA, SATURDAY JAN. 10, 1885.

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"History, Wonders and Excellence of the Bible."

This is the title of a little book written by a Baptist clergyman, but greater than all the wonders it attempts to portray, is the wonder that any intelligent men and women will accept such misstatements, such unscientific theories and such misrepresentations of the true character of the bible. So long as clergymen find it necessary to resort to such methods to sustain the waning faith of their flock, so long will those who have passed beyond the authority of church, creed and book be called upon to explain their reasons for rejecting the infallibility of the bible, and perhaps it cannot be more effectually accomplished than by answering the points the aut...or of this little book makes.

To many minds antiquity is the test of truth, hence the author's effort to prove that the bible is the oldest book in the world. He says:

"There are five ancient books and these with another called Job, are the oldest books in the world and were written 3400, or 3500 years ago."

Perhaps the majority will read this statement are not aware that Hebrew scholars long since decided that the book of Job was not written by a Hebrew, but was probably borrowed from the Chaldeans. The modern learned scholars Ewald, Knowen, Goldziher and Adler, regard the book as a [illegible] and the barrier been written about [illegible] cal world that were not read at a moment's notice. Rudolph later period than formerly supposed, as late as the Jewish captivity. Froude, the historian, expressed the same opinion, as did also Chandler and Halstead. The book of Job is not the only one of doubtful authority, there are many reasons for thinking that Moses was not the author of the books to which his name is affixed. We do not declare himself the author, and it does not seem probable that a man would refer to himself in the following language:

"Now the man Moses was very meek above all the men that were on the face of the earth."

In Genesis we read:

"Abraham pursued his enemies unto Dan."

Now there was no place named Dan until after the death of Samson, that is more than 300 years subsequent to the days of Moses. The place where the tribe was originally a town of the Gentiles called Laish, as may be learned by referring to the xviii chapter of Judges:

"And they took the things which Micah had made and the priest which he had and came unto Laish, unto a people that were at quiet and secure and they smote them with the edge of the sword and burnt the city with fire, and they built a city and dwelt therein, and they called the name of the city Dan, after the name of Dan, their father, howbeit the name of the city was Laish at first"

In Genesis we read "And the Canaanites were then in the land" which we learn from the bible did not happen until after David and could not therefore have been written by Moses Many other reasons could be given for doubting that Moses wrote the books attributed to him, enough has been given to suggest thought and investigation.

ANTIQUITY OF THE BIBLE.

We will first give specimens of the evidence produced in this little book and then present historical and scientific facts to disprove them.

"Osnaplan, the decipherer of the Rosetta Stone says he has demonstrated that no Egyptian monument is older than 2200 years before Christ."

"Under the breast of the great Sphinx of Egypt was a granite slab representing Pharaoh Tuthmosis IV who lived in the days of Moses and the Exodus. The inscription records his long line of ancestors, his own turbulent reign and ends with the words And then, the rest was blank, his tomb was not built, he was drowned in the Red Sea, and they did not care to record this, but set up a slab near the great Sphinx and his record ends with those significant words, 'and then.' Another inscription says, 'that the successor of this Pharaoh was a second son.' Nothing is said of his first, why? because he was slain by the destroying angel on the night when the passover was instituted."

These are the evidences upon which the reverend gentleman relies to establish the antiquity of his idol, the bible, but the story of the Red Sea and the destroying angel, will not carry conviction to those who rely more upon facts than tradition. In regard to the age of the Pyramids, there is a great diversity of opinion, it is certain that the great Pyramid at Gizeh, is the largest and oldest structure ever built by man. Mariette-Bey, in his work on Egypt says, "the Pyramids are already six or seven thousand years old." Professor Denslow speaking of the Pyramids, says:

"At some very early period when Jerusalem, Athens and Rome were still lairs of wolves, and Babylon and Nineveh were jungles, when probably the black race had not retired from the south of Asia, or the Fins and Esquimaux from Central Europe, there arose in Egypt a red race of wonderful persistency, despotic determination and iron-handed will, who were determined to enshrine themselves and their ideas in imperishable

Scarcely fact below the level of the Nile we find [illegible] but not yet obtained to the level of the Nile, they ought to have dwelt there twenty

[illegible] expressed the opinion that the Sanscrit [illegible]hmins is the oldest that can be traced in [illegible]ge; they also state that it was extant before [illegible]known as a nation, and has never been [illegible]. These facts establish the existence of the [illegible]ists systems of religion long prior to the [illegible] Jewish nation. In Egypt, also, [illegible]e found a carefully preserved list of sixty-[illegible] the Empire between Menes and Amasis [illegible]h comprises more than seven thousand [illegible] "Menes reigned seven thousand [illegible]ago," which places him seven hundred [illegible]. Mr. Wilkinson in his "Manners and [illegible]Egypt" says: "The first glimpse we [illegible]e a nation far advanced in the arts, [illegible]as of civilized life." This was six or [illegible]ago while evidence can be adduced to [illegible]hange has been made in her religion [illegible]ere made on the monuments, some of [illegible] being eight or nine thousand years [illegible]the question better than the most elabo-

[illegible]the historical facts to establish the ex-[illegible]eligion prior to that of the Jewish are [illegible]unanswerable; they have called the [illegible]entists admit must have been made [illegible]or to the time of Moses." According [illegible]s of their history have been found [illegible]seen thousand years."

[illegible]Chinese we need not speak and will [illegible]orical books comprising one hundred [illegible]alled the "Five Classics," they [illegible]g nearly two thousand six hundred [illegible]signed for the creation of Adam. [illegible]sacred book of the Hindoos and is [illegible]ible now extant. There is evidence [illegible]ten long before the time of Moses.

[illegible]ctions of Sanscrit and dates about a hundred

[illegible]e assertion that the Brahmins and [illegible]eighty-four striking analogies. A [illegible]n each; the wickedness of society [illegible]eight persons were saved and a [illegible]record The May number of the [illegible]1838 contains an account of the [illegible]nto the English language; in that

[illegible]ainly which has not been anticipated by

[illegible]y of the Jewish and Egyptian re-
"Modern archæological researches very striking resemblance [illegible]n and that found in the Old Testa-The greater antiquity of the former [illegible]trender of history that the Jewish [illegible]e material obtained in Egypt and

[illegible]ctrines, precepts, laws and customs.

[illegible] the doing the most ordinary

[illegible]Sir Gardner Wilkinson remarks that [illegible]were the same, in fact a hundred [illegible]ed. The Egyptians had a leader [illegible]named Hermes, they had nine books [illegible]ed Herodotus says, the art of pre-[illegible]from the Egyptians. The Rev. John [illegible]Egypt" acknowledged he believed, [illegible]of the Hebrews was conceived in [illegible]an Shrine." Kitts in his cyclo-[illegible]Sphinxes explain what is meant

[illegible]Christian ministers, anxious to estab-[illegible]e to seize upon the records of [illegible]cated people, says a writer, "whose time [illegible]and according to Bailey coeval with the earliest authenti-[illegible]in that science extended," the Hindoos calculated eclipses [illegible]seven hundred years before the astronomer," their calculations [illegible]and description of India, is the remote period of one thousand [illegible]antiquity. Moses. The ancient monuments

In the light of volumes [illegible]peak for its religion a very remote [illegible]sert the antiquity of the [illegible]

such facts, ministers will still as-[illegible]is only by conversing the [illegible]ple; their object is apparent. It [illegible]revelation from God, that [illegible]truth can emanate, and people, that the bible is the only special [illegible]can hope to retain contro- only source from which [illegible]warning life of Christian- oldest book in the world, that they [illegible] and sustain for a brief period the

The True Method

[illegible]for Human Improvement.

The question "what [illegible]ll I do to be saved?" resolves itself [illegible]into the larger one of [illegible]what shall be done to save or improve [illegible]mankind? The commonly [illegible]or church method, is easily stated. [illegible]church are one:

First—That man is [illegible]intrinsically bad—he is morally cor-[illegible]rupt or depraved.

Second—That as a result [illegible]of his depravity, he is utterly incapa-[illegible]ble of improving himself [illegible]morally or spiritually, in the slight-[illegible]est degree.

Thirdly—Only through [illegible]the gracious help of God can there [illegible]be any improvement, and [illegible]an's nature, or conditions. Even the [illegible]drunkard must have Divi- [illegible]help, or reform is impossible.

Fourthly—But man [illegible]nevertheless criminally responsible [illegible]no more than for having [illegible]in his present condition. True, we [illegible]all under condemnation, [illegible]are to do with becoming depraved— [illegible]suffering, hence, the need [illegible]a striking yet we are [illegible]denunciations. Men [illegible]and justly liable to future, endless [illegible]He hates good and loves [illegible]method starts out with universal [illegible]murdered his son and [illegible]secured of all possible criminality. [illegible]is denounced as [illegible]In a rebel against God—has [illegible]He is commanded to re- [illegible]could dethrone him if possible. He [illegible]God—believe in Jesus [illegible]with the devil and all evil spirits. [illegible]made, threats uttered [illegible]ment—to forsake his sins—to submit [illegible]good. If repentance, [illegible]and pray for pardon. Promises are [illegible]manifested, the individ- [illegible]induce him to accept the proffered [illegible]adopts him into his fa- [illegible]mulation, submission and faith are [illegible]tification. But this is [illegible]ual is saved. Is born again. God [illegible]ily, and works in him a perfect sanc- [illegible]miraculous work—all done by God

himself, man having no part except yielding to the working of the Divine spirit. The grand machinery of church ordinances is the form with covers this general work. Sermons to men, and prayers to God, and Mary his mother, are perpetual. Of course, all the glory is claimed by God, as he does all the work. This is right. It would not be right for one to do all the work and another get both the praise and the pay.

However, it might strike an unregenerate mind, that, as God has placed man here, lost and depraved, it is no more than his duty to save him, and, that man, instead of being under any special obligation, has the right to demand, from God, deliverance from his evil nature and condition. Instead of meriting praise, God is deserving of the severest censure for placing man in such positions.

THE TRUE METHOD.

In presenting the true method, we will submit a few propositions, as a basis for our argument.

First—Man is intrinsically good. What is termed bad, or evil, is simply ungrowth, or an incident of growth. It is the green, or unripe fruit we condemn, not the tree of life. It is the animal of man's nature as judged by the spiritual.

Secondly—Man has not the slightest responsibility for the nature he inherits, or for any of the special tendencies of that nature. He didn't create either himself, or his surroundings; they are the legacy of nature to him.

Thirdly—As the evil of man is that of conditions; and, as he must grow or unfold, he gradually comes to see how the conditions of growth may be controlled and modified, so as to develop manhood in the most perfect manner.

Fourthly—Man, as born, is the repository of an immense amount of undeveloped force. Every appetite, passion or faculty has a sort of individual life of its own; and, is a medium for the outworking of this force; so that the same person seems by turns, to be all appetite—all passion—all intellectual, or all angel. We are born with propensities more strongly in some directions than in others—we are born out of balance, even in respect to the animal constitution. This is inevitable. Hence, no one is to blame for being born a thief any more than for being born with a nervous or cancerous diathesis. Wisdom, therefore, justifies man for what he is, palliates what he does, and brings to bear the most potent forces to weaken and restrain the too strong animal, and strengthen then the relative, weak intellectual and spiritual.

Fifthly—Wisdom, therefore, is the only possible savior of man; that is the knowledge, and application of those means by which the conditions and character of men are made better.

A single glance will suggest the true means of improvement *ought* to begin with the inception of being We should be begotten gestated and born right as a foundation for future culture—born from right conditions into right conditions. From birth onward all the forces of culture are perverted. But we, who read this, are already born and grown up; what shall be done for the badly born and trained.

MAN MUST PROGRESS.

He cannot change himself, by an act of will; nor, can he prevent change in himself, by willing He can't prevent learning—it is a necessity of his being—he can be destroy the innate love of happiness, and the repugnance to pain—they are as deathless as his spirit. These elements being allowed our proposition that man must progress, [illegible]

[illegible] Beautiful as is every revelation of the manifestation of spirit love for the benefit of humanity, [illegible]

[illegible]so far, in the grand march of humanity, [illegible] pain has been the most potent factor in forcing man to improve. But the question urged on us to-day, is shall we continue to tread the long road of learning by suffering, or shall we take the shorter one of wisdom? Shall we persist in acquiring all our knowledge by personal and sorrowful experience, or shall we avoid the palpable miseries in our pathway? By the past, terrible sufferings of the race, we have gained the wisdom of the present. Shall we use it? We have seen that no one can change himself merely by willing. Will represents the forces or power of the love nature—it is the sum total of the affections. Man always wills as he feels —that is, the strongest tide of feeling always gains expression and we call the expression or act the will. We write them and ask the proposition to solve a being, (man) with powerful proclivities toward what we term evil, to be so changed that the governing tendencies shall be toward the good. We have to make that which is relatively evil in the strongest, and the strong-est must be weakened. Only with an intellectual, or reasoning being would this be possible. Such is man. He sees—feels the results of certain forms of action. That they do not secure to himself, or others, happiness, but the reverse. He knows one, is repugnant to the other. He resolves to change his course, but the tide of his passional life drives him in that direction, and so soon as the exciting conditions concur, he is swept as a feather in the wind, or in the same old way. What shall be done? Preach to him of the future? Do you give him any information by so doing? Tell him to resolve on a change? That has been done, perhaps a thousand times in vain. What says wisdom? Change the conditions. Establish new relations. We have evil passions, appetite, passion or faculty, in the composite entity, termed man, has an individual, life force of its own. Some are giants, others are pigmies.

Each one of these stands in vital rapport with the same force in all other persons, more, the terrible passion shown by individuals, at times, is not all their own—it flows from others to those most receptive. The same law is true of all the faculties. Change of conditions is to place ourselves where other and different forces shall operate upon us, and stimulate to action other departments of our nature. The fact that the organ of every faculty must have rest, renders this possible. When the appetites and passions are in repose, then the reason and other faculties can be approached and influenced. Here, the marked difference between the old or church method; and the new, or wisdom method is most strikingly manifested. The very sensitive souls that very disgust of human nature, where the real trouble exists—the sensibilities. To stir one class, is liable to rouse others. But, if, for the time, you call into play but part, the action secured is only a transient impulse, an evanescent impression that a night's sleep may efface, or a gust of passion dissipate. There is no knowledge of the real character of evil gained, or how to overcome the effects. The only resource of the poor dupe is to repeat the process by rekindling the former excitement, analogous to taking opium to quiet a pain while at the same time aggravating the cause of the pain. The devotees of this system hate reason, despise philosophy, and ridicule science and its methods as means for human redemption.

Perhaps it is not strange that, being born and bred in this

hours leaded system of ignorance and superstition, ery many professed Spiritualists should still adhere to the destruction falsehood; and, joining hands with the church, spit in the face of reason, upon the wave of wisdom, accept thorough fidence of reason, upon the wave of wisdom, accept thorough ed dogma of miracle, and thus seek to pull down the fair fabric begun by wise spirits to manifest and revolutionize the world. That such should be self-justified of their children, in the ite of her wishes, so far as they have had a trial.

The designer of a scheme one and ignorant of the potential character of the beings, so called as of the unseen he made of them in securing an influence over men for their good. The same. This position was assumed, and was successful, and the mercenary, and was successful, and the mercenary, and was successful, and the mercenary

Written for the Offering.

The Deadbeat Bell

BY LEWIS SLOTIN.

On the hilltops, all about this vale,
Three are derricks that point to the skies;
Revealing the riches hidden below,
To eager and covetous eyes.

But of churches, seven, whose spires arise
In rivalry, here in this dell,
Not one of all the number wear
In its belfry but a bell.

From the time of the earliest cowpin dawn,
Till the dusky twilight fell;
There sat the sexton, all the day long,
Tolling a funeral knell.

And each one questioned, with look of awe,
As the sexton toll'd up aloft:
"Why doth he toll but one sad stroke?"
Or, "Why doth he toll so oft?"

On "Woman's Fast Day" this bell doth toll,
With steady, unvarying stroke,
Six minutes apart, the o'er sad tale,
(As if 'twere an angel spoke),

The sorrowful tale of a rumseller's spoil,
Of a sudden arrest of breath;
Of a life cut short by alcohol,
Of, alas, an inebriate's death.

The bright sun is hidden in clouds again
At sound of that weird bell;
And the skies weep tears in a steady rain,
Over each funeral knell.

Is that tolling heard 'yond that entrance door
With hart'd and shutter'd screen?
Hath the drunmeller ears, that he heareth no more,
Nor a conscience that pricks not, I ween?

Or is it petrified, hard as a stone,
And hath his hearing was'd away;
That he doth not hear in its monotone,
Of a home and a nation's loss,

That he doth not note the ach of a soul,
Stricken and tempest tost'd,
At the oft-recurring mournful toll,
The knell of an earth life lost.

That he doth not le'l the widow's prayer,
Or the orphan's piteous wail;
Telling to God, in the closet there,
Out of o'er-burthen'd heart, the tale

Of want and woe, despair and death,
Of broken hearts and lives;
While behind the door he listeneth,
[illegible]

[illegible] there"—are ever ready
that earth life is but the
the grand close, when we
walk the pearly streets
In our youth we read
the devil. But those
—were worthless as for
tioned existence beyond
We stood by her bedside
clasped her dying hand,
stood by the grave of
agnac and asked ourself
ones were dimmed with
each other again? To
ever, from the loved ones
into the great dark and
unfathomable ocean of
gloomy as we bade farewell
racked our heart.
In later years we heard
tations taking place in
no stock in the tales that
classes to produce them—
—that it was all the
marvelous and the credulo
fun at the expense of
ism —, up to November,
heard nothing and saw not
were cognizant of or that
About that time we were
paper for a short time on
low price, merely nominal.
also that we might see what
to us seemed) such foolish
As we glanced over the
us with great force which
correspondents of the same
rather more than ordinary
seemed to be reasonable
logical foundations.
As we made this discover
the 19th century was raising
and friends of any age, or tha
accounts of spiritual phenom
Under this state of mind
matter for ourself and if we
we found a fact to note it
continued existence beyond
The first step we took
relate, the result of which
least.
In the paper we were
a medium for the answering
spirit friend. The name of
and his residence New York
Having lost a son who
passage, we concluded we
ing that if any spirit would
side of existence he would
one we could call to mind

to impress us with the grand fact,
immortality school, to fit us to enter
there are the bright professions that
the gardens of God.
of heaven and of hell—of God and
stories to our mind were untrue
we could see to prove some con-
e given.
and take our loving mother as we
and sorrowful farewell. We
and after friend during the years
and others the question, while our
es, shall we ever meet and know
There came no sound, no whisper
who had passed from our sight out
darkness, unknowable beyond—the
nity. To us, all seemed dark and
to the loved ones with pangs that

of the (so called) spiritual manif
the presence of mediums, but took
rewild. We believed it took two
class of knaves and a class of fools
ck of tricksters, to deceive the
, and thus perpetrate jokes and
lity. Thus the years of our life
808, and during all that time we
ing of a spiritual nature that we
was in any sense convincing.
olved to subscribe for a spiritual
nal, by a Spiritualist friend at a
This we did to please him, and
could be said in favor of (what
pretensions.
ne of this paper one thing struck
was the fact that the writers and
seemed to be men and women of
sense, that their propositions
d sound and based upon good

we came to the conclusion that
and educating some of the bodi-
there was some truth in the
ters.
e determined to investigate the
found fraud to expose it, and if
some step towards proving man's
the grave.
this direction we will now
to record singular to say the

we saw the advertisement of
of sealed letters addressed to a
the medium was H. W. Flint,
City.
in the army at Memphis, Ten-
address our letter to him beli-
ever a letter from the other
likely to do so for as we any

Written for the Offering.

Can She Come to Me?

BY MRS. J. C. L.

Hark! I hear the faint sweet echo
Of light footsteps on the shore
Of the Unseen Land o'er yonder,
Where my child has gone before.
How I strain my ear and listen,
Shall I catch the sound once more;
Sound of precious little footsteps,
Of my darling on the shore?
Gentle footsteps, echoing footsteps,
Of my child along the shore.
As she treads along the border
Of the land just "Over There,"
Can the veil be rent that's hiding
From my view her form so fair?
Tell, O, tell me, can she ever
Make her presence known to me,
In the path he which she left me,
For return left open free?
Will bright angels pure and holy
Guide my darling back to me?
Yes, the pearly gates are open
And from out their portals wide,
Come to us our dearly loved ones,
Who have gained the Other Side.
And the misty veil no longer
Hides them from our longing eyes,
But we see their angel faces
Clasp their hands in glad surprise.
Praises to the loving Father
From our grateful hearts arise.

Plan for a Colony

[The following communication was received some time ago, accompanied by a letter from John Brown, it was lost sight of by being mislaid, hence the delay in publishing. The subject commends, we are told to by no means obsolescent hence we publish the suggestive thoughts. That we may but more general co-operation in drawing them out for an issue, and we shall welcome articles favoring any movement in that direction. EDITOR.]

Purchase or contract for a domain sufficiently large for, say a thousand members, more or less as the case may be.

Issue a thousand or more membership certificates of $100, $200, $300, or $500, each according to the aggregate amount needed—not only for land, but for all other colony purposes—payable 2- per cent. down (or more as the case may be) the balance in easy monthly instalments, extending three years (or more.)

When the domain is located and secured lay out a central portion of it into lots of sufficient size for dwellings, flower-gardens, etc., and in sufficient number of them for 1000 or more families, also public buildings stores, factories, mills, parks, etc., etc. The balance of the domain to be worked co-operatively as also all other industries and enterprises.

Of course the colony should obtain a charter from the state in which it is located and the land whose the title is perfect-

When the clouds of to-day have roll'd by—
The terrible work of ruin again,
Despite their despairing cry.

* * * * * * * *

Now, if a God ruleth the heavens above,
Or this smaller world beneath;
And if that God be a God of love,
What is it that he saith?

That "vengeance is mine, I will repay!"
Or, "Whoso transgresseth my law—
That wise law of love he knoweth alway—
On *himself* shall punishment draw."

For He, though a just, is a merciful Lord;
His pity is that of a mother—
Who hath little for tyrants, who rule with a word,
But for the oppress'd sister, brother,

And await but the moment their reason appears,
For our ways are not those of man;
Our times and our seasons, our days and our years,
Are one with His infinite plan.

Written for the Offering.

Saturday Night.

BY M. F. ROBERTS.

For an hour we have been sitting at our table with our head resting on our left hand, our right grasping the pen. We have been resting and thinking, as we always do at this hour when not disturbed by the entrance or presence of others not members of our dwelling.

Our wife, kind, considerate soul, sits quietly by, sewing on some dilapidated garment trying to make it last a little longer. All is still as death in the room where we sit, and as the weather is cold and gloomy without, there are no passers by on the street.

We have been thinking of the spiritual experience and conversion of "George Chaney" as published in the OFFERING; and as we did this, our own, spiritual investigation, came up before the mind for review, and it seemed to us that we ought to make those experiences the subject or basis of many Saturday Night articles, to be written at the hour when the angels come to us by appointment to impress us what to say and how to say it.

And yet, these experiences are of so private a nature, and so remarkable in character that our modesty has thus far compelled us to remain silent and thus avoid the scoffs and ridicule of those that through ignorance and lack of spirituality in their nature, sneer at all the real and tangible proofs of mans continued existence after the change called death.

To-night the impression comes to us to write them up, to let the world see and realize the fact that we are never alone—that we are continually surrounded with living witnesses that note all our actions, and are ever ready and willing to bridge the chasm between this earth and the "Ever Green

This letter we placed in a
very carefully, and then stam
terial seal, so that it could
knowledge; then we had our
upon it; some private marks k
we put it in a larger envelope
medium in these words;

"Dear Sir:—Enclosed find a l
when I desire an answer. My p
county, Iowa.

This letter with its content
with no clue to our relations
than that of one friend to an
know whether we were a fat
woman; whether we were m
the world; or whether we w
self.

In a short time this letter
seal unbroken and as clean
hands and with the following
left backwards;

"Dear Brother:—Your let
relative to the preceding epoch."

"My Dear Father:—Your le
will through this channel endeav
the cold hands holds out the spirit
with you, and a day passes but I go t
impressions and every one with reg
me as I do you? Oh, that you could
I had in this close, power to commu
other! Dear father, I will soon fol
pains and sufferings are at length
mother; we will not decide. Oh, he
dispel your doubts! Father, this
Beloved remembrance and faithfulness
unbroken, with the sincerest and most
much that I want to say, but cannot
may the blessed angels of light and
you all through the varied experience
again.

But we are warned by the
is our room that the hour for
close the Saturday night arti
will call the opening chapter.
ers to answer the following q
wise aside from the spiritual c

How did the medium read t
to the contents?

How was the relationship
and the spirit addressed where
name in the sealed letter?

Is it probable that the mediu
right to left when not controll
object when his fee would be

But with these questions and
can verify, we close this *Notes*

A good life is the realiest

Bow to it that each hour's
and true; then will your life

To develop in each individ
he is susceptible is the object

the doing the most ordinary

blank envelope and sealed it up
ed it in five places with our no
not be opened without our
r partner examine it and place
own only to himself and then
with a note addressed to the

er addressed to a spirit friend from
office in Clear Lake, Cerro Gordo
M. F. ROBERTS."

we forwarded to Mr. Flint,
to the spirit addressed, to ac
cher; neither did the medium
er or a mother, a man or a
ried or single, or had a child in
not a fiction altogether our

was returned to us, with the
d perfect as when it left our
answer, written from right to

ation is now present, and will answer

Mother in spirit is truly present and
to your summons a few words, Father,
your dear son. Yes! yes! I live, and
the rounds of the dear home and try to
comfort. Oh, that you could but see
it but realize my presence! Oh, that
to see the thoughts my spirit wishes to
understand this channel, then I will
give you all and [illegible] that you
may know that I live, what can I say to
the reality! The glorious change
I wished! The yearnings of the spirit
to earth, for a communion! But it is
done. Oh the call for me again! Now
I go, to serve you in spirit and gain
strength with [illegible] I will soon [illegible]
again. Good-by.

Mother."

ands on the dial of the clock
retiring has come and we must
e of experiences which we

As we close we ask our read
errogations if they can ration-

ed sealed letter so as to respond

intercourse between the writer
no allusion was made to the

son would write an answer from
d and for no particular end or
the same in another case?

the foregoing fact which we
day Night.

---

way to secure a good name.

thoughts and actions are pure
as such.

all the perfection of which
of education.

Beautiful as is every revelation of the manifestation of spirit love for the benefit of humanity, the

should be appropriated for educational purposes, a school
technic and integral, a certain per cent. for public buildings
and parks, etc., another per cent. for an orphanage for the
world's waifs, also for a printing and publishing house, libra-
ry etc., and a large per cent. for cooperative purposes, culti-
vating the land fruit, stock, factories and such other industries
as may be entered into.

What will a member receive for the certificate?

He will receive an individual deed to one dwelling lot when
he has paid in full, a contract for a deed on first payment also
an equal interest with all the other members to the proper-
ty of the colony and to all the privileges of the institutions of
the colony.

Under this plan a member will have an individual title to
his home which he can build, construct and beautify to his
individual taste, and elsewhere within the bounds of the col-
ony he can make his individuality useful to others, as well
as himself by uniting it with other individualities for the com-
mon good.

Let us see how this plan will work financially. First effect
an organization, get charter or incorporate, elect officers—
temporary until there shall be a membership. Second, solicit
members and sell certificates. Third, locate the domain.

Suppose the certificates are at the par value of $200 each,
20 per cent. down—$40.00, also suppose that 200 members
could be obtained the first year, the advance payments would
be $12,000. The payments by installments of say $1.00
per month (many more) put the whole amount at once) as
the 200 members would be scattered all along through the
year, we can give up to one as paying only about half of the
year, so 200 would pay the first year in installments $1,200
making $13,200 the first year. The second year with 200
more added would be: first payment $12,000 full year install-
ments on first 200, $12,000, one half year installments on
last 200 $6,000. Total second year $28,200; third year, with
200 more added advance payments $12,000; full year
installments, $24,000; one half year installments, $6,200.
Total third year, $44,800.

There will still be installments to be paid for two more
years but I will not follow them.

Perhaps I have overrated the number of members who
would join, but I have had some experience in starting a co-
operative colony in Colorado.

The party from whom we bought the land died (we had
only contracted for it) and it broke us up, but during our
existence we were at the rate of letters from parties anxious
to join and most of them wished to pay all at once. I will
not bore you further with details.

I only send this as suggesting perhaps something to think
of, but I have no doubt you have a plan if not similar, equal-
ly as good and perhaps better.

I am exceedingly anxious to take an interest in and join a
colony if established upon the right principles and I have no
doubt it will be. I know of many others who would also be
glad to join. There are a great many things to be thought
of, talked over and considered, and it will require all the wis-
dom of the best minds who are now inaugurating it and
those of the best minds who are now inaugurating it and
those of the best minds who are now inaugurating it and
the counsel and advice of the friends on the other side.

Respectfully,
A. C. Brown.

Pardon this lengthy letter.

NOTICE OF MEETINGS.

SPIRITUALIST CONVENTION.

The Vermont State Spiritualist Association will hold its next quarterly convention at Benj Barrett's Hotel Hall, at Waterbury, January 30, 31 and February 1, 1885, commencing at 10:30 A. M., Friday. The speakers for the occasion will be Mr. Albert E. Stanley, Mrs. Fannie Davis Smith, Mrs. Emma L. Paul, Mrs. Abbie W. Crossett, Mrs. Lizzie S. Manchester, Mrs. Sarah A. Wiley, Mrs. A. P. Brown, and other Vermont speakers and mediums are expected to be present and take part in the convention.

Test and Circle Mediums Mrs. Gertrude B. Howard, Mrs. Hannah Turner, Mr. Lucius B. Colburn, and others, are expected to be present.

The Duxbury Glee Club will furnish good music for the occasion. The evening sessions will be shorter than usual, to give more time for holding circles for those who wish to do so.

Dr. James V. Mansfield, the Spiritual Postmaster, is expected to be present to deliver our mail from loved ones gone before, now dwelling in spirit life.

Good accommodations will be furnished at the Waterbury Hotel for $1.00 per day; horse keeping fifty cents per day.

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STOWE, VT., Jan. 1, 1885. W. H. PARISH, Secretary.

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(Continued from First Page.)

will give the world greater surprises than any it has yet experienced.

The preaching of the New Ministry will never grow obsolete. With the universe for its bible, it will find sermons in stones, books in the running brooks, and good in everything. Being based on natural, it can never become superficial, it will find the world always young. When mankind see that the truth and beauty of life has all been found out, then, we are told, we children will have passed up a few generations to heavenly shore. The every hand in truth and beauty, which we are now led through the superficialities and crudeness of life. Guardian angels stand by our sides and we cannot see them. The Ministry of the Future must tear from our eyes the bandages of superstition and cleanse our ears from the dust of artificialness.

One night last spring I went, shortly before 11 o'clock, into our parlor garden in Boston; I was all alone, so far as I could judge there was not another soul in the entire garden. There was the beautiful lake, the water looking like a sea of glass shimmering with the waves of light cast from the house, and electric lights; around me was the soft sweet grass of spring, bright as emerald beneath the electric rays, reaching in waving waves into the darker shades of night, shining in trembling lights on the trees of the avenue, and in the shadowy beds of hedge, parterre and flower; above the eternal starry host, grand with the voice of the universe, on the bottom a young quarter moon peeping over a bank of clouds, seeming them to blush more deeply over a look of affection, around me the silence of night, broken only by a faint hum of the city's distant life. All—all—I thought, what a picture of life. Yonder are the thousands madly rushing for happiness in the lust of alcohol, and excitement of gambling, while all the true flowers of passion die black deaths of rot and blight, the flames of passion are burning out, while all the true fire of love and enjoyment of gambling, wine all the true sweetness and inspiration of life is left unfanned. If at any of nearly and inspiration of life is left unfanned. If at any of the theatres the curtain had risen on such a scene the roof would have been shaking with the spontaneous applause of a crowd of thousands. The nearest approach I ever saw made to it on the stage was the last act in the "Merchant of Venice," as put on by Henry Irving, where Lorenzo says:

"How sweet the moonlight sleeps upon this bank.
Here will we sit and let the sounds of music
Creep in our ears, soft stillness and the night
Become the touches of sweet harmony.
Look, how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou beholdst
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

[illegible] was unfinished. [illegible] was only [illegible] to all the true freedom [illegible] might [illegible] to the [illegible]

"But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Now Spiritualism demonstrates that, though we cannot hear it fully, that even here on the bank and shoal of time we may catch many strains of this celestial music. Angels dip their white wings into our atmosphere and strike notes of "peace on earth and good will to all men."

But they are only seen and heard by those who have unfettered their spirits from the grossness of the body that they can strike answering chords upon their own. Spiritual help. As the shepherds of Bethlehem heard this heavenly music, so we need shepherds or mediums who will hear and report to our dull ears. The body can be refined until it becomes the perfect instrument of the soul. There are such things as clairvoyance and clairaudience. We may see here the sweet face of our own guardian angel and catch strains of sweeter music than earth can produce. But all things have their price. If you would strengthen your mental vision into clairvoyance, you must force the body from all gross appetites, and discipline the mind until the higher intellect of intuition is set free from the clamps of logic and reason.

I should weary you should I speak of all the reforms that will be brought about by the New Ministry. It will journey by our side from birth to death; it will help to celebrate the important events in every life; strew our bridal path with flowers of sentiment, and rejoice in the good we have done when we pass to the other side of the veil. It will magnify our funeral ceremonies; the present rare, too often in their elaborateness and load of useless show, make a mockery of grief and an outrage of resignation. A few of our dearest friends, a few flowers, a few kind, loving words, strong and comforting with the knowledge of immortal life are quite enough.

The Spiritualist funeral should be altogether sweet and natural, no mourning garb, no awful, sin-stricken whispers and solemn looks. It is only a thin veil hangs between you and the departed. It may be parted any moment and a familiar hand grasp yours.

Thus, from the cradle to the grave the New Ministry will strew our paths with flowers, leads us into paths of wisdom, break from our souls the fetters of error, banish the clouds of gloom and sorrow from the sky of our love. Fill us with hope when sunset is dark the night. Standing by our sides, not as priests, but as brothers and sisters beloved.

Written for the Spiritual Offering

Celestia and the Critics

Speaking of my series of articles on *Celestia*, Mr. C. H. Green in the Gleaners for December 20th, says:

"After all, *Uncle Fitz* has much done it all left at the doctor's reading and writing from his inner consciousness, or read much and [illegible] somewhere, four much?" I answer by this no impertinence of anybody's business.

In answer to the above I would say first, that Mr. Green is quite ignorant of my style of authorship, as partly explained by the articles themselves if he supposes that whole volumes of a world to be spun out of whole cloth in my inner consciousness. Second I can inform him there that the materials of all these given was revealed to me by hand telegraph, which would frequently oppose my own consciousness, or reflect my own impression of what would naturally be the [illegible] of the far off world. Secondly, if I have spoken, I am unconsciously [illegible] the description of a world [illegible] have come from my "inner consciousness" [illegible] introducing all of these people [illegible] or allow others to do [illegible] taken them, and [illegible] pronounced "wonderful," [illegible] not even heard a word [illegible] minute case. I don't [illegible] of the case consulted [illegible] a word, and I believe that [illegible] result of [illegible] [illegible] depths of meaning there [illegible] were born and worked [illegible] some of the many points [illegible] not to my own consciousness.

1. I had presented [illegible] ships would constitute the [illegible] but I knew that the [illegible] might interfere with each [illegible] that their systematics [illegible] which are private individuals [illegible] interesting to me at.

2. I have always had a [illegible] not, but since I started [illegible] and under-estimating, part [illegible] was that their plan was [illegible]

3. I have for some time [illegible] men and Kelly of our party [illegible] way to something before [illegible] ed by the Celestial visitors.

4. I have long seen the [illegible] of life, but could never [illegible] to some extent consciousness [illegible] nothing with individual [illegible] as a part of the history [illegible]

5. As I have thought of [illegible] our globe, I have wondered [illegible] would not certainly be [illegible] the moment in a very [illegible]

6. These beautiful [illegible] stations, plans for cooking [illegible] different from what I had [illegible]

But a good many other [illegible] deductions both cold and [illegible] anything that has been [illegible] of spirit realms in the [illegible] cess of justice and wisdom [illegible] ule of human government.

A few months ago I [illegible] glad we do not differ [illegible] my wife all those wherein [illegible] our world. I see that [illegible] "corrected" and perfect [illegible] Bernard [illegible]

[illegible] [illegible] [illegible] [

THE

Spiritual Offering

DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS, SCIENTIFIC AND HUMANITARIAN ASPECTS

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Written for the Spiritual Offering.

Brown Bee's Mission.

The nightingale's song falls sweet and clear
Upon morning's dewy atmosphere,
And all listen with delight to hear
It's silvery lays.
Brown Bee, in a monotonous tone,
Hums her song to the weary and lone
Whose heart's thrill responsive to her own,
Through wintry days.

One sings gaily from the branches high,
Flashing her wings neath a cloudless sky,
And charming the throng of passers by
With her perfect powers;
The other flies mid fragrant clover,
Hymning her song till day is over,
But truly sad hearts hear the rover
Humming to the flowers.

* * * * * * * * * * *

Not to the learned the brilliant and great,
Not to those sheltered from sorrow and hate
By the great power of an overruling fate
Is *Brown Bee* humming;
But to those who in sorrow sit and weep
Where the pitiless shadows ever creep,
And dark despair its ceaseless vigils keep
Is *Brown Bee* coming.

BROWN BEE.

The Duality of Man's Existence.

[A discourse delivered before the Spiritualist Association of Hamburg, [illegible] Sunday, December 28th, 1884, through the mediumship of J. M. Waterman, president of the Association.]

Man is pre-eminently a dweller in two worlds, and has a dual or double existence, whether he be cognizant of or realizes the fact of such existence or not. His existence is mundane and spiritual, and both enjoyed at the same time. The latter is independent of the former while the former is *wholly* dependent upon the latter. The mutuality of these dual qualities ceases at what you have been taught to call death. Then it is that the spirit demonstrates its independence of mortality and soars from hight to hight in the infinity of love and wisdom which stretches out before it, the vastness of whose possibilities cannot be grasped or comprehended by the finite mind. The law of progression must obtain in both these phases of existence.

The individual spirit must pass through the conditions of incarnation, and the influence surrounding and brought to bear upon that incarnation, as it progresses toward finality, through the laws of heredity, will most surely determine the degree of spirituality with which the new-born individuality will be endowed. Conditionary influences early make themselves manifestly necessary. The harmonial condition through incarnation results in the greatest degree of spirituality. When the incarnative period has arrived at completion, and the newly awakened soul begins its journey of duality toward eternity, in obedience to the mandates of propulsion emanating from the never ending law of progression, the mortal, or animal portion of existence begins the erection of the spirit's home, and the garments it shall wear in that home.

If the animal dominates the spiritual, the conditions of harmony will be lacking in the dual development, the crowning feature of naturalness in the animal kingdom being a tendency toward the grossest inharmony, and both body and spirit, suffer through the dwarfing, warping influences of such inharmonious conditions.

In the progressive race we will first follow the animal portion of man in its dominion. In infancy we find combativeness strong, and a domineering disposition manifesting itself at an early age. The child does not brook restraint, and chafes under the chiding hand of parent or guardian, and is impatient and fretful when anything involving a practice of self-denial is imposed. Cupidity begins to develop at the outset of the mundane portion of existence. The incipient stages of covetousness manifest themselves. Hate and envy, also, make their presence known in various ways. His covetousness leads him to appropriate to his own use, the belongings of others. Having done this he is obliged to falsify, in an endeavor to cover up his shortcomings, and untruthfulness begins to develop. Thus one evil propensity fosters and encourages another. Each are silently, but surely, spinning dark threads, the warp and woof which they will subsequently weave into garments of the same sable hue, binding the spiritual nature in a strong texture of darkness, through which no external light can penetrate. As the child progresses and approaches manhood, enveloped in this network of animal propensities, the traits spoken of as cropping out in infancy crystalize, solidify, and with an increased intensity resolve themselves into confirmed appetites, and the spiritual portion of the double identity is daily crucified in their gratification. The man soon sinks the better part of his nature in the quagmire of selfish indulgence, and loses sight of—forgets the spiritual side of himself, which he has chained in Plutonian darkness with the fabric of selfish thoughts and evil deeds, and invested with the regalia of the mythological Erebus, god of the infernal regions, through the gratification of all the evil propensities entaile[d] upon it by the animal man.

The drunkard, led on by th[e] warped and perverted appetite[s] deadly poison emanating from [the] of the still. Let us examine t[he] shop, the stomach, of the doom[ed] The crucifixion of *his* savior, [the] of the dual brotherhood, begin[s] ceives its first deadly dose. T[he] flashes over the minute, symp[a]thetic wires connecting the brain, the seat of intelligence, [the] laboratory, and soon the fumes [of] overpower and suffocate the ma[ster] ceases, for the mind, the master, the chemical combination of th[e] monious mixture and maintain[s] taining forces, lies dormant in [his] servants, and impish interpolat[ors] soon we find the walls of the [workshop] stomach, through the incongr[uous] stances by the interpolations, [and] and paralyzed by combustible[s] smothered by the fumes thereo[f] open your spiritual vision clairvo[yantly,] look into and observe the effect[s] by the use of alcoholic liquors, [each] alarming conflict you would t[hen] deter you from the suicidal indu[lgence.] corroding, brain stultifying pro[ducts] upon its reception of the poison[s] destruction of its traffic than all [the] can be enacted. When the only guardian angels can reach you, [the] is cut off and destroyed, is it an animal *regime*, crime should run[e] the land? The spirit is not. [The] gence, for the life-springs of vit[ality] ed, and bodily decay very much the least afford this self-torture, reer, under the most favorable a[ge] "three score years and ten," compared with eternity, the spirit.

Man is too apt to condemn the bend the knee in truckling compl[i]ment man who steals a million, no m[at]ter it or not, is called a financier, an[d] as a model, and used to "point [a] some Sunday school library, wh[ile] priates to his own use, a handfu[l] of bread to feed his starving wi[fe] thief, spelled with capital letters, is taken from his family, impris[oned] a warning to posterity; a beauty the millionaire-financier-thief.

Another phase of this disease, ly crucifies the spiritual man, is class of men oppress another les[s] tion, through various systems money, stock or land gambling, whole range of God-given rights upon which to base his right to for his own enjoyment, million shedding of the heart's blood of children, his fellow-beings, po[or] as himself, slaving and toiling f[ull] day" in his employ, wearing ou[t] ing in the treadmill of their dail[y] its toward spiritual unfoldment, in riches and live a life of idlen[ess]

When a separation in the d[ark] when at last the dark clouds spirit is enveloped, roll away, a across a yawning gulf, long for garments of snowy whiteness, r[ich]ty, an intense longing to join convulses the spirit. He cannot His wealth, which heretofore h[as] ful, and which would remove a now worse than powerless, for fellow beings, it hangs about h[im] downward. All the wealth of the chasm between them. His his dismal, dreary surroundings honest, sincere prayer of his They can come to *him*, if he ma[y] ed mother, who has long been for gain, is the first to approac[h] which he finds himself, having evergreen of self-denial with home, are lighted up by the et[er]nal surrounding those loved ones, who his prayer. The flood of light more distinctly shows the barr[en] trast is painful in the extreme. accompany them and escape the life, every act of which he now upon and forms the walls wh[ich] learns that when he denied the voice of his inner conscience, th[e] ence, he not only denied, but crucified his *only* savior. He finds that there is no royal road to happiness except that of doing good to others. Now his condition of hell begins in earnest. Backward, backward through the long and tedious retroversive journey of life, in obedience to the unalterable laws of universal, compensation and equilibrium, he now finds he must travel. The years which added to the greyness of his hair as they flitted by in grim procession, in the panoramic view of his life which is now spread out before him, divested of the gloss and tinsel which the glamour of wealth gave to it in earth-life, he now finds to have been worse than uselessly spent. They are forever lost. He must now go back and undo, one by one, every evil act of his life; he must labor to compensate for that which he withheld from others; must strive to prevent those walking in his footsteps from doing just as he did. He now sees and mourns for the lost opportunities which might have woven, year by year, garments of spotless whiteness for him, and increased his spiritual unfoldment.

In his earth-life the body was pampered and all the animal appetites gratified at the expense of the spirit. This course hastened the separation of the duality, as it brought, through abuses, early decay to the body. How he longs for a chance to work out his salvation in his own bodily form, the one in which his spirit had been accustomed to act since its birth into earth-life, and how gladly would he live his allotted days over again in that form, now that he sees and recognizes the importance of that life being restrained and guided wholly by the spirit, and the animal only indulged under spirit control and direction. He discovers that in many respects his movements are much freer than when hampered by the body, and that his perceptive faculties have broader scope and clearer vision. Seeing clearly now the necessity of undoing the wrongs committed while upon the mundane plane, he is attracted to his old haunts. As he looks [illegible] upon those haggard-eyed, poverty-pinched mortals who slavishly toiled for him, scarcely receiving pay enough to purchase the bare necessities with which to keep up the dual existence of body and soul, his Gethsemane encompassing him, and torture, a thousand times greater than the mythical bloody sweat of Jesus in that Jewish garden, sweeps over his spirit as he realizes the true condition in which he has placed his bondmen and bondwomen, bodily and spiritually. He now sees that his animal nature, actuated by avarice, gained supremacy over and completely subjugated the spiritual, and thereby inaugurated a system of oppression that subjected the spiritual natures of those dependent upon him to the domination of the animal, through the medium of revenge, an animal propensity, inculcated and cultivated by that very avariciousness which was, through reflex action, holding their spirituality in check. As he comes *en rapport* with this magnetic wave, which he feels he is responsible for, his spirit is plunged into a bath of polar coldness, and stands shiveringly chained to the spot, searching for the warmth of one act of self-denial upon his part with which to thaw out and relieve the spirit of its numbness. He sees his successor following to the letter the policy he had dictated. Here he finds his opportunity and will endeavor to warm his spirit by impressing the present master to pursue a different and more liberal course toward his employees, and *them* to cultivate the animal less and the spiritual more. He moves to the side of his business successor and endeavors to enforce his demands, in accordance with the now earnest desire of his soul for the amelioration of the condition of mankind. How futile the attempt. His successor has, also, smothered the spiritual, and the animal is at the helm. He cannot reach the Spiritual in its present dormant condition, and having left the animal portion of his duality at the grave, he can make no impression whatever upon the subject.

What would he not give for possession of his old body long enough to speak to that animal in its own dialect? All the millions he had accumulated would weigh as naught upon the scale beam, in balance against a chance to improve one of the lost opportunites of his dual life. Now it is that, through a realization of the impotency of the spirit always held in subjection to the animal through earth-life, conviction of of guilt and error sinks and burns itself deeply into that spirit. How much better it would have been for all concerned, if this work had been done conjointly by the dual brotherhood in their life's journey. Then the spirit would not have been obliged to go back and do singly, and under the greatest disadvantages, those things which were left undone by the duality, but would have been prepared to soar aloft and scale the heights of spirituality which is man's rightful heritage. Not being able to reach the sensibilities of those in whom he is most interested, inasmuch as his progression from darkness to light depends upon reaching their inner-consciousness, he turns to his guides in despair, and asks: "What can be done?" He invokes aid from the higher spheres. The prayer is no sooner made than it is answered. The battery of the combined will is applied without appreciable success. What is the next move? Then begins a search for sensitive brain in earth-life, which can be dominated and controlled by him, and thus speak to the animal in the animal vernacular through such medium. Then begins a long and tedious task, liable, just at the hour of triumph, to be rendered futile through unfavorable conditions. Many bright and promising circles are broken up and their influences destroyed by trival circumstances, and those spirits

[Continued on Eighth Page.]

OUR YOUNG FOLKS.

"*Little Children Love One Another.*"

Edited by Ouina, through her medium, Mrs. Cora L. V. Richmond (Water Lily)

A Joy Song for the New Year.

BY OUINA.

A perfect flock of white-flecked doves
Flew and circled at New Year's morn,
Freighted with winnowing wings of love
That merge in *one love ever new-born.*

A hundred snow-birds chirped and flew
Close to the crumbs about the door,
Saying, "Now that Earth's year is new,
There is food in plenty for God's own poor."

The sparrows, sturdy and storm-tried, came
And twittered their joy in noisy mirth
Unto the New Year's Sun, whose flames
Shot gold-glinted arrows o'er all the earth.

"I am glad that the year is new to-day,"
Said every brown-feather-circled thing,
"Glad that the Old Year passeth away,
For the *New Year* bringeth new songs to sing."

"New songs!" old songs, tried and true!
What is the matter with old songs of love?
Are not the true songs forever new,
Tho' old as the angels songs above?

Ah, little birds, and doves, I know
What you mean by the new songs now;
New baby blossoms have need to grow
To deck with new beauty the Mother Earth's brow.

New baby leaves to flutter and preach
Sermons that winds and sunshine shall tell,
New baby lips to prattle and teach
The *new truth* the *old truth* known very well.

The old life that new from the River of Life
Fresh as a fountain forever springs;
The old love that close to the Throne of God
Floats out forever from seraphims wings.

Forever and ever and evermore new,
The first, last, the old, new, the undying love,
The soul-love, the white lily, rose, pure and true,
Forever fresh blooming from heaven above.

—o—

Written for the Offering.

Mentor: or "Nearer to Thee."

(A tale of a large city, written by Ouina, through her medium White Lily, Mrs. Cora L. V. Richmond.)

CHAPTER XXX.

The occupation into which Mentor most naturally was led was art. He sketched so perfectly, every object of interest endowing his figures with such life-like pose and expression that Rudolph was startled. So rare a gift in one so young, betokened at least great talent, perhaps genius. Then he displayed quite a gift for architectural drawing, Rudolph said nothing, he placed a few concise books on proportion—geometry, perspective, etc., within Mentor's reach, implements, utensils, all artists' materials and bided the results. He asked an artist friend who had a great fondness for Mentor, to drop in and converse with the lad, one day the artist said to Rudolph:

"Why, that son of yours is a genius, he can teach me, nothing but Rome or Paris will suit him, and I even doubt if he can be taught there, he seems to have studied art before he was born."

"Most likely," responded Rudolph musingly, "do you know, Fontaine, I believe there is something in that idea; Mentor certainly is not like other boys, but he also has teachers 'not dreamt of in your philosophy."

Fontaine listened with delight, he thought the boy inspired and when Rudolph narrated some of Mentor's visions and inspirations the artist's face glowed like a dream of joy:

"Ah Rudolph, you have told me the secret now, and I shall expect wonders from the child, what a little man he is, older than you or I."

After this conversation Rudolph took care not to have Mentor's labors interrupted, but if he wished to ask questions he always told him to seek Fontaine, or some one whom he thought could answer.

"But papa, I have a teacher, he comes whenever I need him, he is grave and grand looking, like a man carved in granite, but his eyes are very tender, I call him my master."

Rudolph was delighted; he could not divine at first the personality described by Mentor, but there came a feeling of rev'rent awe that whomsoever the spirit or angel teacher might be he was one whom Mentor loved and revered.

"If in affairs of state and human progress we may be aided, if our deepest religious natures may be stirred, why not in art? Raphael, Di Vinci, Michael Angelo."

As Rudolph mentally syllabled the above sentence, as he spoke the last name a pulsation or thrill resembling a slight electric shock passed through his frame and he felt the presence of a master power. "Nearer to thee my God," he said prayerfully, "how wonderfully have I been led."

Two series of events occurred at this time of such importance, yet in entirely opposite directions, that Rudolph was taxed to the very utmost.

His hand was metaphorically upon the pulse of the civilized world, no change of any importance could occur. No event affecting the interests of the "Fraternity" either the "Brotherhood" or the "League." No slightest perturbation aroused the sovereigns of Europe, that Rudolph did not know. Such was the perfection of the system established by Henri Mentz, and such his present guidance that Rudolph seemed to have eyes in every part of the world.

So when he saw at this memorable time the iron hand of authority and imperial power, in Russia, in Ireland, close upon the lives of the foremost members of the "League" when he saw young maidens sacrificed, heroic women sent away into exile, but for the restrain[ing] wise spirit guide and friend—[to] all the lodges "Let loose the h[ounds]

But Henri Mentz said: "Y[ou] madman. Our 'dogs of war' the innocent. We will bide monarchial terror whom you they would die a thousand de[aths] smallest portion of the Freed[om]

Rudolph heeded to the lett[er] of admonition, and from his pen and press the thunderbolt so blind as to deny that the Russia, and all Europe have years is, revolution.

The other events were the Christine and her devoted lov[er] York under a brilliant prospec[t] Rival Impressario had conten[ted] sented to re-appear, and wo[uld] Christine, and on rare occasi[ons] Christine wished to surprise Rudolph entered into a harmless to deprive them of their paper no time and were not litera[lly] feared some of the daughters he trusted to some kind pow[er] least to not allow them to tel[l] tor then decided to take a box to accommodate all of Christ[ine] and watch the faces of the k[now] beheld their darling in her ro[yal]

The flutter of anticipation come Ariadue back to her tru[e] to the joy and wonderful fo[rce] the heart of Rudolph and heaven is coming too—and be there too!"

For the first time Rudolp[h] does he mean by his other m[other] mind to wander back, back and stormy wintry twilight had thrust a living breathin[g] two or three strange visitati[ons] to the unfailing remittances ways been carefully put asid[e] man and Rudolph made up mamma" was also in hea[rt] sainted wife were now const[ant]

[To be Concluded]

—o—

Good Night!

Good night—the little lips touch ours, the little arms enfold us;
And oh, that thus through coming years they might forever hold us.

Good night! we answer back and smile, and kiss the drooping eyes;
But in our trembling hearts the while the wistful queries rise;

Who in the weary years to come, when we are hid from sight,
Will clasp these little hands and kiss these little lips "Good night?"

—o—

Written for the Spiritual Offering.

The Comforter;

Or, The Life Line of Little Joe.

BY EVA A. H. BARNES.

CHAPTER VII.

Little Brownie had fallen asleep in Aunt Chloe's arms, and Lennox, taking advantage of his father's temporary preoccupation had quietly slipped away to join Joe and Roderic in the library. Roderic Dering had finished his strange letter and sat lost in deep thought, until aroused by Aunt Chloe's rising to put Brownie in bed.

"Well, well," he said, "Robert thee must think me interesting company!" Robert turned his dark eyes slowly upon him, they had a far away look, and it seemed unnecessary for him to say: "I fear I was not thinking about you at all." His manner was subdued and softened as he added: "I was thinking of my boyhood and the old home, and it does not seem so very long ago after all, or so far away as it does some times. The air is very soft to-night, and as it comes to me laden with the perfume of the roses and apple blossoms I am strangely reminded of other and happier days."

"And dost thou not, dear brother, look forward to happy days?"

"No, no, I look forward to nothing! why should I? When we are young and our life blood bounding in our veins, when life rises before us a long vista of beautiful dreams, a soft mystery which we long to solve, ever respecting a revealment of some new pleasure, then are we happy. But as we eagerly press from each gold in hour the sweets of experience, finding each pleasure pall upon our taste as familiarity claims its own; we grow wiser and sadder. While in old age with the juices of life dried up or wasted, with impotent helplessness to do as we will, we have but our memories and the bitter sense of our incompleteness left."

The full round moon looking in strong contrast their d down upon the two, revealing already fled the face of faces. The softened expression appointment and the bitterness Robert, and in its place the dis out in bold relief. A long s of an inharmonious life stood and measures, had worn its habit of sneering at life, men it almost constantly and without lines deeply into his face, giving most disagreeable; as if he out his volition an expression happy world! that is because would say "You think this is a you are a fool!"

Poor man! If our sight were clearer it may be we could see how these same lines, by daily activity had left their impress on his soul, to mar its beauty and hinder its growth for long, long years.

Upon the face of Roderic Dering- Glensmore the moon beamed lovingly, she did not often gaze upon just such a face. It was a strong manly face, yet with so loving and gentle, so full of charity and pity now as he gazed upon his friend. Yet after all one must come to the conclusion that he should not have too much credit, for with could help being good with his perfect physical organization. He was capable of being all things to all men, so rich was his life. All the forces of his nature seemed to have been put on interest, and the interest was more than he knew what to do with. No wasting, devastating excesses had drained *his* vitality, and instinctively upon entering his presence, one felt stronger—felt a call to stand up to their fullest height and be measured. "My poor brother!" he was saying to Robert Wentworth; "thou hast found life very hard sometimes, and I do not wonder that thou hast grown bitter. Yet I am so happy to know *for* thee what thee never will believe, that the clouds will sometime be lifted from thy life, and thou shalt know what a happy thing it is to live. I have not had an unhappy life, and I trust I may be spared to make many a heart glad yet before I pass on; but no bride ever anticipated her wedding more than I my Spirit Home."

Robert looked incredulous, and, changing the subject, said: "You seemed very much taken up with your letter to-night; have you heard anything important?"

"Yes, yes; it is important, but as it involves a long talk, and the short evening is already consumed, I think, if thee pleases, we will leave it until to-morrow, when we will read it and discuss it at our leisure. It is now time we looked after those boys and thought about bed. Little Joe is to be my boy now, and I must be very tender of him."

They found the boys in the library, sitting in the glory of the moonlight, talking quietly. Roderic had been describing their southern home, speaking of the difference in vegetation, climate, people, etc. Going to his desk he returned with a piece of delicate looking formation of a yellowish color; handing it to Joe, he said: "What do you suppose that is?"

Joe examined it curiously and said, "I do not know; there are pieces of sea-shells in it anyway. What is it?"

"You are right about the sea-shells. It is a substance formed by the sea-shells being washed up by the ocean and partly broken and pressed together by the constantly recurring action of the waves. The sea-foam also contains a sort of a cement which in times creates a solid substance like this. It is much used in building instead of stone, as you use here; it is cut out in huge blocks the same as you have seen them quarry out stone."

"It does not look firm enough for that," said Joe.

"That is the beauty of it. But some of the ancient works of the city are built of it. You know St. Augustine is the oldest city in the United States, and has many buildings with a history. I will show you some of the views I have to-morrow."

"Do you say you never have any snow?" said Joe.

"Oh, no! we never saw any snow, did we Lennox? That would spoil the orange and magnolia blossoms. But some time you must come home with us for the winter and see for yourself the wonders of our beautiful climate."

"But," said Joe, "you cannot have any sleigh-rides, or skate on the ice."

"That is so," said Lennox; "I wouldn't mind a sleigh-ride myself. I've seen pictures of them riding all wrapped up in their furs; it looked jolly."

"I hope you will stay here till chestnuting time, anyway," said Joe; "that is fun, and there is lots of them on the hills."

"When does that come?" said Roderic.

"Oh, when the frost comes to open the burrs—generally in October, but sometimes not until November. After there is a hard frost we go and take an axe and knock on the trees and the nuts fall out of the burrs on the ground. The squirrels have a picnic then, and lay up a store for winter."

"Well boys, shall we go to bed?" said Uncle Roderic, coming in with a light. "It is nearly 10 o'clock."

The boys declared they had not thought of its being so late.

"Well, Joe, if thee is to be my boy, thee may sleep with me to-night; or would thee rather sleep with Lennox?"

"Oh, if you please, I would rather sleep with you," said Joe.

(To be Continued.)

Written for the Offering.

Grim Sights.

BY F. J. EMARY.

I have seen the blood stained shirt in which Charles I. was beheaded. I have seen the holy inquisition instruments of torture brought over in the Spanish Armada to convert the English—the rack to dislocate the joints—the iron boot to crush heretics feet—the scavenger's daughter, a refined agony caused by head and heels being brought together—the thumb screws to mutilate the fingers, one by one. I have seen in the half ruined Abbey at Battle the mouldering remains of thirty nuns who had broken their vows of chastity, and in stone niches were immured alive in solid masonary, to stifle and starve. But there were no remains of holy priors in the niches. (Nor a vestige of woman's rights discoverable.) I have seen in solid stone coffins, with a heavy flat stone as a lid, the mortal remains of many who were killed at the Battle of Hastings in 1066. One of the skeletons was over seven feet in length. I have seen on a stormy coast, ships destroyed, and innumerable lives lost, when life boats and human help was out of the question; and all that remained afterwards as mementos was here and there a disfigured corpse washed ashore when the storm was over. On the open sea I have seen in a howling storm ill fated and ill appointed vessels drift by with their sails in tatters, the seas making breaches clear over them, and frantic wretches clinging to the rigging and soon to be swept to oblivion.

Prof. Huxley says that "in his voyage around the world and in all his studies of savage life, he found no people so miserable, wretched and degraded as those who exists in the poorer quarters of London."

But sadder than all these sights I have seen in a land of plenty, gaunt poverty stricken wretches, in a severe climate, dying by inches for want of common necessaries.

I too have seen the "miseries of outcast London" and with better opportunities than Prof. Huxley. He saw it in its true colors. I too have seen enough of New York and Chicago to know they are to-day equal in degradation to London, and with a climate that inflicts more misery on its victims. Honest workers should never suffer from want.

"They toil in the fields—the ninety and nine
For the fruits of our mother earth;
They dig and delve in the dusky mine
To bring her hid treasures forth,
And the wealth released by their sturdy blows
To the hands of the *one* forever goes."

* * * * * * * * * *

"Our land where Nature loves to trace
As if for gods a dwelling place;
But faction preying on distress,
Doth mar it into wilderness."

OSCEOLA IOWA, Dec. 24, 1884.

Written for the Offering.

The price of Knowledge.

BY EMMA HARDY.

There's a wonderful star whose beauty and grace
In the light of the cloud, of rain,
And its gems entwined in the tresses of space
Will ever attract by its magic and power,
Where the life of the poet and the painter combines,
And each feels and sees its refining charm.

There are many here who envy this beautiful gift,
What a boon they would prize it there,
To sit side by side with those who have wept,
In a delight that is never suppressed.
Where a new glimpse of truth into the spirit has caught
From the light of the unseen spheres,
Or it may be a sentiment sung to their thoughts
Of the life of the sweet world above,
And it is what I call I to worship and love
As a heavenly or subtle relish,
That the shades of the air let up to the eye
Lookings on to a beautiful land,
And I feel glad of knowledge to me is true,
While in prayer and go on for life,
And the soul of the brothers grows one,
Where the lights of the future shall fall,
Such as gem of the day to a wonderful world
To the each sister and son to be given,
While, to possess the end to the heart of the soul
And the gl ance of love is not lost,
For every true teaching, a wide truth hath
Where the fire of the personal heart lived,
As it kills of the angels that burn so bright
As there are six thousand to thrill,
Let me look at the altar of knowledge and truth,
And the bright of the holiest beloved,
I weigh I should find the love with the shadows conceal
I may see at the future crowned crest,
Through I may find a crystal that rolls forth may find,
And a thought from the by-and-by,
Let me worship the truth for ever sacred from cloud
For they dwell their hidden centre.

Written for the Offering.

Emma Hardy Dowdall

AN APPRECIATION.

But we begin here in closing that is going to the world
the memories of our life in the form of a journal I have before
referred some by the hope that it, papers will give comfort
and pleasure to others that keep any other person. It is
the hope and intention of related incidents connected herein
as of some quality have touched by the darling flowers of our
Saviour only of us and in beauty and fragrance.

In passing by many thought they were so. Perhaps the one
who knows us as we are, and who knows us as we are, and
that we are to be with him in heaven.

Looking back over the many years of my pilgrimage
through all these darkness and trials, I can still trace the
guiding care of angels running the current thread through
the dark warfare.

It is with the thought that perhaps there whom love have
been the ever may catch a glimpse of this, mine, and hear
the soft undertones of angel voices, catch the strong thread
of their song, that I have ever loved have penned.

I will go back to the time when the first gleams of
spiritual unfoldment in the interest of my experience might
not be wearisome nor home and hearts, and my friends will as I
was at that time.

Well, memory presents the picture of the little farm
house with its low wing and the vine-shaded porch facing
the east, where we lived as yet during the long summer after-
noons, the good mother and I, admiring the beauty and com-
fort of our sheltering home and listening to the birds
and watching the gambols of the little ones. On such this
great father was to be the legacy of duty and sweetly that there
was a time when I was to be the legacy of duty and sweetly that there
was to be the legacy of duty and sweetly that there
was to be the legacy of duty and sweetly that there

The Spiritual Offering.

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"History, Wonders and Excellence of the Bible."

NUMBER TWO.

"Who reads these old books?"

The reverend gentleman asks this question, then answers it as follows:

"They are publicly read in a hundred thousand assemblies in this enlightened land every Sabbath. They are listened to by several millions of the best men and women in our land. They are privately studied and pondered in millions of homes. Seven or eight millions meet in Sunday Schools to study these books. The most brainy men and women, the most vigorous thinkers, the men of highest culture and character, not only read but study them."

Here follows a list of the names of scientists, philosophers and poets, who accepted the bible, among the rest the name of Hugh Miller. We presume the reverend gentleman had forgotten that Mr. Miller blew his brains out, because he could not reconcile Genesis and geology. It would seem that an infallible book, read and studied as extensively as the bible [illegible] centuries would totally exterminate crime, selfishness and sin; would break the chains of slavery, destroy all forms of oppression and free the earth from the blighting curse of intemperance. Has such been the result of its teachings? Let the four million slaves who toiled neath the lash of brutal task-masters, until the strong arm of an irreligious government freed them, answer. Let the vast army of criminals and inebriates answer. Let thousands of the good, the true and the beautiful, yearly falling victims to man's selfish passions, answer. Let the many crying evils of the time, causing ministers to declare "the world growing worse," answer. Surely, if salvation depends upon the bible and so little has been accomplished after centuries of careful study, and the thorough training of millions of children in its precepts, there can be but little hope for the future from that source, especially when it is remembered that when young the great majority of criminals studied, not Paine's "Age of Reason," but the bible, and that the dishonesty and corruption in political and commercial life is participated in by men who are acknowledged believers in the infallibility of the bible. The little book entitled, "The Crimes of Preachers," present good illustrations of its effects upon many who read it the most carefully.

We leave intelligent readers to decide whether Huxley, Tyndall, Mill, Spencer, Buckle, are, or ever have been, bible students in a theological sense, or whether any modern scientist ever went to the bible for the facts he sought. It is earth, air, water and stars that are revelators of scientific facts. Professor Draper says:

"I often look at the bright yellow rays emitted from the chromo-sphere of the sun, by that unknown element, helium, as astronomers call it; it seems trembling with excitement to tell its story, and if this be the case with the sun, what shall we say of the magnificent hosts of stars? Look at the double stars of which so many are now known, emitting their contrasting rays, garnet, or ruby, or emerald, or Sapphire. Each is in accordance with its own special physical conditions, though all are under the same universal ordinance.

"Now, here a fact of surpassing importance presses itself on our attention. The movements taking place in those distant bodies are taking place under the same laws that prevail here on earth, and in our solar system. The law of gravitation, as developed by Newton, bears sway in all those distant worlds. In them bodies attract each other with forces directly as their masses and inversely as the squares of their distances. There the laws of the emission, absorption and transmission of light are the same as they are with us. There ignited hydrogen gives forth its three rays, the same rays that it gives forth to us. In the uttermost parts of the universe the law of definite combination, the numerical law, and the multiple law stand good. Sodium absorbs its two waves of definite refrangibility, and iron gives in the spectra its more than a hundred lines, more than a hundred silent but convincing witnesses of the uniformity of the constitution of the universe. There the number of v[illegible] of definite refrangibility is th[illegible] here. In the enormous heat of [illegible] tion of molecules may be of a [illegible] artificially, but the law under[illegible] tinuation of the law here. Th[illegible] given mass of matter is differ[illegible] is nevertheless determined by [illegible] the law of gravitation. There[illegible] is measured as it is measured [illegible] there any boundary that we c[illegible] not omnipresent, universal? [illegible]

"Infinite in influence, eternal[illegible] cent spectacle! In the resist[illegible] the universe is there not om[illegible] the Infinite, the Eternal, to w[illegible] Shall a man who stands forth[illegible] such laws be blamable in your [illegible] with him be overwhelmed wit[illegible] And yet let us not forget that [illegible] are only the passing thoughts [illegible]

How inspiring, how sublim[illegible] how far these natural revelati[illegible] supernatural teachings of the bi[illegible] little book asks:

"Why do men not find th[illegible] ancient books?"

We answer, *three hundred m[illegible]* religion and receive the Vedas [illegible] eration in which it is held that [illegible] been counted, and to obtain co[illegible] must be committed to memory [illegible] knees. How came *this* holy b[illegible] be read, studied and worshiped [illegible] not the word of God?

One hundred millions accep[illegible] two hundred millions the Moh[illegible] *ions* are studying their *bible as [illegible] dred and fifty millions of Chr[illegible]* tiquity of a book, or the numb[illegible] stamp it as "having been wr[illegible] the Vedas can claim that dis[illegible] read and believe their bible be[illegible] to do so.

"Who reads this old book?"

It is well known that th[illegible] France, England, and Americ[illegible] by ignoring its teachings and [illegible]

"ONE GOD."

Our author attempts to pro[illegible] one God; he says:

"Moses, from the superstiti[illegible] the feet of Jesus, teach alike [illegible] of Uz, and Daniel, amid th[illegible] one infinite and supreme God; [illegible] in Patmos, proclaim the [illegible] the Hebrews taught a multip[illegible] teach but one. Where did the[illegible] as a self-existing and eternal [illegible] taught by any of the old p[illegible] Egypt or Babylon. How ca[illegible] alone to conceive of God as a [illegible] terial body? I know of no p[illegible] ceived of God as a pure, self-exi[illegible] it from these venerable books."

We will quote a few passages [illegible] sent a glimpse of the God idea o[illegible] of the bible God:

"Let us make man in *our* ima[illegible]
"The Lord God said, behold m[illegible]
"For there are *three* that bear[illegible] the Son and Holy Ghost."

"He is without a material [illegible] how he "walked in the garden, [illegible] and talked with Adam." The Go[illegible] every particular a material and [illegible] spoken of as having eyes, hand[illegible] who would ignore these facts [illegible] remember that bibles ante-dating [illegible] but one God. We quote from t[illegible]

"The vulgar look for Gods i[illegible] they reside in brick, wood and s[illegible] knowledge seek them in celestial [illegible] the universal soul."

"There is one living and true[illegible] sion, of infinite power, wisdom a[illegible]

"That spirit who is distant from[illegible] in matter, is not various. He is [illegible] tion, whose glory is so great tho[illegible] He is self-existent, pure, perfect, [illegible] No vision can approach him, no [illegible] intellectual power comprehend h[illegible]

Mr. Graves states that the boo[illegible] bible, recognizes but one Supreme [illegible] just, holy invisible, indivisible. [illegible] to say: "The Hebrews alone con[illegible]

(To be Conti[illegible])

Mrs. Richmond in California.

The recent visit of this now dist[illegible] the Pacific Coast, was attended wi[illegible] some of them we are sure our read[illegible] For them we are indebted to tu[illegible] *The Carrier Dove*, which is alway[illegible] were particularly pleased with the [illegible]

ORDINATIO[illegible]

Mrs. Louise M. Wheatley and Mrs. M[illegible] Ministers of the gospel of Spiritualism, on[illegible] ces were held at Laurel Hall, San Fran[illegible] of the Mediums' First Spiritual Associati[illegible] overflowing, and the entire services receive[illegible]

[illegible]brations that constitute a ray [illegible] same we have found it to be [illegible] those central suns the dissolu[illegible]gher order than we can reach [illegible] which it takes place is a con[illegible]here, though the weight of a [illegible]nt from what it is with us, it [illegible]he law that determines here—[illegible] energy is indestructible, and [illegible]mong us, by work. Then is [illegible]n assign to natural law—is it

[illegible]l in duration, what a magnifi[illegible]ess energy of the motions of [illegible]nipotence? The Omnipotent, [illegible]at do these attributes belong? [illegible] to vindicate the majesty of [illegible] sight? Rather shall you not [illegible] a conception so stupendous? [illegible] these eternal laws of nature [illegible]f God."

[illegible]e are the works of God, and [illegible]ns transcend the so-called su[illegible]de. Again, the author of this

[illegible]ir noblest thoughts in othe[illegible]

[illegible]illions believe in the Hind[illegible] [illegible]s authority; such is the v[illegible] every word and syllable he[illegible] [illegible]mplete holiness the Rig Ve[illegible] [illegible]or be read throug[illegible]h on bended [illegible]ok to have existed so long, t[illegible] [illegible]by so many millions if it be

[illegible]t the Chinese religion, and [illegible]mmedan. *Six hundred mill[illegible] Verily as are the one hun[illegible] stians their book.* If the an[illegible] [illegible]rs who read and believe it, [illegible]ten by the finger of a God," [illegible]nction. The truth is, people [illegible]use they have been educated

[illegible] scientific minds of Germany, [illegible] have shown their contempt [illegible]tacking its assumptions.

[illegible]OD."

[illegible] that the bible teaches of but

[illegible]s of Egypt, and John, from [illegible]e God; Job, from the plains [illegible]idolatries of Babylon, teach [illegible]onah, in Ninevah, and John, [illegible]

[illegible] Written for the Spiritual Offering. [illegible]ing in with it in part. [illegible] [illegible]ency. Every people but [illegible]city of Gods; their writings [illegible] writers get the idea of God [illegible]pirit? You cannot find it [illegible]losophers of Greece, Rome, [illegible] these old Hebrew writers [illegible]upreme Spirit without a ma[illegible]ple on earth who ever con[illegible]ng Spirit, who did not get

[illegible]from the bible and then pre[illegible] [illegible] nations who knew nothing [illegible]e."
[illegible]n has become as one of *us*."
[illegible]cord in heaven, the Father, [illegible]ody." Then we would ask [illegible]rote on the tables of stone [illegible]l of the Old Testament is in [illegible]ot a Spiritual being, and is [illegible] nostrils, etc. A minister [illegible]uld not be expected to re[illegible] his, taught the existence of [illegible]e Vedas:

[illegible] water, the ignorant think [illegible]me; men of more extended [illegible]orbs, but wise men worship

[illegible] God, without parts or pas[illegible]d goodness."

[illegible] matter and not contained [illegible]me, and is beyond descrip[illegible] can be no image of him. [illegible]nniscient and omnipresent. [illegible]anguage describe him, no [illegible]n."

[illegible] of Hermas, or Egyptian [illegible]God, whom it declares to be [illegible]herefore, it is not correct [illegible]ive of but one God."

[illegible]ed)

[illegible]guished world worker to [illegible]n many pleasing incidents, [illegible]rs will be glad to hear of. [illegible] spirited little monthly, [illegible] full of good things. We [illegible]ollowing account of an

[illegible]:

[illegible]y B. Dow, were ordained as [illegible]unday, Dec. 14th. The servi[illegible]co, 2 p.m. under the auspices [illegible]. The hall was crowded to [illegible] profound attention. Both of these mediums have resided some time in San Francisco and are well and favorably known. The President of the Association Mrs. M. J. Hendee, presided, and the guides of Mrs. Cora L. V. Richmond delivered an able address upon the theme, "What is Ordination?" the nature of which and other remarks to candidates we give in a few extracts below:

"When men or societies of men can ordain birds to sing, or lilies to blossom, or streams to flow, stars to shine, or worlds to move, then it will be in human power to ordain men and women to preach the gospel, or to exercise Spiritual gifts, not till then. Whom God endowes with a gift they have as much right to exercise that gift as the sun has to shine, and it is a divine ordinance that no hand of man can take it away.

"Men may be educated as ministers of the gospel, but they can never be ordained as such unless God and nature has previously done so. Ordination is only the recognition of what has already been bestowed, every one is ordained who has a gift of the spirit. You assemble here this afternoon, not because your presence nor yet because any authority of State law can ordain those who are to be the candidates to do anything whatever, but in obedience to the law of the state a recognition is given by the powers that spirit alone can vest in any mortal, a conformity of which can in nowise injure anyone having gifts of the spirit unless the law be oppressive. But we forever protest and ask you to protest against any school of theology that will dictate to man the way in which he shall walk to heaven; or any school of MATERIA MEDICA that shall dictate to man by what way he shall pass out of the mortal life, or be restored to health, as the case may be."

"We are glad on this occasion to give our voice of testimony to these worthy co-workers in the field of Spiritualism. We say, hail each gift as you would a new blossom in the spring-time. One medium does not make Spiritualism, nor one flower produce spring.

"There are those unseen who have clothed you already with the robes of ordination; there are unseen hands who have placed upon your brows the crown of flowers as the result of your labors.

"In this certificate of the state, which is not the shadow of the ordination God has given, you have the legal right to solemnize marriages, and perform such other officers as are given to regularly ordained ministers of the gospel.

"May every gift and every blessing of the spirit crown you with success; and as heretofore, so in the future, may you receive no shadow from this form of recognition, but may it be in the form of sympathy, an attestation and an added light."

Could there have anything been said more appropriate and beautiful? Admitting the propriety of formally recognizing before the public, speakers who are to go forth proclaiming the glad tidings of Immortal Life, but at the same time protesting against authority or dictation that cometh only from man.

The following glowing, but well merited tribute to Mrs. Richmond, was published in the *Carrier Dove* the week after Mr. and Mrs. Richmond left. Every word of commendation is fully endorsed by the editors of the OFFERING, gladly recording the world-wide work of Mrs. R. One month in Europe, the following in New York and Chicago, the next on the western boundary of the New World, they are forcibly reminded of the vision of St. John (Rev. xiv: 6): "And I saw another angel fly in the midst of heaven, having the everlasting gospel (of Spiritualism) to preach unto them that dwell on the face of the earth and to every nation, and tongue, and people."

From the Carrier Dove.

MRS. CORA L. V. RICHMOND.

The brief labors of this gifted speaker in our midst, closed on Sunday, Dec. 14th, giving three addresses on that day, the last of which we are pleased to place in full before our readers in this issue, and which we commend to your careful consideration as we enter into the joys and conquests of our loved cause this glad and promising new year.

At the close of this discourse the Guides said: "We have to thank you all for the appreciation with which you have listened to these discourses. We wish to say that the work and words here given are but a portion of that work that the lowliest instrument, the medium most obscure, the blossom by your fireside, is aiding in carrying forward in the world.

"But if the word spoken has kindled in any life a higher and [illegible] if it has quickened [illegible] if it has nearly [illegible] if it has never none the dimmer promise of the life and light that is within and above, then are we amply satisfied.

"It has been a season of joy and mutal greetings and communings. May it be a season, that, living in memory, will light the coming days, until again we shall be with you face to face through this instrument, as we are with you soul to soul in everyday and hour of your mortal lives."

Mr and Mrs. Richmond left on Monday, the 15th, for Chicago, where she is under engagement to speak during the winter.

Long may the risen teachers and lovers of humanity pour out their golden truths and thrilling utterances through her willing lips, and hungering lives receive the treasures they would impart.

Thomas R. Hazard.

Readers of the OFFERING, particularly its old subscribers, will be glad to hear from this veteran Spiritualist. He has been a most valuable contributor to the pages of the OFFERING, from its very commencement in Magazine form seven years ago. The OFFERING from the issue of its first number made the defence of mediums a special work; this attracted the attention of Mr. Hazard, and he became its steadfast friend, contributing articles of inestimable value in the protracted contest, which has now approached so near its close, that the retired warrior may truly say "*Our materializing mediums now occupy a position that renders them invulnerable to the poisonous shafts of their enemies*"

COL. D. M. FOX: DEAR SIR:—Enclosed find postal note for $4.50 for which please send me one copy of your "Organization" and two of the H. C. Gordon pamphlet, and credit the remainder to my account as payment in full for two years subscription of the OFFERING from Jan. 1st, 1885, to Jan. 1st, 1887. I am much obliged for your complimentary request in a former note to write something, however short for the OFFERING—but as I complete my eighty-eighth year to-morrow (Jan. 3d.) and enter on my eighty-ninth, I think my friends both in the earthly and spiritual form will excuse me from further labors in the cause of Spiritualism (that I love so well) whether they are still in the earth body or clothed upon by the immortal, especially as I feel that our materializing mediums now occupy a position that renders them invulnerable to the poisonous shafts of their enemies whether in this or the higher life or both conjoined.

THOMAS R. HAZARD.

SANTA BARBARA, CAL. Jan. 3d, 1885.

So bravely has our brother soldier conducted himself for these many years, it is with deep regret we part with him as a writer. No medium ever appealed to him in vain, tens of thousands of dollars have been cheerfully expended by him in this direction, and many thousands of miles traveled in hastening to the defence of mediums charged with fraud by the enemies of Spiritualism. So earnest and effective have been his labors that it called down upon him the bitter hatred and malignant persecution of the representative organ of the enemies of materializing mediums. Every vile epithet that could be found has been heaped upon his devoted head, and this has followed him, even since advanced age and failing health compelled his retiracy to private life. Thither the prayers and blessings of hundreds of mediums and thousands of Spiritualists will follow him. But his work, even in earth-life is not finished; he has written books that will live and exert an influence after his earthly form is laid away. We have several pamphlets of which he is the author, they should be widely circulated. "God, Heaven and Hell, in the light of Spiritualism." "The Death Penalty a Failure," "Organization, Words of Enquiry" "Autobiography of Henry C. Gordon." "Form Materialization, Answer to Exposers and Fraud Hunters." These are all valuable works, interesting and instructive, ten cents per copy—forty cents for all.

Miscellaneous Communications.

Mind and Matter.

Church Commendations.

[Continued from Third Page.]

because this whole war is and has been against them and them alone, and for such purpose, I have no doubt, was intended this Brittan message.

But, says Brother Hull, "it's genuineness has been confirmed to me by other mediums. There is where we are, my friend. Absolute contradictions come to us from spirit sources. Nor is this a solitary instance of it, as every intelligent Spiritualist knows. What are we going to do about it? One thing, surely: admit candidly, as we must, that deceptive communications are very possible, as is proved by this very case." Correct, Bro. Hull, and that is precisely what we have been contending with regard to this, as claimed, Brittan message.

We said that it was not from him, because it said that "fraud" (in mediums) was "widespread," which is not true. And for the further reason that *"phenomena," produced* by *"spirits,"* as the communication or message averred in another place, could not be from him, from the fact that a man of his experience and ability must know that "phenomena" thus produced, no matter what its character, *could not, in the nature of things, be fraud, inasmuch as the only claim or pretense set forth is that "spirits" produce the phenomena, which once admitted, as it is in that message, at once rules fraud out of the question.*

And right here comes in all the trouble about fraudulent materialization. Persons skeptical and hostile to the whole business, mediums included, attend one or two seances, *determined* to expose and prove it all a fraud, and, like Brother Hull, allowing no evidence favorable to have any *"weight,"* bring with them bands of dishonest spirits, who, by the aid of their spirit-grabbing mortal friends produce, *not fraud*, but what those *seeking* and *hoping in their hearts to find fraud*, will, in their excited and heated imagination, *believe* to be *fraud.* But does anyone know of a single instance where one of these fraud-seekers has been willing to suspend judgment long enough to make a little effort to learn something of the laws governing the matter before rushing into print? Does anyone know of a single instance where one such has given any *"weight"* to the word or experiences of one like Thomas R. Hazard, who, it is perfectly safe to affirm, knows more than a thousand times as much about materialization and about the medium exposed, as do all who ever raised the cry of fraud since the first rap at Hydesville?

But Brother Hull either forgets, or wishes to dodge the question. The controversy was not about "deceptive *communications,*" as he seems to affirm, but about "fraudulent *phenomena.*" The whole burden of the Brittan message was against phenomena, and not communications, and for that very reason, and for that alone, did we charge, or make the issue, that the *"message was deceptive."* "Nor do the reported disavowals of the authorship of the message through other mediums *weigh anything with me.*"

Here, reader, we have the key to this whole war against materialization and its instruments. No possible evidence *"weighs anything"* with its enemies, while anything that can be distorted into even suspicion, outweighs, with them, a mountains' weight of evidence in its favor. So fierce and unsparing has this war been that few of the Spiritual papers could not reconcile Genesis and geology. It would seem like [illegible] dare defend the mediums. Since *Mind* and *Matter* and the *Psychometric Circular* have ceased to exist, the OFFERING is the only one of our journals that has the courage to defend assaulted mediums.

All we ask of any is, that they will first inform themselves fully before they cry fraud and let slip the dogs of war. That they do give a little *"weight"* to evidence in favor of, and not quite so much weight to their suspicions and prejudices, and if they cannot, or will not do either, that they go their way in peace, and let us and *our* mediums *severely alone.* We will agree, most cheerfully, to stand it if they will only consent, and we will, like honest people, agree to disagree.

STERLING, KAN, Nov. 11, 1884. O. B. LISHER.

Written for the Offering.

Letter From Boston.

Emerson says, "in the long run moral qualities rule the world, but at short distances the senses are despotic." So for once in a Hub letter I will leave moral ideas; preaching, platforms, halls and edifices, feeling sure of their perpetuity and put my accent on the syllable of the senses—deal in "short distances." I will try to do it in short sentences. I have been observing the past two weeks, various sensuous phenomena, perhaps the tribe of invisible controls has inspired me; well when your heart speaks follow its impulses and that is what I am going to do.

The mediums for materialization all seem to be doing a good business. No drumming is required to fill their several rooms; people do like to see these forms and one going around meets many touching and pleasant incidents. One cannot give an account in detail of many or any of them, without there being too much sameness. So I must only touch them with the nib of my pen. Mrs. Beste till very lately has been giving her seances at No. 30 Worcester Square; her manifestations are in the pitch-dark, with forms more or less illuminated. She has just left for a short stay in Washington At the same house Dr. Caswell gives materializations and is liked both as a doctor and a medium very much. Mrs. Huston gives materializations—one given in the Ladies Aid Parlor the other day for the benefit of the Well's Memorial Society. It was a marked success both as to the number of forms and their general satisfaction. I hardly need to say any thing about the Berry sisters. They have three or four seances a week and are always full and one has to engage a seat a week or two a head to be sure of getting one. This writer got sat on as the students say the other day, as there was no chance for him without crowding out some one more entitled to a seat and the chances are who needed one more so he went away disappointed. These girls are very popular and Mr. Albro manages their seances to everybody's satisfaction. Nothing need be said about Mrs. Fay she gives seances two or three times a week, and her room is full every time. She can accommodate more than the Berry girls, her parlor being larger and condensation a little more convenient, so that there always seems room for one more, if they apply, This lady must be getting rich so they say; but who is not glad, it is comforting to the medium and is a test of satisfaction to the public. Our old friends Dr. and Mrs. James A. Bliss are as popular as ever, the doctor busy with his developing circle and his wife with her materializations. In many respects the latter are among th[illegible] Not perhaps so many personal manifestations, unmistakable de[illegible] I never go there but what I fe[illegible] been pleasantly spent; in fact I [illegible] people who attend often the se[illegible] differences in each from time to [illegible] make up, or quality of the circl[illegible] are present. Some are conduc[illegible] ductors and the proportion of o[illegible] or thermometer of satisfaction. [illegible] a remarkable medium by the n[illegible] she is a materializing medium a[illegible] tions in the light. I have seen [illegible] tions, or rather attended but o[illegible] was not remarkably well and the[illegible] an average, yet there was someth[illegible] came to me I could not recogni[illegible] male gave a word that without st[illegible] I saw also a spirit full five feet [illegible] dium is not over five feet, and [illegible] But I am not writing these out[illegible] enough of Mrs. Whitney's mat[illegible] gently if I were, but I must say [illegible] of her seances for physical mani[illegible] a veteran in experience, as rema[illegible]

I think I will not be slighti[illegible] close this letter with an accou[illegible] in detail than I intended. S[illegible] cabinet constructed of black [illegible] can walk and examine it and t[illegible] by being partially closed. She[illegible] close in front of her, coverin[illegible] head being exposed and in sig[illegible] hands are not used, a spoonful o[illegible] is not spilled but is found int[illegible] quite often, after some manife[illegible] hands. These manifestations [illegible] spoonful of flour in the hands [illegible] people sitting by his side, cove[illegible] ought to say, is giving his ma[illegible] very popular. It may be remem[illegible] thought these Keeler phenom[illegible] than any other phase and now [illegible] that scholar seems to come o[illegible] than any other. I do not thi[illegible] ality but two communications [illegible] and neighbor have satisfied m[illegible] interest in these and I am sur[illegible] them, but the phenomena req[illegible]

Music on the guitar, ringin[illegible] bourine are among the manife[illegible] kerchiefs are passed in and th[illegible] hind the arras and soon they [illegible] full of knots—tied also aro[illegible] tightly also around her hands [illegible] opened there is the flour in[illegible] passed in for the purpose is [illegible] dium's closed hand and she o[illegible] put it there without di[illegible] one infinite and supreme God; [illegible] hibited in the shadow w[illegible] nothing else had been manife[illegible] have been a success. I am h[illegible] experience of mine, only tryi[illegible] eral idea of what the manif[illegible] going on, the spirits from t[illegible] written on paper addressed t[illegible] so that usually all get one. T[illegible] and pleased me more than a[illegible] verbally intelligent and cer[illegible] work. There was placed ins[illegible] paper and a pencil and that [illegible] written then and there by a[illegible] this *first* from the contents [illegible] to me; *second* the mediums [illegible] be used; *third*, some of the w[illegible] work without great convenie[illegible] thing of a penman, but I do[illegible] the five messages sent to me w[illegible] and corners of a bit of white [illegible] half and it required a magnif[illegible] then every letter was perfectl[illegible] in the matter written to me f[illegible] my departed friends, each usi[illegible] suggested.

How wrong it is for rude [illegible] materializing seances—I ha[illegible] grabbed and held will be foun[illegible] and the medium must come [illegible] dematerialize and they cannot [illegible] tiguity then the medium mus[illegible] the rescue. I say this in behalf [illegible] and almost paralyzed for m[illegible] Bangor. I have advised her [illegible] physical manifestations that [illegible] are so wonderful and satisfacto[illegible] after and on the prestige of th[illegible] she can depend. I am aware [illegible] is not considered reasonable [illegible] subject, but there is a law for [illegible]

I have made this letter so l[illegible] ductions or inferential comm[illegible] so many seances by the seve[illegible] seem to be well patronized ind[illegible] Boston is a bright spot in t[illegible] firmament.

[illegible]e best for strangers of any. [illegible] recognitions but splendid [illegible]onstrations of spirit work, [illegible]I that the hour or two has [illegible] may say that with all, but [illegible]veral circles will see great [illegible]time, owing entirely to the [illegible]; that is in the people who [illegible]ors and some are non-con[illegible]e or the other, is the tally [illegible] Next door to the Blisses is [illegible]ame of Nellie E. Whitney, [illegible]so gives physical manifesta[illegible] but one of her materializa[illegible]e seance of that kind. The [illegible] seance they said was hardly [illegible]ing very remarkable, a spirit [illegible]ze it, but she, for it was a fe[illegible]raining I can call a good test. [illegible]eight inches tall and the me[illegible] confederacy was impossible. [illegible]n in detail neither have I seen [illegible]erializations to do so intelli[illegible] I have been present at a few [illegible]festations and they strike me, [illegible]rkable.

[illegible]ng the other names any if I [illegible]t of the latter, a little more [illegible]he sits in front of a small [illegible]loth around which any one [illegible]e vacant space inside is dark [illegible] then has a black apron hung [illegible] her up to her neck only her [illegible]t. As an assurance that her [illegible]of flour is put in each, which [illegible]act when examined, which is [illegible]stations are given that require [illegible] are like Mr. Keelers, but the [illegible] gives more satisfaction than [illegible]ed up as he is. Keeler also, I [illegible]nifestations of this kind and is [illegible]ered that the late Epes Sargent [illegible]nena were more satisfactory [illegible] what is singular, the name of [illegible]tener through Mrs. Whitney [illegible]k the lady knows of his partiality from him who was my friend [illegible] that he has a "hand" or an [illegible]Mrs. Whitney has no hand in [illegible]es hands, that is self evident.

[illegible] of bells, playing on the tambourine [illegible]ations, a dozen or two of handkerchiefs [illegible] spirits take them quickly be[illegible]re thrown out tied together [illegible]d the mediums waist, tied [illegible]d when untied and the hands [illegible]t and none spilled—a ring [illegible]nd on the finger of the medium [illegible] one in the form could have [illegible] the flour. The hands ex[illegible]

Written for the Spiritual Offering.

[illegible] an interesting feature and if [illegible]ted but them the seance would [illegible]rdly giving an account of this [illegible]g to give a picture of the gen[illegible]stations are. While they are [illegible]me to time pass out messages [illegible] different persons in the circle, [illegible]his is a very fascinating feature [illegible]ything else, because they were [illegible]ainly were not the mediums [illegible]de a block of small sized white [illegible] was all, and the messages were [illegible] invisible intelligence. I say [illegible]at least of one of the messages [illegible]ands were not in condition to [illegible]iting was too small for human [illegible]nce and ability. I am some[illegible]'t think I could have written [illegible]hich were written in the center [illegible]aper four inches by two and a [illegible]ing glass for me to read it and [illegible]y plain. I was quite interested [illegible]om Epes Sargent and others of [illegible]g a little of the space as I have

[illegible]people to grab spirits at these [illegible]e no doubt that any spirit [illegible] to be the medium. The spirit [illegible]together. If the spirit cannot [illegible] with a non-conductor in con[illegible] even unconsciously come to [illegible] of Mrs. Whitney who was sick [illegible]ns after being grabbed in [illegible]o give more attention to the [illegible] have herein described, which [illegible]y, and give her materialization, [illegible]se and to people also on whom [illegible]that this is an argument that [illegible]y people unfamiliar with the [illegible]t nevertheless.

[illegible]ng that I cannot add any de[illegible]nt so in closing will only say, [illegible]l parties named and who all [illegible]ates, does it not, that the sub[illegible]tainly the fact, or to be poetic [illegible]e milky way in the spiritual

JOHN WETHERBEE.

Florida's Health [illegible]nd Orange Groves.

EDITOR OFFERING:—

Permit me to make a few [illegible]remarks concerning Florida's, [illegible] the benefit of any whom it [illegible]sted in either a transient or [illegible]ida.

As the rude winds of winte[illegible] come sweeping across the [illegible]ing a mournful dirge among [illegible]f the east, many a frail spirit [illegible] desire to avoid the wintry [illegible]ern climate, and migrate like the songsters of autumn, to the balmy, sunny lands of Florida.

The soft and delightful influence of the Gulf Stream causes a perfect health charm to brood over the high pine lands of the state. Bronchial disease and lung difficulty, if the treatment be timely, will yield to, and improve fast where life in the open air and glad sunshine filters the blood, and the healing oders of the pines are also invoked—these are Dame Natures healing physicians. "Throw physic to the dogs," and avoid poisoning and weakning the system by refusing to swallow the accursed *nostrums* prescribed by the popular physic doctors. Nature will help those who wisely help themselves, while almost any use made of one's money would be an improvement upon the popular habit of buying and swallowing the contents of a *drug-shop!*

Pork-eating, and coffee drinking, is the universal habit in the South. Yes, many people use the rusty scavengers of earth (the hog) regardless of the discoveries of science in reference to *trichina and scrofula.* Some people even prefer to pay 16 cts. per pound for hog, than six, seven and eight cents (*the price in Florida*) for beef; and still Physiologists claim that pork has the least nutrition to the pound of any meat consumed, and requires a third longer time to digest it. I can but think that the time is soon coming when pork will be rejected as an article of diet, and as quickly as we now reject the carcass of of a *turkey buzzard.*

The summers are necessarily long in Florida, but the heat is less extreme than at the north, the *mercury* seldom reaching *one hundred*, but one will nearly always experience a delightful breeze either from the Gulf or the Atlantic. There is always some frost in December and January, enough to invigorate the system, and insure health, but seldom (if ever) injures the orange crop if located on high pine lands. I am free to confess that when the *cold* comes down upon us with the *searching zest* of last winter, (the most severe in forty years) it cracks open the bark near the bottom of young trees scattered here and there in my own, and some of my neighbors' groves, checking the flow of sap so completely that the *cure-all* was to us the *saw* at the top of the ground; while in one season from that time a new tree would have projected itself into being, and from one to two thirds as large as the one sacrificed. Yes, *such a winter* causes many *young* trees to lay off their vestments, and look decided *scired!* but the inviting and ever genial rays of the sun, with healing in its beams, and the soft and life-imparting atmosphere so charmingly tempered by the Gulf, soon call forth the new leaves, and in due season will the *snow-white* and fragrant orange blossoms presage the golden fruit.

It is generally admitted that the winters on the Gulf coasts as well as the status of the soil, (ie. gray sand) are more desirable than on the Atlantic side. My grove is located at Limona, ten miles from Tampa. My wife and children have resided there for nearly two years and a half, and have been blessed with good health; while the eighteen months I have resided there, doing the most laborious sort of work, like clearing land and taking the large pines out by the roots, cured my bronchial weakness, contracted by sedentary habits. The water on the high-pine lands is deliciously sweet and pure, and as fine for washing as rain-water, and people who use no stimulating drinks, but imbibe this water, are not troubled with kidney disease. And let me say right here, that should [illegible]ing in with a light [illegible] the children manifest illness from any cause whatever, we never send for the doctor, but simply apply the *hygienic* method as taught by Dr. Thrall.

Orange culture in the upper portions of the slope, and along the Transit R. R. has been often retarded by cold winters; but of late, Northern Capital is constantly flowing further down the state, and it is destined eventually to become a vast *garden* of delicious fruits, as well as one of the most accessible and desirable health resorts—the Sanitarium of the Atlantic States.

The Floridians have just cause to boast of the most luscious sweet orange found in any climate.

I use to think while living in California, that if ever I owned an orange tree, it should be of the blood orange variety; but life in Florida, and opportunities to test the fruit, has cured me so far as oranges are concerned. Grape-fruit is also becoming very popular, grows *twice as large* as the orange, and has been sold as high as 15 cts. apiece in New York, but as yet it has been but partially introduced.

There are a large variety of oranges of course, and all possess some peculiar merit. There is Old Vini, Dixon Orange, Magnum Bonum, the Wildir, which is a very late fruit, the Cross, (very early,) the Bell, the Du Rio, Egg, Blood, Havel, the Gerry Mediterranen Sweet (thornless,) the China Orange, etc. etc. The last named said to be a variety excelling all others in richness of flavor, abundance of juice, and thinness of skin.

Of course there are large varieties of other fruits, such as lemon, lime, figs, bannanas, guavas, mangoes, pink shadock, etc., etc.

Five acres of orange trees will make a generous grove, and when matured, yield a fine generous income. It will take 324 trees to cover that amount of land, set 25 feet apart, in squares. The cost of trees appropriate for starting a grove, will range from 25 to 50 cts. each. The average price for clearing land, is $15 per acre; but when the forest trees are all grubbed out, the cost is $30, and frequently more. Fencing five acres, stake and rider, $45, while a five board fence six inch by three-fourths, about $1 per rod. Breaking land $3.50 per acre. While the cost of setting a grove and mulch it would be about $25.

It is no unusual thing to see a tree bearing from four to six thousand oranges in one year. And the Stefford grove (four miles from Limona) can boast of a tree which has yielded *eleven thousand oranges in a single season.* The very early and the very late fruit command the highest price; but a good sweet orange will bring $1 per hundred always. The cost of working an orange grove of five acres, and giving it proper care—keeping off suckers, pruning, spidernests, scale-insects, nine times a year, hoeing, plowing, twice, etc., would be $100 per year.

Let me say, I expect to return home to Limona, Hillsboro county, the last of December, to remain, making orange culture a business, and shall be glad to operate for any parties desirous of starting in an enterprise *wholy legitimate*, and one which in a few years must prove abundantly renumerative.

Limona is located one and one-half miles from Mango (a R. R. station) and though its inhabitants are at present somewhat scattered, still we have the *ground work* for a town, i. e. post office, store and school house. Yours fraternally,

AURORA, Ills., Nov. 28, 1884. E. T. DICKENSON.

NOTICE OF MEETINGS.

SPIRITUALIST CONVENTION.

The Vermont State Spiritualist Association will hold its next quarterly convention at Benj Barrett's Hotel Hall, at Waterbury, January 30, 31 and February 1, 1885, commencing at 10:30 A. M., Friday. The speakers for the occasion will be: Mr. Albert E. Stanley, Mrs. Fannie Davis Smith, Mrs. Emma L. Paul, Mrs. Abbie W. Crossett, Mrs. Lizzie S. Manchester, Mrs. Sarah A. Wiley, Mrs. A. P. Brown, and other Vermont speakers and mediums are expected to be present and take part in the convention.

Test and Circle Mediums Mrs. Gertrude B. Howard, Mrs. Hannah Turner, Mr. Lucius B Colburn, and others, are expected to be present

The Duxbury Glee Club will furnish good music for the occasion. The evening sessions will be shorter than usual, to give more time for holding circles for those who wish to do so.

Dr. James V. Mansfield, the Spiritual Postmaster, is expected to be present to deliver our mail from loved ones gone before, now dwelling in spirit life.

Good accommodations will be furnished at the Waterbury Hotel for $1.00 per day; horse-keeping fifty cents per day.

Free return check will be furnished as usual over the various railroads to those who have paid full fare over the roads to attend the convention.

STOWE, VT., Jan. 1, 1885. W. B. PARISH, Secretary.

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SPIRITUAL MEDIUM,

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"Mrs. Fox is at her best in a story; simply because it is more than a story. The story part may be nothing remarkable, as is the case with Victor Hugo, and very largely with Dickens, but it is the philosophy woven into the skeleton of the story which makes it of value. One class of writers make everything contribute to the mere story; the other class—the useful one—make the story only a "Christmas Tree," whereon to hang the jewels of truth. In my opinion Mrs. F. ought to be free to pursue, almost exclusively, this line of writing; for however good she is, or may become, in other directions, here is where she excels. The more such stories the better.

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[Continued from First Page.]

who were seeking mediums, through whom to work out their redemption from earth-bound conditions, must needs go to work and make other favorable conditions.

The work of the spirit we have been following through the preceding portion of this discourse—which is the story of the bride, and the history of a spirit identity of one who now belongs to the band now controlling this medium, while engaged in work out his salvation, and the only true place deserving to work out his salvation—was severe, as were the causes which rendered that salvation necessary, aggravated. Failing in securing a medium, when, just in the hour of triumph, through extraneous causes and influences, he begins work upon another organization. His guides tell him it is often necessary to assume control of conditions at the incarnation of a spirit, and to so direct and control which the spirit can act, and work out its earth-neglected life of redemption. He found a medium and through the influence of the work then impressed from a sphere to sphere, and is now laboring with all the zeal of a spirit who has passed through the refining fire for humanity which has passed through the refining fire for humanity which has passed through the refining fire for humanity which

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DICTATED BY J. C. B.

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ESTABLISHED 1866.
JNO. C. BUNDY, EDITOR AND PUBLISHER,
N. W. COR. LA SALLE & WASHINGTON STS.

CHICAGO, March 30, 189 J.

PRIVATE and CONFIDENTIAL.

Mr E.Gerry Brown,
70 Main St., Charlestown District, Boston, Mass.

Dear Gerry,--

Yours of March 5th to hand. I inclose herewith a letter from Rev. Mr Allen. I frankly confess that it does not impress me quite as pleasantly as I would like. It seems to me to show both a freshness and inexperience and a selfish ambition not calculated to accomplish quite what you and I would like to see done; yet, I may do the man injustice.

I wrote him the words he quotes; but I had not the most remote thought of claiming for you and myself any especial merit. I was only seeking to inform him of historical facts and to indicate that the work he has inaugurated is the natural sequence of the evolutionary process of the effort you started and which I have persisted in through all these years. I have so written him.

It looks to me as though he was undertaking already to arrange for himself the credit of some stupendous success in the psychical field which he evidently feels sure is coming. Now, of course, you and I care nothing about this. We can laugh about it; yet it is well enough to know the spirit of the men we are dealing with. It may be I grow cynical and over-cautious, and I shall be glad to know your judgment. Please return to me his letter.

B.O.Flower is a man not above mediocrity, I am told, and is undoubtedly merely the figure-head of others in the "Arena" magazine and other activities. He is a brother of R.J.Flower, formerly a Christian preacher, then a Spiritualist lecturer, then a quack doctor and always a charlatan and schemer. I have published him repeatedly. There is not an honest hair in his head. My private opinion is that a part of the scheme of this new Society is to create a constituency in psychical matters which shall be turned to the benefit of the "Arena". I am quite sure the "Arena" can never have paid expenses thus far; and there are various straws which indicate that the scheme is to make the "Arena"--or some outgrowth of that--the organ of the new movement, although I am not certain that Allen has caught on to this part of it ; yet there are some things that indicate that he has. The fact that the orignal prospectus was sent all over the country to preachers and others, but was not sent to me, is a straw which you can intrepret as you like. But I believe you and I should work with the concern, with our eyes open, and very likely we may be able to help it to do good work and to defeat any undue ambition or selfish purposes of those active therein.

I wrote Allen very strongly about you, telling him you were the one man in all New England most competent and qualified by nature and experience for the work,--and much more to the same effect, and sent him your letter, as there was nothing in it which

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CHICAGO, 189

anybody might not read.

I hope you will endeavor to keep me posted on anything that comes to your ear that I ought to know; and do not be prejudiced at all by what I have written, as I am sure you will not be. In a move of this kind it is necessary for us to know exactly the status of the men we are working with. Do not fail to burn this letter.

Fraternally yours,

Jno. C. Bundy

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CHICAGO, June 21, 1889.

Mr. M. C. Church,
Parkersburg, West Va.

Dear Brother,--

I am too ill to write you at any length. I did not sit up at all yesterday, and only just now down to the office, now 12 o'clock

With regard to the manner in which we may hold control and the details of any scheme for uniting with the Standard people, I have formed no specific plan. I do not know that I could do so without first knowing what they might be willing to do. Of course I want to keep control and hold the JOURNAL to the work of higher Spiritualism as the first object, if possible. With a large capital making us wholly independent of all cliques and clans we could conduct the paper differently from what it is now done. I should want to keep out of it all personalities, so far as possible; and while combating old theology, yet do it in a way not to personally antagonize Orthodox people, carrying forward a paper which should be very strong, dignified, yet not dull, a paper full of virility, crispness, genius, and yet very high-toned.

I should want to put the JOURNAL plant and goodwill in at $20,000 or $25,000, take $10,000 in stock myself and receive the rest in money. If we could not hold the majority of the stock, then we should have a contract making us thoroughly independent and fixing my salary for a certain number of years, as well as your own. To accomplish the work the Standard people desire, much depends upon my position in the world; and I think $6,000 a year would be a very moderate compensation, considering the amount of work they want to accomplish and the amount of it that would have to be done through diplomacy, social position, and other influences. I should not save anything then, as I find upon investigation that it is now costing me $5,000 with all the economy I can exercise.

I am too sick today to think of any plan. If you have any in mind, please outline it. I have no objection to your being president of the company, if that will help matters any. All I want is to be master of my own field of journalism, and to have the final say in so far as the journalistic portion is concerned.

Yours truly,

Jno C Bundy

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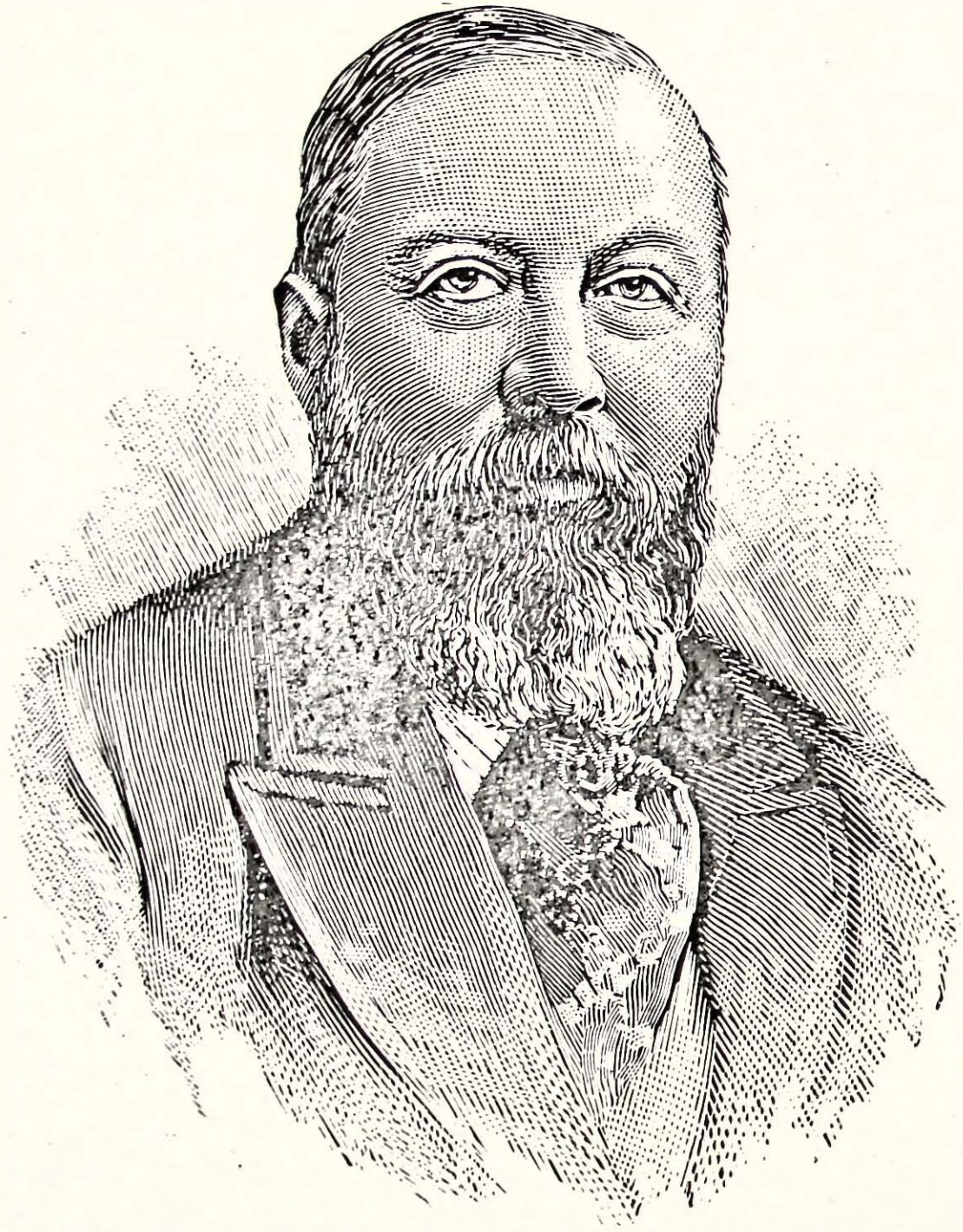
Mr A- seemed delighted & said "Why certainly I want you to remember me most kindly to Mr Powers when you write"

I wish you could find time
to investigate further for I find
quite an improvement - in our
Branch since you attended the
they have proven in power to
convince + I know if you
are anxious you can find
the facts, notwithstanding
your materialistic mind.
Beg your pardon -
call when in town

Respectfully Yours

Dr. E. Williams

En Memoriam.



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OF

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Editor of "Light" and First President of the London Spiritualist Alliance,

WHO PASSED TO THE HIGHER LIFE

On the 5th of SEPTEMBER, 1892.

AGED 52 YEARS.

MEMORIES, ALL TOO BRIGHT FOR TEARS
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FAITHFUL TOILED HE TO THE LAST—
FAITHFUL THROUGH UNFLAGGING YEARS.

DYING, HE CAN NEVER DIE!
TO THE DUST HIS DUST WE GIVE;
IN OUR HEARTS HIS HEART SHALL LIVE
MOVING, GUIDING, WORKING AYE.

P. O. Drawer 3.

Portland, Or., March 8th 1885

Mr Howard Furness
222. West Washington Square.
Phila Pa.

Ansd - Mailed Lay Hpm & Com. &
Rpwd - 5 April 85

Dear Sir

Your very kind letter came to hand this morning and I hasten you a reply. It was indeed an over sight in me in my not mentioning the name of the "Medium" to whom I alluded. I really supposed that I had done so. But in my busy moments I neglected to do so as I see by your letter. The Mediums name is Charles H. Read. his place of business is at No 249. Front Street Portland Oregon. Since writing you I have seen Mr Read and Conversed with him in relation to going before the commission. He tells me that he might possibly take the time to do so. And would if he thought that he could do the world any good in this Connection. I really hope that he can be induced to go for I know that he is the best Medium living so far as I have seen. And I have seen them all. Hoping that you will succeed in getting him before you. I Am Yours Respectfully &c &c

O. R. Titus.
247. Front street Portland Oregon

Portland, Oregon, February 17th 1885.

"Chairman" Seybert Commission.
Philadelphia Pa.

Dear Sir"

I notice by our daily papers that it is your intention to thoroughly investigate Spiritualism" And that you have employed the services of some of the best Mediums for said purpose" Permit me to say that there is now in this City a gentleman who far excels any Medium that I have ever seen and I have witnessed every noted Medium from the Fox sisters. including Slade" Hume" Foster" Conkling" Mott" Keelers" &c &c" down to the present day" I was with Col Olcott at Chittenden Vermont at the Eddy brothers seances" And I must say that the gentleman whom I refer you has the preferance to them all. And I believe Could you witness the manifestations as done in his presence You would Coincide with me in this connection without hesitation The Physical Manifestations are perfectly wonderful" The Slate writing test "the medium is far superior to Slade" You hold the slate yourself while the writing is taking place the Medium not touching it

In his Materializing Seance. he uses a Cabinet- but does not Enter it himself" He sits outside in full view of every one while the Materialization is taking place" It makes no difference where he is if in Theatre" Opera house" or the drawing room for a few or for many nothing appears to disturb him the manifestations go on rapidly" no tediousness. about it whatever. Thinking you might wish to see a Medium of this kind in your investigations I thought- perhaps you would like to ~~test~~ him ~~and~~ I now write this letter to you for that reason. I presume you could get him to go before you but do not know positively" I have said nothing to him about the matter but will do so if you wish it. He knows nothing about my writing to you in reference to the matter whatever. Hundreds of our best Citizens will Corroborate my statement if it be necessary.

Yours Most Respectfully &c.

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H. H. JOHNSON,	C. M. KESTER.

FROM HARRISBURG, OREGON:—Dr. Chas. H. Read, gave an entertainment at Smith's Hall this place, last evening, before a large audience, giving most excellent satisfaction. Although Mr. Read was advertised to be at Junction on this evening, the citizens of this place prevailed upon him to remain here and repeat his wonderful entertainment which he will do. To our friends we would say, go and see him, you will never regret it.

G. W. ISHAM, Mayor, JAMES RILEY, Recorder,
G.W.BRANDENBURG, Tres. J. F.WALTERS, Marshal.

And a host of other references.

ADMISSION, 75 AND 50 CENTS

C. P. WARREN, Manager, who will receive and pay all bills, and to whom all communications must be addressed.

OPINIONS OF THE PRESS.

PROF. CHAS. H. READ filled Cooper Institute to its utmost capacity with as fine and intelligent audience as ever gathered together in this City. His performance viewed in any light is truly remarkable and hugely entertaining.—*New York Herald.*

DR. CHAS. H. READ gave an entertainment at Music Hall last evening to the Elite and Fashion of the city, many being unable to gain admission. The Doctor is one of a few who performs what he advertises in his bills. The entertainment is well worthy of Patronage.—*Boston Journal.*

TO BE REPEATED.—The Extraordinary and Mysterious Manifestations of Mr. Chas. H. Read are to be repeated at Farewell Hall to-night in accordance with the wishes of hundreds who witnessed his startling experiments last evening. The hall was crowded with an appreciative and intelligent audience, and there can be no doubt that it will be filled to its utmost capacity this evening, as all unite in pronouncing him an inexplicable mystery, and his entertainment remarkable in every instance.—*Chicago Times.*

THAT MYSTERIOUS MAN.—The Opera House was filled to repletion last evening with the most fashionable audience that has assembled together in St. Paul for years, to witness the physical manifestations of Mr. Chas. H Read. The Davenport Bros. are far in the shade, as Mr. Read has no cabinet or box, and suffers himself to be held while these mysterious things are going on. It is the BEST entertainment, without exception, that has ever visited St. Paul.—*St. Paul Pioneer Times.*

PROF. READ did a big business in this city last week, at the Academy of Music. So great was the popular interest excited by his entertainments, that a longer engagement was demanded. Prof. Read fairly took the hearts of the Amusement Loving People by storm. — *New Orleans Picayune.*

A WONDERFUL EXHIBITION.—The performance given at Metropolitan Temple last evening by Prof. C. H. Read, was attended by a very large house, and to say that it was beyond all comparison the most startling and wonderful of the kind ever witnessed in San Francisco, is putting it mild enough. The tricks were all amazing, and some of them fairly awe-inspiring.—*San Francisco Chronicle.*

THAT MYSTERIOUS MAN.—The entertainment given at the New Market Theatre last evening by Dr. Chas H. Read, was the success of the season. The Theatre was packed to overflowing. The Prof. proved himself to be the greatest Physical Medium of the day. His performances were truly wonderful. The entertainment will probably be repeated before long as many are anxious to again witness his remarkable performance.—*Daily Oregonian.*

MYSTERY.—Dr. Chas. H. Read, an American gentleman, is creating a furore at the Royal Polytechnic Institute, in what he pleases to call an "Evening of Wonders!" Mr. Read has been subjected to the severest Scientific Tests by Prof. Wm. Crookes, F.R.S., and other prominent scientists of England. Their frank endorsement gave him great popularity and drew large audiences at the Crystal Palace, Sydenham; and at the solicitation of Her Majesty, Mr. Read filled the Queen's Concert Rooms, Hanover Square, for eight consecutive weeks! No one should miss this rarest of opportunities to witness the most remarkable exhibition ever given within the walls of the Polytechnic Institute.—*Daily London Times.*

PROF. CHAS. H. READ.—The American now holding forth at the Polytechnic Institute, truly deserves the name "Mysterious" as an impenetrable mystery appears to surround all he does. The way he does it is past human comprehension. So pleased was Her Majesty with his entertainment, she presented to Mr. Read a magnificent cluster Diamond Breast Pin.—*London Daily Telegraph.*

THE THEOSOPHICAL SOCIETY.

AMERICAN BOARD OF CONTROL.

Extract from the Minutes of a Session of the American Board of Control of the Theosophical Society, held at Cincinnati, Ohio, July 4th, 1885.

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RESOLVED: that it is expedient, in the interests of Psychic Science, that **The Theosophical Society** shall assume and exercise supervision of the American Society for Psychical Research, and the Board of Control of **The Theosophical Society** does hereby assume and proceed to exercise such supervision.

In pursuance whereof, the Board of Control does hereby authorize and require one of their number, Professor Elliott Coues, Member of the National Academy of Sciences, etc., to act as Censor of the said American Society for Psychical Research, and to publicly review and criticise any and all of the Proceedings, Transactions, Bulletins, or other printed matter which the said Society may publish, at his judgment and discretion.

The Board of Control desires their worthy colleague to interfere in no way with the conduct or management of the said Society, but the Board expressly requires him, when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which **The Theosophical Society** is the custodian in the United States.

And it is further RESOLVED, that this resolution be published, and that a printed copy be furnished to each Member and Associate of the American Society for Psychical Research.

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By Order of the Board.

ELLIOTT B. PAGE, F. T. S.,

General Secretary for America.